



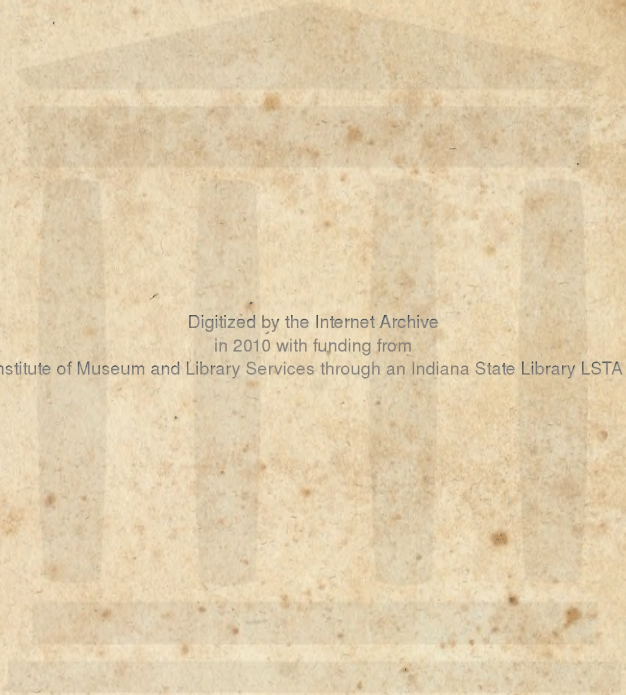
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THE SETH HULL
HISTORY
OF THE
DECLINE AND FALL
OF THE
ROMAN EMPIRE.

BY EDWARD GIBBON, ESQ.

FOURTH AMERICAN FROM THE LAST LONDON EDITION.

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THE
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ROMAN EMPIRE.

CHAPTER LIX.

Preservation of the Greek Empire—Numbers, Passage, and Event, of the Second and Third Crusades—St. Bernard—Reign of Saladin in Egypt and Syria—His Conquest of Jerusalem—Naval Crusades—Richard the First of England—Pope Innocent the Third; and the Fourth and Fifth Crusades—The Emperor Frederic the Second—Louis the Ninth of France; and the two last Crusades—Expulsion of the Latins or Franks by the Mamalukes.

IN a style less grave than that of history, I should perhaps compare the emperor Alexius¹ to the jackall, who is said to follow the steps, and to devour the leavings, of the lion. Whatever had been his fears and toils in the passage of the first crusade, they were amply recompensed by the subsequent benefits which he derived from the exploits of the Franks. His dexterity and vigilance secured their first conquest of Nice; and from this threatening station the Turks were compelled to evacuate the neighbourhood of Constantinople. While the crusaders, with blind valour, advanced into the midland countries of Asia, the crafty Greek improved the favourable occasion when the emirs of the seacoast were recalled to the standard of the sultan. The Turks were driven from the isles of Rhodes and Chios; the cities of Ephesus and Smyrna, of Sardes, Philadelphia, and Laodicea, were restored to the empire, which Alexius enlarged from the Hellespont to the banks of the Mæander, and the rocky shores of Pamphylia. The churches resumed their splendour; the towns were rebuilt and fortified; and the desert country was peopled with colo-

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Success of
Alexius,
A. D. 1097
—1118.

¹ Anne Comnena relates her father's conquests in Asia Minor, Alexiad, l. xi. p. 321—325, l. xiv. p. 419; his Cilician war against Tancred and Bohemond, p. 328—342; the war of Epirus, with tedious prolixity, l. xii. xiii. p. 345—406; the death of Bohemond, l. xiv. p. 419.

CHAP. nies of Christians, who were gently removed from the more dis-
 LIX. tant and dangerous frontier. In these paternal cares, we may
 ~~~~~ forgive Alexius, if he forgot the deliverance of the holy sepul-  
 chre ; but, by the Latins, he was stigmatized with the foul re-  
 proach of treason and desertion. They had sworn fidelity and  
 obedience to his throne ; but *he* had promised to assist their  
 enterprise in person, or, at least, with his troops and treasures ;  
 his base retreat dissolved their obligations ; and the sword,  
 which had been the instrument of their victory, was the pledge  
 and title of their just independence. It does not appear that  
 the emperor attempted to revive his obsolete claims over the  
 kingdom of Jerusalem ;<sup>2</sup> but the borders of Cilicia and Syria  
 were more recent in his possession, and more accessible to  
 his arms. The great army of the crusaders was annihilated  
 or dispersed ; the principality of Antioch was left without a  
 head, by the surprise and captivity of Bohemond ; his ransom  
 had oppressed him with a heavy debt ; and his Norman follow-  
 ers were insufficient to repel the hostilities of the Greeks and  
 Turks. In this distress, Bohemond embraced a magnanimous  
 resolution, of leaving the defence of Antioch to his kinsman,  
 the faithful Tancred ; of arming the West against the Byzan-  
 tine empire, and of executing the design which he inherited  
 from the lessons and example of his father Guiscard. His  
 embarkation was clandestine ; and if we may credit a tale  
 of the princess Anne, he passed the hostile sea, closely secreted  
 in a coffin.<sup>3</sup> But his reception in France was dignified by  
 the public applause, and his marriage with the king's daughter ;  
 his return was glorious, since the bravest spirits of the age en-  
 listed under his veteran command ; and he repassed the Adria-  
 tic at the head of five thousand horse and forty thousand foot,  
 assembled from the most remote climates of Europe.<sup>4</sup> The  
 strength of Durazzo, and prudence of Alexius, the progress  
 of famine, and approach of winter, eluded his ambitious hopes ;  
 and the venal confederates were seduced from his standard.  
 A treaty of peace<sup>5</sup> suspended the fears of the Greeks ; and  
 they were finally delivered by the death of an adversary, whom  
 neither oaths could bind, nor dangers could appal, nor prosper-  
 ity could satiate. His children succeeded to the principality

<sup>2</sup> The kings of Jerusalem submitted, however, to a nominal dependence, and in the dates of their inscriptions (one is still legible in the church of Bethlera,) they respectfully placed before their own, the name of the reigning emperor (Ducange, *Dissertations sur Joinville*, xxvii. p. 319.)

<sup>3</sup> Anne Comnena adds, that to complete the imitation, he was shut up with a dead cock ; and condescends to wonder how the barbarian could endure the confinement and putrefaction. This absurd tale is unknown to the Latins.

<sup>4</sup> *Απο Θουλης*, in the Byzantine Geography, must mean England ; yet we are more credibly informed, that our Henry I. would not suffer him to levy any troops in his kingdom (Ducange, *Not. ad Alexiad.*, p. 41.)

<sup>5</sup> The copy of the treaty (Alexiad, l. xiii. p. 396—416,) is an original and curious piece, which would require, and might afford, a good map of the principality of Antioch.

of Antioch; but the boundaries were strictly defined, the homage was clearly stipulated, and the cities of Tarsus and Malmistra were restored to the Byzantine emperors. Of the coast of Anatolia, they possessed the entire circuit from Trebizond to the Syrian gates. The Seljukian dynasty of Roum<sup>6</sup> was separated on all sides from the sea and their Mussulman brethren; the power of the Sultans was shaken by the victories, and even by the defeats of the Franks; and after the loss of Nice, they removed their throne to Cogni or Iconium, an obscure and inland town about three hundred miles from Constantinople.<sup>7</sup> Instead of trembling for their capital, the Comnenian princes waged an offensive war against the Turks, and the first crusade prevented the fall of the declining empire.

In the twelfth century, three great emigrations marched by land from the West to the relief of Palestine. The soldiers and pilgrims of Lombardy, France, and Germany, were excited by the example and success of the first crusade.<sup>8</sup> Forty-eight years after the deliverance of the holy sepulchre, the emperor, and the French king, Conrad the Third, and Louis the Seventh, undertook the second crusade to support the falling fortunes of the Latins.<sup>9</sup> A grand division of the third crusade was led by the emperor Frederic Barbarossa,<sup>10</sup> who sympathized with his brothers of France and England in the common loss of Jerusalem. These three expeditions may be compared in their resemblance of the greatness of numbers, their passage through the Greek empire, and the nature and event of their Turkish warfare, and a brief parallel may save the repetition of a tedious narrative. However splendid it may seem, a regular story of the crusades would exhibit the perpetual return of the same causes and effects; and the frequent attempts for

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LIX.

Expeditions  
by land :  
the first  
crusade, (A. D. 1101 ;  
the second  
of Conrad  
III. and  
Louis VII.  
A. D. 1147 ;  
the third of  
Frederic I.  
A. D. 1189.)

<sup>6</sup> See in the learned work of M. de Guignes (tom. ii. part ii.) the history of the Seljukians of Iconium, Aleppo, and Damascus, as far as it may be collected from the Greeks, Latin's and Arabians. The last are ignorant or regardless of the affairs of Roum.

<sup>7</sup> Iconium is mentioned as a station by Xenophon, and by Strabo, with the ambiguous title of *Καμποπολις* (Cellarius, tom. ii. p. 121.) Yet St. Paul found in that place a multitude (*πληθος*) of Jews and Gentiles. Under the corrupt name of *Kuntjah*, it is described as a great city, with a river and gardens, three leagues from the mountains, and decorated (I know not why) with Plato's tomb (Abulfeda, tabul. xvii. p. 303, vers. Reiske; and the Index Geographicus of Schultens from Ibn Said.)

<sup>8</sup> For this supplement to the first crusade, see Anne Comnena (Alexiad, l. xi. p. 331, &c. and the eighth book of Albert Aquensis.

<sup>9</sup> For the second crusade of Conrad III. and Lewis VII. see William of Tyre (l. xvi. c. 18—29,) Otho of Frisingen (l. i. c. 34—45. 59, 60,) Matthew Paris (Hist. Major. p. 63,) Struvius (Corpus, Hist. Germanicæ, p. 372, 373,) Scriptores Rerum Francicarum à Duchesne, tom. iv. Nicetas, in Vit. Manuel, l. i. c. 4, 5, 6, p. 41—48, Cinnamus, l. ii. p. 41—49.

<sup>10</sup> For the third crusade, of Frederic Barbarossa, see Nicetas in Isaac. Angel. l. ii. c. 3—8, p. 257—266, Struv. (Corpus Hist. Germ. p. 414,) and two historians, who probably were spectators, Tagino (in Scriptor. Freher. tom. i. p. 406—416, edit. Struv.) and the Anonymus de Expeditione Asiaticâ, Fred. I. (in Canisii, Antiq. Lection. tom. iii. p. ii. p. 498—526, edit. Basnage.)

CHAP. the defence or recovery of the Holy Land, would appear so  
 LIX. many faint and unsuccessful copies of the original.

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 Their num-  
 bers.

I. Of the swarms that so closely trod in the footsteps of the first pilgrims, the chiefs were equal in rank, though unequal in fame and merit, to Godfrey of Bouillon and his fellow adventurers. At their head were displayed the banners of the dukes of Burgundy, Bavaria, and Aquitaine : the first a descendant of Hugh Capet, the second a father of the Brunswick line : the archbishop of Milan, a temporal prince, transported, for the benefit of the Turks, the treasures and ornaments of his church and palace ; and the veteran crusaders, Hugh the Great, and Stephen of Chartres, returned to consummate their unfinished vow. The huge and disorderly bodies of their followers moved forwards in two columns ; and if the first consisted of two hundred and sixty thousand persons, the second might possibly amount to sixty thousand horse, and one hundred thousand foot.<sup>11</sup> The armies of the second crusade might have claimed the conquest of Asia : the nobles of France and Germany were animated by the presence of their sovereigns ; and both the rank and personal characters of Conrad and Louis, gave a dignity to their cause, and a discipline to their force, which might be vainly expected from the feudatory chiefs. The cavalry of the emperor, and that of the king, was each composed of seventy thousand knights and their immediate attendants in the field ;<sup>12</sup> and if the light-armed troops, the peasant infantry, the women and children, the priests and monks, be rigorously excluded, the full account will scarcely be satisfied with four hundred thousand souls. The West, from Rome to Britain, was called into action ; the kings of Poland and Bohemia obeyed the summons of Conrad ; and it is affirmed by the Greeks and Latins, that in the passage of a strait or river, the Byzantine agents, after a tale of nine hundred thousand, desisted from the endless and formidable computation.<sup>13</sup> In the third crusade, as the French and English preferred the navigation of the Mediterranean, the host of Frederic Barbarossa was less numerous. Fifteen thousand knights, and as many squires, were the flower of the German chivalry : sixty thousand horse, and one hundred

<sup>11</sup> Anne, who states these later swarms at 40,000 horse, and 100,000 foot, calls them Normans, and places at their head two brothers of Flanders. The Greeks were strangely ignorant of the names, families, and possessions of the Latin princes.

<sup>12</sup> William of Tyre, and Matthew Paris, reckon 70,000 *loricati* in each of the armies.

<sup>13</sup> The imperfect enumeration is mentioned by Cinnamus (*εὐνηνικὸς αὐριπιδες*), and confirmed by Odo de Diogilo apud Ducange ad Cinnamum, with the more precise sum of 900,556. Why must therefore the version and comment suppose the modest and insufficient reckoning of 90,000 ? Does not Godfrey of Viterbo (*Pantheon*, p. xix. in Muratori, tom. vii. p. 462.) exclaim ?

—Numerum si poscere quæras.

Millia millena milites agmen erat.



thousand foot, were mustered by the emperor in the plains of Hungary; and after such repetitions we shall no longer be startled at the six hundred thousand pilgrims, which credulity has ascribed to this last emigration.<sup>14</sup> Such extravagant reckonings prove only the astonishment of contemporaries; but their astonishment most strongly bears testimony to the existence of an enormous though indefinite multitude. The Greeks might applaud their superior knowledge of the arts and stratagems of war, but they confessed the strength and courage of the French cavalry and the infantry of the Germans;<sup>15</sup> and the strangers are described as an iron race, of gigantic stature, who darted fire from their eyes, and spit blood like water on the ground. Under the banners of Conrad, a troop of females rode in the attitude and armour of men; and the chief of these Amazons, from her gilt spurs and buskins, obtained the epithet of the Golden-footed Dame.

II. The numbers and character of the strangers was an object of terror to the effeminate Greeks, and the sentiment of fear is nearly allied to that of hatred. This aversion was suspended or softened by the apprehension of the Turkish power; and the invectives of the Latins will not bias our more candid belief, that the emperor Alexius dissembled their insolence, eluded their hostilities, counselled their rashness, and opened to their ardour the road of pilgrimage and conquest. But when the Turks had been driven from Nice and the sea-coast, when the Byzantine princes no longer dreaded the distant sultans of Cogni, they felt with purer indignation the free and frequent passage of the western barbarians, who violated the majesty, and endangered the safety, of the empire. The second and third crusades were undertaken under the reign of Manuel Comnenus and Isaac Angelus. Of the former, the passions were always impetuous, and often malevolent; and the natural union of a cowardly and a mischievous temper was exemplified in the latter, who, without merit or mercy, could punish a tyrant, and occupy his throne. It was secretly, and perhaps tacitly, resolved by the prince and people to destroy, or at least to discourage, the pilgrims, by every species of injury and oppression; and their want of prudence and discipline continually afforded the pretence or the opportunity. The Western monarchs had stipulated a safe passage and fair market in the country of their Christian brethren; the treaty

Passage  
through the  
Greek em-  
pire.

<sup>14</sup> This extravagant account is given by Albert of Stade (apud Struvium, p. 414;) my calculation is borrowed from Godfrey of Viterbo, Arnold of Lubec, apud eundem, and Bernard Thesaur. (c. 169, p. 804.) The original writers are silent. The Mahometans gave him 200,000, or 260,000, men (Bohadin, in Vit. Saladin, p. 110.)

<sup>15</sup> I must observe, that in the second and third crusades, the subjects of Conrad and Frederic are styled by the Greeks and Orientals *Alamanni*. The Lechi and Tzechi of Cinnamus, are the Poles and Bohemians; and it is for the French, that he reserves the ancient appellation of Germans. He likewise names the Βρίττοι, or Britanni.


CHAP. had been ratified by oaths and hostages; and the poorest  
 LIX. soldier of Frederic's army was furnished with three marks of  
 ~~~~~ silver to defray his expenses on the road. But every engage-  
 ment was violated by treachery and injustice; and the com-
 plaints of the Latins are attested by the honest confession of a
 Greek historian, who has dared to prefer truth to his country.¹⁶
 Instead of a hospitable reception, the gates of the cities, both in
 Europe and Asia, were closely barred against the crusaders;
 and the scanty pittance of food was let down in baskets from
 the walls. Experience or foresight might excuse this timid
 jealousy; but the common duties of humanity prohibited the
 mixture of chalk, or other poisonous ingredients, in the bread;
 and should Manuel be acquitted of any foul connivance, he is
 guilty of coining base money for the purpose of trading with the
 pilgrims. In every step of their march they were stopped or
 misled; the governors had private orders to fortify the passes
 and break down the bridges against them; the stragglers were
 pillaged and murdered; the soldiers and horses were pierced
 in the woods by arrows from an invisible hand; the sick were
 burnt in their beds; and the dead bodies were hung on gibbets
 along the highways. These injuries exasperated the champions
 of the cross, who were not endowed with evangelical patience;
 and the Byzantine princes, who had provoked the unequal
 conflict, promoted the embarkation and march of these formi-
 dable guests. On the verge of the Turkish frontier Barbarossa
 spared the guilty Philadelphia,¹⁷ rewarded the hospitable La-
 odicea, and deplored the hard necessity that had stained his
 sword with any drops of Christian blood. In their intercourse
 with the monarchs of Germany and France, the pride of the
 Greeks was exposed to an anxious trial. They might boast that
 on the first interview the seat of Louis was a low stool, beside
 the throne of Manuel;¹⁸ but no sooner had the French king
 transported his army beyond the Bosphorus, than he refused
 the offer of a second conference, unless his brother would meet
 him on equal terms, either on the sea or land. With Conrad
 and Frederic, the ceremonial was still nicer and more difficult;
 like the successors of Constantine, they styled themselves
 emperors of the Romans;¹⁹ and firmly maintained the purity

¹⁶ Nicetas was a child at the second crusade, but in the third he commanded against the Franks the important post of Philippopolis. Cinnamus is infected with national prejudice and pride.

¹⁷ The conduct of the Philadelphians is blamed by Nicetas, while the anonymous German accuses the rudeness of his countrymen (*culpa nostrâ*.) History would be pleasant, if we were embarrassed only by such contradictions. It is likewise from Nicetas, that we learn the pious and humane sorrow of Frederic.

¹⁸ *Χθραμολη εδρα*, which Cinnamus translates into Latin by the word *Sella*. Ducange works very hard to save his king and country from such ignominy (*sur Joinville, dissertat. xxvii. p. 317—320.*) Louis afterward insisted on a meeting in *mari ex æquo*, not *ex equo*, according to the laughable readings of some MSS.

¹⁹ *Ego Romanorum imperator sum, ille Romaniorum* (Anonym. *Canis. p. 512.*)

of their title and dignity. The first of these representatives of CHAP.
 Charlemagne would only converse with Manuel on horseback LIX.
 in the open field ; the second, by passing the Hellespont rather 
 than the Bosphorus, declined the view of Constantinople and
 its sovereign. An emperor, who had been crowned at Rome,
 was reduced, in the Greek epistles, to the humble appellation of
Rex, or prince of the Alemanni ; and the vain and feeble
 Angelus affected to be ignorant of the name of one of the
 greatest men and monarchs of the age. While they viewed
 with hatred and suspicion the Latin pilgrims, the Greek
 emperors maintained a strict, though secret, alliance with the
 Turks and Saracens. Isaac Angelus complained, that by his
 friendship for the great Saladin, he had incurred the enmity of
 the Franks ; and a mosque was founded at Constantinople for
 the public exercise of the religion of Mahomet.²⁰

III. The swarms that followed the first crusade, were Turkish
 destroyed in Anatolia by famine, pestilence, and the Turkish warfare.
 arrows : and the princes only escaped with some squadrons of
 horse to accomplish their lamentable pilgrimage. A just opi-
 nion may be formed of their knowledge and humanity ; of their
 knowledge, from the design of subduing Persia and Chorasán in
 their way to Jerusalem ; of their humanity, from the massacre
 of the Christian people, a friendly city, who came out to meet
 them with palms and crosses in their hands. The arms of
 Conrad and Louis were less cruel and imprudent ; but the
 event of the second crusade was still more ruinous to Christen-
 dom ; and the Greek Manuel is accused by his own subjects
 of giving seasonable intelligence to the sultan, and treacherous
 guides to the Latin princes. Instead of crushing the common
 foe, by a double attack at the same time, but on different sides
 the Germans were urged by emulation, and the French were
 retarded by jealousy. Louis had scarcely passed the Bospho-
 rus when he was met by the returning emperor, who had lost
 the greatest part of his army in glorious, but unsuccessful, ac-
 tions on the banks of the Mæander. The contrast of the pomp
 of his rival hastened the retreat of Conrad ; the desertion of
 his independent vassals reduced him to his hereditary troops ;
 and he borrowed some Greek vessels to execute by sea the
 pilgrimage of Palestine. Without studying the lessons of ex-
 perience, or the nature of war, the king of France advanced
 through the same country to a similar fate. The vanguard,
 which bore the royal banner and the oriflamme of St. Denys,²¹

The public and historical style of the Greeks was *Παῖ princeps*. Yet
 Cinnamus owns, that *Ἰμπερατορ* is synonymous to *Βασιλεὺς*.

²⁰ In the Epistles of Innocent III. (xiii. p. 184,) and the history of Bohadin
 (p. 129, 130,) see the views of a pope and a cadi on this singular toleration.

²¹ As counts of Vexin, the kings of France were the vassals and advocates
 of the monastery of St. Denys. The saints' peculiar banner, which they received
 from the Abbot, was of a square form, and a red or flaming colour. The
oriflamme appeared at the head of the French armies from the xiiith to the xvth
 century (Ducange sur Joinville, dissert. xviii. p. 224—253.)

CHAP. had doubled their march with rash and inconsiderate speed ;
 LIX. and the rear, which the king commanded in person, no longer
 found their companions in the evening camp. In darkness and disorder they were encompassed, assaulted, and overwhelmed by the innumerable hosts of Turks, who, in the art of war, were superior to the Christians of the twelfth century. Louis, who climbed a tree in the general discomfiture, was saved by his own valour, and the ignorance of his adversaries ; and with the dawn of day he escaped alive, but almost alone, to the camp of the vanguard. But instead of pursuing his expedition by land, he was reduced to shelter the relics of his army in the friendly seaport of Satalia. From thence he embarked for Antioch ; but so penurious was the supply of Greek vessels, that they could only afford room for his knights and nobles ; and the plebeian crowd of infantry was left to perish at the foot of the Pamphylian hills. The emperor and the king embraced and wept at Jerusalem ; their martial trains, the remnant of mighty armies, were joined to the Christian powers of Syria, and a fruitless siege of Damascus was the final effort of the second crusade. Conrad and Louis embarked for Europe with the personal fame of piety and courage ; but the Orientals had braved these potent monarchs of the Franks, with whose names and military forces they had been so often threatened.²² Perhaps they had still more to fear from the veteran genius of Frederic the First, who, in his youth had served in Asia under his uncle Conrad. Forty campaigns in Germany and Italy had taught Barbarossa to command ; and his soldiers, even the princes of the empire, were accustomed under his reign to obey. As soon as he lost sight of Philadelphia and Laodicea, the last cities of the Greek frontier, he plunged into the salt and barren desert, a land (says the historian) of horror and tribulation.²³ During twenty days, every step of his fainting and sickly march was besieged by the innumerable hordes of Turkmans,²⁴ whose numbers and fury seemed after each defeat, to multiply and inflame. The emperor continued to struggle and to suffer ; and such was the measure of his calamities, that when he reached the gates of Iconium, no more than one thousand knights were able to serve on horseback. By a sudden and resolute assault, he defeated the guards, and stormed the capital of the sultan,²⁵ who humbly sued for pardon and

²² The original French histories of the second crusade, are the *Gesta Ludovici VII.* published in the ivth volume of Duchesne's Collection. The same volume contains many original letters of the king, of Suger his minister, &c. the best documents of authentic history.

²³ *Terram horrois et salsuginis, terram siccam, sterilem inamœnam*, Anonym. Canis. p. 517. The emphatic language of a sufferer.

²⁴ *Gens innumera, sylvestris, indomita, prædones sine ductore*. The sultan of Cogni might sincerely rejoice in their defeat. Anonym. Canis. p. 517, 518.

²⁵ See in the anonymous writer in the collection of Canisius, Tagino, and Bohadin (*Vit. Saladin.* p. 119, 120,) the ambiguous conduct of Kilidge Arsian, sultan of Cogni, who hated and feared both Saladin and Frederic.

peace. The road was now open, and Frederic advanced in a career of triumph, till he was unfortunately drowned in a petty torrent of Cilicia.²⁶ The remainder of his Germans was consumed by sickness and desertion; and the emperor's son expired with the greatest part of his Swabian vassals at the siege of Acre. Among the Latin heroes, Godfrey of Bouillon and Frédéric Barbarossa alone could achieve the passage of the Lesser Asia; yet even their success was a warning; and in the last and most experienced age of the crusades, every nation preferred the sea to the toils and perils of an inland expedition.²

The enthusiasm of the first crusade is a natural and simple event, while hope was fresh, danger untried, and enterprise congenial to the spirit of the times. But the obstinate perseverance of Europe may indeed excite our pity and admiration; that no instruction should have been drawn from constant and adverse experience; that the same confidence should have repeatedly grown from the same failures; that six succeeding generations should have rushed headlong down the precipice that was open before them; and that men of every condition should have staked their public and private fortunes, on the desperate adventure of possessing or recovering a tombstone two thousand miles from their country. In a period of two centuries after the council of Clermont, each spring and summer produced a new emigration of pilgrim warriors for the defence of the Holy Land; but the seven great armaments or crusades were excited by some impending or recent calamity: the nations were moved by the authority of their pontiffs, and the example of their kings: their zeal was kindled, and their reason was silenced by the voice of their holy orators: and among these, Bernard,²⁷ the monk, or the saint, may claim the most honourable place. About eight years before the first conquest of Jerusalem, he was born of a noble family, in Burgundy; at the age of three and twenty, he buried himself in the monastery of Citeaux, then in the primitive fervour of the institution; at the end of two years he led forth her third colony, or daughter, to the valley of Clairvaux²⁸ in Champagne;

Obstinaey
of the en-
thusiasm
of the cru-
sades.

Character
and mission
of St. Ber-
nard, A. D.
1091—1153.

²⁶ The desire of comparing two great men, has tempted many writers to drown Frederic in the river Cydnus, in which Alexander so imprudently bathed. (Q. Curt. l. iii. c. 4, 5.) But from the march of the emperor, I rather judge, that his Saleph is the Calycadnus, a stream of less fame, but of a longer course.

²⁷ Marinus Sanutus, A. D. 1321, lays it down as a precept, Quod stulus Ecclesiæ per terram nullatenus est ducenda. He resolves, by the Divine aid, the objection, or rather exception, of the first crusade (Secreta Fidelium Crucis, l. ii. pars ii. c. i. p. 37.)

²⁸ The most authentic information of St. Bernard must be drawn from his own writings, published in a correct edition by Père Mabillon, and reprinted at Venice, 1750, in six volumes in folio. Whatever friendship could recollect, or superstition could add, is contained in the two lives, by his disciples, in the vith volume: whatever learning and criticism could ascertain, may be found in the prefaces of the Benedictine editors.

²⁹ Clairvaux, surnamed the valley of Absynth, is situate among the woods

CHAP. and was content, till the hour of his death, with the humble
 LIX. station of abbot of his own community. A philosophic age
 has abolished, with too liberal and indiscriminate disdain, the
 honours of these spiritual heroes. The meanest among them
 are distinguished by some energies of the mind; they were at
 least superior to their votaries and disciples; and, in the race
 of superstition, they attained the prize for which such num-
 bers contended. In speech, in writing, in action, Bernard
 stood high above his rivals and contemporaries; his composi-
 tions are not devoid of wit and eloquence; and he seems to
 have preserved as much reason and humanity as may be re-
 conciled with the character of a saint. In a secular life, he
 would have shared the seventh part of a private inheritance;
 by a vow of poverty and penance, by closing his eyes against
 the visible world, by the refusal of all ecclesiastical dignities,
 the abbot of Clairvaux became the oracle of Europe, and the
 founder of one hundred and sixty convents. Princes and pon-
 tiffs trembled at the freedom of his apostolical censures: France,
 England, and Milan, consulted and obeyed his judgment in a
 schism of the church; the debt was repaid by the gratitude of
 Innocent the Second; and his successor Eugenius the Third
 was the friend and disciple of the holy Bernard. It was in the
 proclamation of the second crusade, that he shone as the mis-
 sionary and prophet of God, who called the nations to the de-
 fence of his holy sepulchre.³¹ At the parliament of Vezelay
 he spoke before the king; and Louis the Seventh, with his
 nobles, received their crosses from his hand. The abbot of
 Clairvaux then marched to the less easy conquest of the em-
 peror Conrad: a phlegmatic people, ignorant of his language,
 was transported by the pathetic vehemence of his tone and
 gestures; and his progress, from Constance to Cologne, was
 the triumph of eloquence and zeal. Bernard applauds his own
 success in the depopulation of Europe; affirms that cities and
 castles were emptied of their inhabitants; and computes, that
 only one man was left behind for the consolation of seven
 widows.³² The blind fanatics were desirous of electing him

near Bar sur Aube in Champagne. St. Bernard would blush at the pomp of the church and monastery; he would ask for the library, and I know not whether he would be much edified by a tun of 800 muids (914 1-7th hogsheads) which almost rivals that of Heidelberg (*Mélangés Tirés d'une Grande Bibliothèque*, tom. xlv. p. 15—20.)

³⁰ The disciples of the saint (*Vit. 1. l. iii. c. 2, p. 1232, Vit. ii. c. 16, No. 45, p. 1383,*) record a marvellous example of his pious apathy. *Juxta lacum etiam Lausannensem totius diei itinere pergens, penitus non attendit aut se videre non vidit. Cum enim vespere facto de eodem lacu socii colloquerentur, interrogabat eos ubi lacus ille esset; et mirati sunt universi. To admire or despise St. Bernard, as he ought, the reader, like myself, should have before the windows of his library the beauties of that incomparable landscape.*

³¹ Otho Frising. *l. i. c. 4, Bernard. Epist. 363, ad Francos Orientales, Opp. tom. i. p. 328, Vit. 1. l. iii. c. 4. tom. vi. p. 1235.*

³² *Mandastis et obedivi... multiplicati sunt super numerum; vacuantur urbes et castella; et pene jam non inveniunt quem apprehendant septem mili-*

for their general ; but the example of the hermit Peter was before his eyes ; and while he assured the crusaders of the divine favour, he prudently declined a military command, in which failure and victory would have been almost equally disgraceful to his character.³³ Yet, after the calamitous event, the abbot of Clairvaux was loudly accused as a false prophet, the author of the public and private mourning ; his enemies exulted, his friends blushed, and his apology was slow and unsatisfactory. He justifies his obedience to the commands of the pope ; expatiates on the mysterious ways of providence ; imputes the misfortunes of the pilgrims to their own sins ; and modestly insinuates, that his mission had been approved by signs and wonders.³⁴ Had the fact been certain, the argument would be decisive ; and his faithful disciples, who enumerate twenty or thirty miracles in a day, appeal to the public assemblies of France and Germany, in which they were performed.³⁵ At the present hour, such prodigies will not obtain credit beyond the precincts of Clairvaux ; but in the preternatural cures of the blind, the lame, and the sick, who were presented to the man of God, it is impossible for us to ascertain the separate shares of accident, of fancy, of imposture, and of fiction.

Omnipotence itself cannot escape the murmurs of its discordant votaries ; since the same dispensation which was applauded as a deliverance in Europe, was deplored, and perhaps arraigned, as a calamity in Asia. After the loss of Jerusalem, the Syrian fugitives diffused their consternation and sorrow ; Bagdad mourned in the dust ; the cadi Zeineddin of Damascus tore his beard in the caliph's presence ; and the whole divan shed tears at his melancholy tale.³⁶ But the commanders of the faithful could only weep ; they were themselves captives in the hands of the Turks ; some temporal power was restored to the last age of the Abbassides ; but their humble ambition was confined to Bagdad and the adjacent province. Their tyrants, the Seljukian sultans, had followed the common law of the Asiatic dynasties, the unceasing round of valour, greatness, discord, degeneracy, and decay ; their spirit and power were unequal to the defence of religion ; and, in his

Progress of
the Maho-
metans.

eres unum virum ; adeo ubique viduæ vivis remanent viris. Bernard, Epist. p. 247. We must be careful not to construe *pene* as a substantive.

³³ Quis ego sum ut disponam acies, ut egrediar ante facies armatorum, aut quid tam remotum a professione meâ, si vires, si peritia, &c. epist. 256, tom. i. p. 259. He speaks with contempt of the hermit Peter, ver quidam, epist. 363.

³⁴ Sic dicunt forsitan iste, unde scimus quod a Domino sermo egressus sit ? Quæ signa tu facis ut credamus tibi ? Non est quod ad ista ipse respondeam ; percendum verecundiæ meæ, responde tu pro me, et pro te ipso, secundum quæ vidisti et audisti, et secundum quod te inspiraverit Deus. Consolat. l. ii. c. 1. Opp. tom. ii. p. 421—423.

³⁵ See the testimonies in Vita 1. l. iv. c. 5, 6. Opp. tom. vi. p. 1258—1261, l. vi. c. 1—17, p. 1286—1314.

³⁶ Abulmahasen apud de Guignes, Hist. des Huns, tom. ii. P. ii. p. 99.

CHAP. distant realm of Persia, the Christians were strangers to the name and the arms of Sangiar, the last hero of his race.³⁷

LIX.

The Atabeks of Syria.

While the sultans were involved in the silken web of the haram, the pious task was undertaken by their slaves, the Atabeks;³⁸ a Turkish name, which, like the Byzantine patricians, may be translated by Father of the Prince. Ascansar, a valiant Turk, had been the favourite of Malek Shaw, from whom he received the privileges of standing on the right hand of the throne; but, in the civil wars that ensued on the monarch's death, he lost his head and the government of Aleppo. His domestic emirs persevered in their attachment to his son Zenghi, who proved his first arms against the Franks in the defeat of Antioch; thirty campaigns in the service of the caliph and sultan established his military fame; and he was invested with the command of Mosul, as the only champion that could avenge the cause of the prophet. The public hope was not disappointed: after a siege of twenty-five days he stormed the city of Edessa, and recovered from the Franks their conquests beyond the Euphrates:³⁹ the martial tribes of Curdistan were subdued by the independent sovereign of Mosul and Aleppo: his soldiers were taught to behold the camp as their only country; they trusted to his liberality for their rewards; and their absent families were protected by the vigilance of Zenghi. At the head of these veterans, his son Nouredin gradually united the Mahometan powers; added the kingdom of Damascus to that of Aleppo, and waged a long and successful war against the Christians of Syria; he spread his ample reign from the Tigris to the Nile, and the Abbassides rewarded their faithful servant with all the titles and prerogatives of royalty. The Latins themselves were compelled to own the wisdom and courage, and even the justice and piety of this implacable adversary.⁴⁰ In his life and government,

Zenghi,
A. D. 1127
—1145.

Nouredin,
A. D. 1145
—1174.

³⁷ See his *article* in the *Bibliothèque Orientale* of D'Herbelot, and de Guignes, tom. ii. P. i. p. 230—261. Such was his valour, that he was styled the second Alexander; and such the extravagant love of his subjects, that they prayed for the sultan a year after his decease. Yet Sangiar might have been made prisoner by the Franks, as well as by the Uzes. He reigned near fifty years, (A. D. 1103—1152,) and was a munificent patron of Persian poetry.

³⁸ See the *Chronology* of the Atabeks of Irak and Syria, in de Guignes, tom. i. p. 254; and the reigns of Zenghi and Nouredin in the same writer, tom. ii. P. ii. p. 147—221,) who uses the Arabic text of Benelathir, Ben Schounah, and Abulfeda; the *Bibliothèque Orientale*, under the articles *Atabeks* and *Nouredin*, and the *Dynasties* of Abulpharagius, p. 250—267, vers. Pocock.

³⁹ William of Tyre (l. xvi. c. 4, 5, 7,) describes the loss of Edessa and the death of Zenghi. The corruption of his name into *Sanguin*, afforded the Latins a comfortable allusion to his *sanguinary* character and end, fit sanguine sanguinolentus.

⁴⁰ Noradinus (says William of Tyre, l. xx. 33,) maximus nominis et fidei Christianæ persecutor; princeps tamen justus, vaser, providus, et secundum gentis suæ traditiones religiosus. To this catholic witness, we may add the prime of the Jacobites (Abulpharag. p. 267,) quo non alter erat inter reges vitæ ratione magis laudabili, aut quæ pluribus justitiæ experimentis abundaret. The true praise of kings is after their death, and from the mouth of their enemies.

the holy warrior revived the zeal and simplicity of the first CHAP. caliphs. Gold and silk were banished from his palace; the LIX. use of wine from his dominions; the public revenue was scrupulously applied to the public service; and the frugal household of Noureddin was maintained from his legitimate share of the spoil which he vested in the purchase of a private estate. His favourite Sultana sighed for some female object of expense. "Alas," replied the king, "I fear God, and am no more than the treasurer of the Moslems. Their property I cannot alienate; but I still possess three shops in the city of Hems: these you may take; and these alone can I bestow." His chamber of justice was the terror of the great and the refuge of the poor. Some years after the sultan's death, an oppressed subject called aloud in the streets of Damascus, "O Noureddin, Noureddin, where art thou now? Arise, arise, to pity and protect us!" A tumult was apprehended, and a living tyrant blushed or trembled at the name of a departed monarch.

By the arms of the Turks and Franks, the Fatimites had been deprived of Syria. In Egypt, the decay of their character and influence was still more essential. Yet they were still revered as the descendants and successors of the prophet; they maintained their invisible state in the palace of Cairo; and their person was seldom violated by the profane eyes of subjects or strangers. The Latin ambassadors have described their own introduction through a series of gloomy passages, and glittering porticos: the scene was enlivened by the warbling of birds and the murmur of fountains: it was enriched by a display of rich furniture, and rare animals, of the imperial treasures, something was shown, and much was supposed; and the long order of unfolding doors was guarded by black soldiers and domestic eunuchs. The sanctuary of the presence chamber was veiled with a curtain; and the vizier who conducted the ambassadors, laid aside his scimitar, and prostrated himself three times on the ground; the veil was then removed; and they beheld the commander of the faithful, who signified his pleasure to the first slave of the throne. But this slave was his master: the vizirs or sultans had usurped the supreme administration of Egypt; the claims of the rival candidates were decided by arms; and the name of the most worthy, of the strongest, was inserted in the royal patent of command. The factions of Dargham and Shower alternately expelled each other from the capital and country; and the weaker side implored the dangerous protection of the sultan of Damascus or the king of Jerusalem, the perpetual enemies of the sect and

Conquest of
Egypt by
the Turks,
A. D. 1163
—1169.

⁴¹ From the ambassador, William of Tyre (l. xix. c. 17, 18,) describes the palace of Cairo. In the caliph's treasures were found a pearl as large as a pigeon's egg, a ruby weighing seventeen Egyptian drachms, an emerald a palm and a half in length, and many vases of crystal and porcelain of China (Renaudot, p. 536.)

CHAP. LIX. monarchy of the Fatimites. By his arms and religion, the Turk was most formidable ; but the Frank, in an easy direct march, could advance from Gaza to the Nile ; while the intermediate situation of his realm compelled the troops of Nouredin to wheel round the skirts of Arabia, a long and painful circuit, which exposed them to thirst, fatigue, and the burning winds of the desert. The secret zeal and ambition of the Turkish prince aspired to reign in Egypt under the name of the Abbassides ; but the restoration of the suppliant Shower was the ostensible motive of the first expedition ; and the success was intrusted to the emir Shiracouh, a valiant and veteran commander. Dargham was oppressed and slain ; but the ingratitude, the jealousy, the just apprehensions, of his more fortunate rival, soon provoked him to invite the king of Jerusalem to deliver Egypt from his insolent benefactors. To this union, the forces of Shiracouh were unequal ; he relinquished the premature conquest ; and the evacuation of Belbeis or Pelusium was the condition of his safe retreat. As the Turks defiled before the enemy, and their general closed the rear, with a vigilant eye, and the battle-axe in his hand, a Frank presumed to ask him if he were not afraid of an attack ? “ It is doubtless in your power to begin the attack,” replied the intrepid emir ; “ but rest assured, that not one of my soldiers will go to paradise till he has sent an infidel to hell.” His report of the riches of the land, the effeminacy of the natives, and the disorders of the government, revived the hopes of Nouredin ; the caliph of Bagdad applauded the pious design ; and Shiracouh descended into Egypt a second time with twelve thousand Turks and eleven thousand Arabs. Yet his forces were still inferior to the confederate armies of the Franks and Saracens ; and I can discern an unusual degree of military art, in his passage of the Nile, his retreat into Thebais, his masterly evolutions in the battle of Babain, the surprise of Alexandria, and his marches and counter-marches in the flats and valley of Egypt, from the tropic to the sea. His conduct was seconded by the courage of his troops, and on the eve of action a Mamaluke⁴² exclaimed, “ If we cannot wrest Egypt from the Christian dogs, why do we not renounce the honours and rewards of the sultan, and retire to labour with the peasants, or to spin with the females of the haram ?” Yet, after all his efforts in the field,⁴³ after the obstinate defence of Alexan-

⁴² *Mamluc*, plur. *Mamluc*, is defined by Pocock (Prolegom. ad Abulpharag. p. 7,) and D’Herbelot (p. 545,) *servum emptitium, seu qui pretio numerato in domini possessionem cedit*. They frequently occur in the wars of Saladin (Bohadin, p. 236, &c. :) and it was only the *Bahartie* Mamalukes that were first introduced into Egypt by his descendants.

⁴³ Jacobus à Vitriaco (p. 1116,) gives the king of Jerusalem no more than 374 knights. Both the Franks and the Moslems report the superior numbers of the enemy ; a difference which may be solved by counting or omitting the unwarlike Egyptians.

dria⁴⁴ by his nephew Saladin, an honourable capitulation and retreat concluded the second enterprise of Shiracouh, and Nouredin reserved his abilities for a third and more propitious occasion. It was soon offered by the ambition and avarice of Amalric or Amaury, king of Jerusalem, who had imbibed the pernicious maxim, that no faith should be kept with the enemies of God. A religious warrior, the great master of the hospital, encouraged him to proceed: the emperor of Constantinople, either gave, or promised, a fleet to act with the armies of Syria; and the perfidious Christian, unsatisfied with spoil and subsidy, aspired to the conquest of Egypt. In this emergency, the Moslems turned their eyes toward the sultan of Dasmascus; the vizir, whom danger encompassed on all sides, yielded to their unanimous wishes, and Nouredin seemed to be tempted by the fair offer of one-third of the revenue of the kingdom. The Franks were already at the gates of Cairo; but the suburbs, the old city, were burnt on their approach: they were deceived by an insidious negotiation; and their vessels were unable to surmount the barriers of the Nile. They prudently declined a contest with the Turks, in the midst of a hostile country; and Amaury retired into Palestine, with the shame and reproach that always adhere to unsuccessful injustice. After this deliverance, Shiracouh was invested with a robe of honour, which he soon stained with the blood of the unfortunate Shaver. For a while, the Turkish emirs condescended to hold the office of vizir; but this foreign conquest precipitated the fall of the Fatimites themselves; and the bloodless change was accomplished by a message and a word. The caliphs had been degraded by their own weakness and the tyranny of the vizirs: their subjects blushed, when the descendant and successor of the prophet presented his naked hand to the rude gripe of a Latin ambassador; they wept when he sent the hair of his women, a sad emblem of their grief and terror, to excite the pity of the sultan of Damascus. By the command of Nouredin, and the sentence of the doctors, the holy names of Abubeker, Omar, and Othman, were solemnly restored: the caliph Mostadi, of Bagdad, was acknowledged in public prayers as the true commander of the faithful; and the green livery of the sons of Ali was exchanged for the black colour of the Abbassides. The last of his race, the caliph Adhed, who survived only ten days, expired in happy ignorance of his fate; his treasures secured the loyalty of the soldiers and silenced the murmurs of the sectaries; and in all subsequent revolutions, Egypt has never departed from the orthodox tradition of the Moslems.⁴⁵

End of the
Fatimite
caliphs.
A. D. 1171.

⁴⁴ It was the Alexandria of the Arabs, a middle term in extent and riches between the period of the Greeks and Romans, and that of the Turks (Savary, *Lettres sur l'Egypte*, tom. i. p. 25, 26.)

⁴⁵ For this great revolution of Egypt, see William of Tyre (l. xix. 5, 6, 7, 12

CHAP.

LIX.

Reign and
character
of Saladin,
A. D. 1171
—1193.

The hilly country beyond the Tigris is occupied by the pastoral tribes of the Kurds;⁴⁶ a people hardy, strong, savage, impatient of the yoke, addicted to rapine, and tenacious of the government of their national chiefs. The resemblance of name, situation, and manners, seems to identify them with the Carduchians of the Greeks;⁴⁷ and they still defend against the Ottoman Porte the antique freedom which they asserted against the successors of Cyrus. Poverty and ambition prompted them to embrace the profession of mercenary soldiers: the service of his father and uncle prepared the reign of the great Saladin:⁴⁸ and the son of Job or Ayub, a simple Kurd, magnanimously smiled at his pedigree, which flattery deduced from the Arabian caliphs.⁴⁹ So unconscious was Nouredin of the impending ruin of his house, that he constrained the reluctant youth to follow his uncle Shiracouh into Egypt: his military character was established by the defence of Alexandria; and if we may believe the Latins, he solicited and obtained from the Christian general the *profane* honours of knighthood.⁵⁰ On the death of Shiracouh, the office of grand vizir was bestowed on Saladin, as the youngest and less powerful of the emirs; but with the advice of his father, whom he invited to Cairo, his genius obtained the ascendant over his equals, and attached the army to his person and interest. While Nouredin lived, these ambitious Kurds were the most humble of his slaves; and the indiscreet murmurs of the divan were silenced by the prudent Ayub, who loudly protested that at the command of the sultan he himself would lead his son in chains to the foot of the throne. "Such language," he added in private, "was prudent and proper in an assembly of your rivals; but

—31, xx. 5—12,) Bohadin (in Vit. Saladin. p. 30—39,) Abulfeda (in Excerpt. Schultens, p. 1—12,) D'Herbelot (Bibliot. Orient. *Alhed, Fathemah*, but very incorrect,) Renaudot (Hist. Patriarch. Alex. p. 522—525. 532—537,) Vertot (Hist. des Chevaliers de Malthe, tom. i. p. 141—163, in 4to.) and M. de Guignes (tom. ii. p. 185—215.)

⁴⁶ For the Kurds, see de Guignes, tom. i. p. 416, 417, the Index Geographicus of Schultens, and Tavernier, Voyages, p. i. p. 308, 309. The Ayoubites descended from the tribe of the Rawadiæi, one of the noblest; but as *they* were infected with the heresy of the Metempsychosis, the orthodox sultans insinuated that their descent was only on the mother's side, and that their ancestor was a stranger who settled among the Kurds.

⁴⁷ See the fourth book of the Anabasis of Xenophon. The ten thousand suffered more from the arrows of the free Carduchians, than from the splendid weakness of the great king.

⁴⁸ We are indebted to the professor Schultens (Lugd. Bat. 1755, in folio) for the richest and most authentic materials, a life of Saladin by his friend and minister the Cadi Bohadin, and copious extracts from the history of his kinsman the prince Abulfeda of Hamah. To these we may add, the article of *Salaheddin* in the Bibliotheque Orientale, and all that may be gleaned from the Dynasties of Abulpharagius.

⁴⁹ Since Abulfeda was himself an Ayoubite, he may share the praise, for imitating, at least tacitly, the modesty of the founder.

⁵⁰ Hist. Hierosol. in the Gesta Dei per Francos, p. 1152. A similar example may be found in Joinville (p. 42, edition du Louvre;) but the pious St. Louis refused to dignify infidels with the order of Christian knighthood (Ducange, Observations, p. 70.)

we are now above fear and obedience ; and the threats of CHAP.
 Nouredin shall not extort the tribute of a sugar-cane." His LIX.
 seasonable death relieved them from the odious and doubtful
 conflict : his son, a minor of eleven years of age, was left for
 a while to the emirs of Damascus ; and the new lord of Egypt
 was decorated by the caliph with every title⁵¹ that could sanc-
 tify his usurpation in the eyes of the people. Nor was Sala-
 din long content with the possession of Egypt ; he despoiled
 the Christians of Jerusalem, and the Atabeks of Damascus,
 Aleppo, and Diarbekir : Mecca and Medina acknowledged
 him for their temporal protector ; his brother subdued the
 distant regions of Yemen, or the happy Arabia, and at the
 hour of his death, his empire was spread from the African Tri-
 poli to the Tigris, and from the Indian ocean to the mountains
 of Armenia. In the judgment of his character, the reproaches
 of treason and ingratitude strike forcibly on *our* minds, impress-
 ed, as they are, with the principle and experience of law and
 loyalty. But his ambition may in some measure be excused
 by the revolution of Asia,⁵² which had erased every notion of
 legitimate succession ; by the recent example of the Atabeks
 themselves ; by his reverence to the son of his benefactors ; his
 humane and generous behaviour to the collateral branches ; by
their incapacity and *his* merit ; by the approbation of the caliph,
 the sole source of all legitimate power ; and, above all, by the
 wishes and interest of the people, whose happiness is the first
 object of government. In *his* virtues, and in those of his pa-
 tron, they admired the singular union of the hero and the saint ;
 for both Nouredin and Saladin are ranked among the Ma-
 hometan saints ; and the constant meditation of the holy war
 appears to have shed a serious and sober colour over their
 lives and actions. The youth of the latter⁵³ was addicted to
 wine and women ; but his aspiring spirit soon renounced the
 temptations of pleasure, for the graver follies of fame and do-
 minion : the garment of Saladin was of coarse woolen ; water
 was his only drink ; and, while he emulated the temperance,
 he surpassed the chastity, of his Arabian prophet. Both in
 faith and practice he was a rigid Mussulman ; he ever deplored
 that the defence of religion had not allowed him to accomplish
 the pilgrimage of Mecca ; but at the stated hours, five times
 each day, the sultan devoutly prayed with his brethren : the
 involuntary omission of fasting was scrupulously repaid ; and
 his perusal of the Koran on horseback between the approach-

⁵¹ In these Arabic titles, *religionis* must always be understood ; *Nouredin*, lumner r. ; *Ezzodin*, decus ; *Amadoddin*, columen : our hero's proper name was Joseph, and he was styled *Salahoddin* ; salus ; *Al Malichus*, *Al Nasirus*, rex defensor ; *Abu Modaffir*, pater victoriæ. Schultens, Præfat.

⁵² Abulfeda, who descended from a brother of Saladin, observes from many examples, that the founders of dynasties took the guilt for themselves, and left the reward to their innocent collaterals (Excerpt. p. 10.)

⁵³ See his life and character in Renaudot, p. 537—548.

CHAP. ing armies, may be quoted as a proof, however ostentatious,
 LIX. of piety and courage.⁵⁴ The superstitious doctrine of the
 sect of Shafei was the only study that he deigned to encourage: the poets were safe in his contempt; but all profane science was the object of his aversion; and a philosopher who had vented some speculative novelties, was seized and strangled by the command of the royal saint. The justice of his divan was accessible to the meanest suppliant against himself and his ministers; and it was only for a kingdom that Saladin would deviate from the rule of equity. While the descendants of Seljuk and Zenghi held his stirrup and smoothed his garments, he was affable and patient with the meanest of his servants. So boundless was his liberality, that he distributed twelve thousand horses at the siege of Acre, and at the time of his death, no more than forty-seven drachms of silver and one piece of gold coin were found in the treasury; yet in a martial reign, the tributes were diminished, and the wealthy citizens enjoyed, without fear or danger, the fruits of their industry. Egypt, Syria, and Arabia, were adorned by the royal foundations of hospitals, colleges, and mosques; and Cairo was fortified with a wall and citadel: but his works were consecrated to public use,⁵⁵ nor did the sultan indulge himself in a garden or palace of private luxury. In a fanatic age, himself a fanatic, the genuine virtues of Saladin commanded the esteem of the Christians: the emperor of Germany gloried in his friendship:⁵⁶ the Greek emperor solicited his alliance;⁵⁷ and the conquest of Jerusalem diffused, and perhaps magnified, his fame both in the East and West.

His conquest of the kingdom,
 A. D. 1187,
 July 3,

During its short existence, the kingdom of Jerusalem⁵⁸ was supported by the discord of the Turks and Saracens; and both the Fatimite caliphs and the sultans of Damascus were tempted to sacrifice the cause of their religion to the meaner considerations of private and present advantage. But the powers of Egypt, Syria, and Arabia, were now united by a hero, whom nature and fortune had armed against the Christians. All without, now bore the most threatening aspect; and all was feeble and hollow in the internal state of Jerusalem. After the two first Baldwins, the brother and cousin of Godfrey of Bouillon, the sceptre devolved by female succession to Melisenda, daughter of the second Baldwin, and her husband

⁵⁴ His civil and religious virtues are celebrated in the first chapter of Bohadin (p. 4—30,) himself an eye-witness, and an honest bigot.

⁵⁵ In many works, particularly Joseph's well in the castle of Cairo, the sultan and the patriarch have been confounded by the ignorance of natives and travellers.

⁵⁶ Anonym. Canisii, tom. iii. P. ii. p. 504.

⁵⁷ Bohadin, p. 129, 130.

⁵⁸ For the Latin kingdom of Jerusalem, see William of Tyre, from the ninth to the twenty-second book. Jacob à Vitriaco, Hist. Hierosolem, l. i. and Sanutus, Secrata Fidelium Crusis, l. iii. p. vi. vii. viii. ix.

Fulk, count of Anjou, the father, by a former marriage, of our English Plantagenets. Their two sons, Baldwin the Third and Amaury, waged a strenuous, and not unsuccessful, war against the infidels; but the son of Amaury, Baldwin the Fourth, was deprived, by the leprosy, a gift of the crusades, of the faculties both of mind and body. His sister Sybilla, the mother of Baldwin the Fifth, was his natural heiress: after the suspicious death of her child, she crowned her second husband, Guy of Lusignan, a prince of a handsome person, but of such base renown, that his own brother Jeffrey was heard to exclaim, "Since they have made *him* a king, surely they would have made *me* a god!" The choice was generally blamed; and the most powerful vassal, Raymond count of Tripoli, who had been excluded from the succession and regency, entertained an implacable hatred against the king, and exposed his honour and conscience to the temptations of the sultan. Such were the guardians of the holy city; a leper, a child, a woman, a coward, and a traitor; yet its fate was delayed twelve years by some supplies from Europe, by the valour of the military orders, and by the distant or domestic avocations of their great enemy. At length, on every side the sinking state was encircled and pressed by a hostile line; and the truce was violated by the Franks, whose existence it protected. A soldier of fortune, Reginald of Chatillon, had seized a fortress, on the edge of the desert, from whence he pillaged the caravans, insulted Mahomet, and threatened the cities of Mecca and Medina. Saladin condescended to complain; rejoiced in the denial of justice; and at the head of fourscore thousand horse and foot, invaded the Holy Land. The choice of Tiberias for his first siege was suggested by the count of Tripoli, to whom it belonged; and the king of Jerusalem was persuaded to drain his garrisons, and to arm his people for the relief of that important place.⁵⁹ By the advice of the perfidious Raymond, the Christians were betrayed into a camp destitute of water: he fled on the first onset with the curses of both nations;⁶⁰ Lusignan was overthrown with the loss of thirty thousand men; and the wood of the true cross, a dire misfortune! was left in the power of the infidels. The royal captive was conducted to the tent of Saladin; and as he fainted with thirst and terror, the generous victor presented him with a cup of sherbet cooled in snow, without suffering his companion, Reginald of Chatillon, to partake of this pledge of hospitality

⁵⁹ Templarii ut apes bombabant et Hospitalarii ut venti stridebant, et barones se exitio offerebant, et Turcopuli (the Christian light troops) semet ipsi in ignem injiciebant (Ispahani de Expugnatione Kudisticâ, p. 18, apud Schultens;) a specimen of Arabian eloquence, somewhat different from the style of Xenophon!

⁶⁰ The Latins affirm, the Arabians insinuate, the treason of Raymond; but had he really embraced their religion, he would have been a saint and a hero in the eyes of the latter.

CHAP. and pardon. "The person and dignity of a king," said the
 LIX. sultan, "are sacred; but this impious robber must instantly
 acknowledge the prophet, whom he has blasphemed, or meet
 the death which he has so often deserved." On the proud or
 conscientious refusal of the Christian warrior, Saladin struck
 him on the head with his scimitar, and Reginald was despatched
 by the guards.⁶¹ The trembling Lusignan was sent to Da-
 mascus to an honourable prison and speedy ransom; but the
 victory was stained by the execution of two hundred and thirty
 knights of the hospital, the intrepid champions and martyrs of
 their faith. The kingdom was left without a head; and of the
 two grand masters of the military orders, the one was slain and
 the other was a prisoner. From all the cities, both of the sea-
 coast and the inland country, the garrisons had been drawn
 away for this fatal field: Tyre and Tripoli alone could escape
 the rapid inroad of Saladin; and three months after the battle
 of Tiberias he appeared in arms before the gates of Jerusa-
 lem.⁶²

and city of
 Jerusalem,
 A. D. 1187,
 Oct. 2.

He might expect, that the siege of a city, so venerable on earth
 and in heaven, so interesting to Europe and Asia, would rekin-
 dle the last sparks of enthusiasm; and that, of sixty thousand
 Christians, every man would be a soldier, and every soldier a
 candidate for martyrdom. But queen Sybilla trembled for her-
 self and her captive husband; and the barons and knights, who
 had escaped from the sword and chains of the Turks, displayed
 the same factious and selfish spirit in the public ruin. The most
 numerous portion of the inhabitants were composed of the
 Greek and Oriental Christians, whom experience had taught
 to prefer the Mahometan before the Latin yoke;⁶³ and the
 holy sepulchre attracted a base and needy crowd, without
 arms or courage, who subsisted only on the charity of the
 pilgrims. Some feeble and hasty efforts were made for the
 defence of Jerusalem; but in the space of fourteen days, a
 victorious army drove back the sallies of the besieged, planted
 their engines, opened the wall to the breadth of fifteen cubits,
 applied their scaling ladders, and erected on the breach twelve
 banners of the prophet and the sultan. It was in vain that a
 barefoot procession of the queen, the women, and the monks,
 implored the Son of God to save his tomb and his inheritance
 from impious violation. Their sole hope was in the mercy

⁶¹ Renaud, Reginald, or Arnold de Chatillon, is celebrated by the Latins in his life and death; but the circumstances of the latter are more distinctly related by Bohadin and Abulfeda; and Joinville (*Hist. de St. Louis*, p. 70,) alludes to the practice of Saladin, of never putting to death a prisoner who had tasted his bread and salt. Some of the companions of Arnold had been slaughtered, and almost sacrificed, in a valley of Mecca, ubi sacrificia mactantur (Abulfeda, p. 32.)

⁶² Vertot, who well describes the loss of the kingdom and city (*Hist. des Chevaliers de Malthe*, tom. i. l. ii. p. 226—278,) inserts two original epistles of a knight templar.

⁶³ Renaudot, *Hist. Patriarch. Alex.* p. 545.

of the conqueror, and to their first suppliant deputation that mercy was sternly denied. "He had sworn to avenge the patience and long-sufferings of the Moslems; the hour of forgiveness was elapsed, and the moment was now arrived to expiate in blood, the innocent blood, which had been spilt by Godfrey and the first crusaders." But a desperate and successful struggle of the Franks admonished the sultan that his triumph was not yet secure; he listened with reverence to a solemn adjuration in the name of the common father of mankind; and a sentiment of human sympathy mollified the rigour of fanaticism and conquest. He consented to accept the city, and to spare the inhabitants. The Greek and Oriental Christians were permitted to live under his dominion; but it was stipulated, that in forty days all the Franks and Latins should evacuate Jerusalem, and be safely conducted to the seaports of Syria and Egypt; that ten pieces of gold should be paid for each man, five for each woman, and one for every child; and that those who were unable to purchase their freedom should be detained in perpetual slavery. Of some writers it is a favourite and invidious theme to compare the humanity of Saladin with the massacre of the first crusade. The difference would be merely personal; but we should not forget that the Christians had offered to capitulate, and that the Mahometans of Jerusalem sustained the last extremities of an assault and storm. Justice is indeed due to the fidelity with which the Turkish conqueror fulfilled the conditions of the treaty; and he may be deservedly praised for the glance of pity which he cast on the misery of the vanquished. Instead of a rigorous exaction of his debt, he accepted a sum of thirty thousand byzants, for the ransom of seven thousand poor; two or three thousand more were dismissed by his gratuitous clemency; and the number of slaves was reduced to eleven or fourteen thousand persons. In this interview with the queen, his words, and even his tears, suggested the kindest consolations; his liberal alms were distributed among those who had been made orphans or widows by the fortune of war; and while the knights of the hospital were in arms against him, he allowed their more pious brethren to continue, during the term of a year, for the care and service of the sick. In these acts of mercy the virtue of Saladin deserves our admiration and love: he was above the necessity of dissimulation, and his stern fanaticism would have prompted him to dissemble, rather than to affect, this profane compassion for the enemies of the Koran. After Jerusalem had been delivered from the presence of the strangers, the sultan made his triumphant entry, his banners waving in the wind and to the harmony of martial music. The great mosque of Omar, which had been converted into a church, was again consecrated to one God and his prophet Mahomet; the walls and pavement were purified with rose water; and a pul-

CHAP.

LIX.

CHAP. pit, the labour of Noureddin, was erected in the sanctuary.
 LIX. But when the golden cross that glittered on the dome was cast
 down, and dragged through the streets, the Christians of every
 sect uttered a lamentable groan, which was answered by the
 joyful shouts of the Moslems. In four ivory chests the patriarch had collected the crosses, the images, the vases, and the relics, of the holy place : they were seized by the conqueror, who was desirous of presenting the caliph with the trophies of Christian idolatry. He was persuaded however to intrust them to the patriarch and prince of Antioch ; and the pious pledge was redeemed by Richard of England, at the expense of fifty-two thousand byzants of gold.⁶⁴

The third
 crusade, by
 sea,
 A. D. 1188.

The nations might fear and hope the immediate and final expulsion of the Latins from Syria ; which was yet delayed above a century after the death of Saladin.⁶⁵ In the career of victory, he was first checked by the resistance of Tyre ; the troops and garrisons, which had capitulated, were imprudently conducted to the same port : their numbers were adequate to the defence of the place ; and the arrival of Conrad of Montferrat inspired the disorderly crowd with confidence and union. His father, a venerable pilgrim, had been made prisoner in the battle of Tiberias ; but that disaster was unknown in Italy and Greece, when the son was urged by ambition and piety to visit the inheritance of his royal nephew, the infant Baldwin. The view of the Turkish banners warned him from the hostile coast of Jaffa ; and Conrad was unanimously hailed as the prince and champion of Tyre, which was already besieged by the conqueror of Jerusalem. The firmness of his zeal, and perhaps his knowledge of a generous foe, enabled him to brave the threats of the sultan, and to declare, that should his aged parent be exposed before the walls, he himself would discharge the first arrow, and glory in his descent from a Christian martyr.⁶⁶ The Egyptian fleet was allowed to enter the harbour of Tyre ; but the chain was suddenly drawn, and five galleys were either sunk or taken ; a thousand Turks were slain in a sally ; and Saladin, after burning his engines, concluded a glorious campaign by a disgraceful retreat to Damascus. He was soon assailed by a more formidable tempest. The pathetic narratives, and even the pic-

⁶⁴ For the conquest of Jerusalem, Bohadin (p. 67—75,) and Abulfeda (p. 40—43,) are our Moslem witnesses. Of the Christian, Bernard Thesaurarius (c. 151—167,) is the most copious and authentic ; see likewise Matthew Paris (p. 120—124.)

⁶⁵ The sieges of Tyre and Acre are most copiously described by Bernard Thesaurarius (*de Acquisitione Terræ Sanctæ*, c. 167—179,) the author of the *Historia Hierosolymitana* (p. 1150—1172, in Bongarsius,) Abulfeda (p. 43—50,) and Bohadin (p. 75—179.)

⁶⁶ I have followed a moderate and probable representation of the fact : by Vertot, who adopts without reluctance a romantic tale, the old marquis is actually exposed to the darts of the besieged.

tures, that represented in lively colours the servitude and profanation of Jerusalem, awakened the torpid sensibility of Europe: the emperor, Frederic Barbarossa, and the kings of France and England, assumed the cross; and the tardy magnitude of their armaments was anticipated by the maritime states of the Mediterranean and the Ocean. The skilful and provident Italians first embarked in the ships of Genoa, Pisa, and Venice. They were speedily followed by the most eager pilgrims of France, Normandy, and the Western isles. The powerful succour of Flanders, Frise, and Denmark, filled near a hundred vessels; and the northern warriors were distinguished in the field by a lofty stature and a ponderous battle-axe.⁶⁷ Their increasing multitudes could no longer be confined within the walls of Tyre or remain obedient to the voice of Conrad. They pitied the misfortunes, and revered the dignity, of Lusignan, who was released from prison, perhaps, to divide the army of the Franks. He proposed the recovery of Ptolemais, or Acre, thirty miles to the south of Tyre; and the place was first invested by two thousand horse and thirty thousand foot under his nominal command. I shall not expatiate on the story of this memorable siege; which lasted near two years, and consumed, in a narrow space, the forces of Europe and Asia. Never did the flame of enthusiasm burn with fiercer and more destructive rage; nor could the true believers, a common appellation, who consecrated their own martyrs, refuse some applause to the mistaken zeal and courage of their adversaries. At the sound of the holy trumpet, the Moslems of Egypt, Syria, Arabia, and the Oriental provinces, assembled under the servant of the prophet:⁶⁸ his camp was pitched and removed within a few miles of Acre; and he laboured night and day, for the relief of his brethren and the annoyance of the Franks. Nine battles, not unworthy of the name, were fought, in the neighbourhood of mount Carmel, with such vicissitude of fortune, that in one attack, the sultan forced his way into the city; that in one sally, the Christians penetrated to the royal tent. By the means of divers and pigeons, a regular correspondence was maintained with the besieged; and, as often as the sea was left open, the exhausted garrison was withdrawn, and a fresh supply was poured into the place. The Latin camp was thinned by famine, the sword, and the climate; but the tents of the dead were replenished with new pilgrims, who exaggerated the strength and speed of their approaching countrymen. The vulgar was astonished by the report, that the pope himself, with an innumerable crusade, was

Siege of
Acre,
A. D. 1193,
July—
A. D. 1191,
July.

⁶⁷ Northmanni et Gothi, et cæteri populi insularum quæ inter occidentem et septemtrionem sitæ sunt, gentes bellicosæ, corporis proceri, mortis intrepidæ bipennibus armatæ, navibus rotundis quæ Ysnachia dicuntur advectæ.

⁶⁸ The historian of Jerusalem (p. 1103,) adds the nations of the East from the Tigris to India, and the swarthy tribes of Moors and Getulians, so that Asia and Africa fought against Europe.

CHAP. advanced as far as Constantinople. The march of the emperor
 LIX. filled the east with more serious alarms, the obstacles which he
 encountered in Asia, and perhaps in Greece, were raised by
 the policy of Saladin; his joy on the death of Barbarossa
 was measured by his esteem; and the Christians were rather
 dismayed than encouraged at the sight of the duke of Swabia
 and his way-worn remnant of five thousand Germans. At
 length, in the spring of the second year, the royal fleets of
 France and England cast anchor in the bay of Acre, and the
 siege was more vigorously prosecuted by the youthful emula-
 tion of the two kings, Philip Augustus and Richard Plantagenet.
 After every resource had been tried, and every hope was ex-
 hausted, the defenders of Acre submitted to their fate; a ca-
 pitulation was granted, but their lives and liberties were taxed at
 the hard conditions of a ransom of two hundred thousand
 pieces of gold, the deliverance of one hundred nobles, and
 fifteen hundred inferior captives, and the restoration of the
 wood of the holy cross. Some doubts in the agreement, and
 some delay in the execution, rekindled the fury of the Franks,
 and three thousand Moslems, almost in the sultan's view, were
 beheaded by the command of the sanguinary Richard.⁶⁹ By
 the conquest of Acre, the Latin powers acquired a strong
 town and a convenient harbour; but the advantage was most
 dearly purchased. The minister and historian of Saladin com-
 puts, from the report of the enemy, that their numbers, at
 different periods, amounted to five or six hundred thousand;
 that more than one hundred thousand Christians were slain;
 that a far greater number was lost by disease or shipwreck; and
 that a small portion of this mighty host could return in safety to
 their native countries.⁷⁰

Richard of
 England, in
 Palestine,
 A. D. 1191,
 1192.

Philip Augustus, and Richard the First, are the only kings of
 France and England, who have fought under the same ban-
 ners; but the holy service, in which they were enlisted, was
 incessantly disturbed by their national jealousy; and the two
 factions, which they protected in Palestine, were more averse
 to each other than to the common enemy. In the eyes of the
 Orientals, the French monarch was superior in dignity and
 power; and in the emperor's absence, the Latins revered him
 as their temporal chief.⁷¹ His exploits were not adequate to

⁶⁹ Bohadin, p. 180: and this massacre is neither denied nor blamed by the Christian historians. Asacriter jussa complentes (the English soldiers,) says Galfridus à Vinisauf (l. iv. c. 4, p. 346,) who fixes at 2700 the number of victims; who are multiplied to 5000 by Roger Hoveden (p. 697, 698.) The humanity or avarice of Philip Augustus was persuaded to ransom his prisoners (Jacob à Vitiaco, l. i. c. 98, p. 1122.)

⁷⁰ Bohadin, p. 14. He quotes the judgment of Balianus, and the prince of Sidon, and adds, ex illo mundo quasi hominum paucissimi redierunt. Among the Christians who died before St. John d'Acre, I find the English names of de Ferrers earl of Derby (Dugdale, Baronage, part i. p. 260,) Mowbray (idem, p. 124,) de Mandevil, de Fiennes, St. John Scrope, Pigot, Talbot, &c.

⁷¹ Magnus hic apud eos, interque reges eorum tum virtute, tum majestate

his fame. Philip was brave, but the statesman predominated CHAP.
 in his character; he was soon weary of sacrificing his health LIX.
 and interest on a barren coast; the surrender of Acre became
 the signal of his departure; nor could he justify this unpopular
 desertion, by leaving the duke of Burgundy, with five hun-
 dred knights and ten thousand foot, for the service of the Holy
 Land. The king of England, though inferior in dignity, sur-
 passed his rival in wealth and military renown;⁷² and if hero-
 ism be confined to brutal and ferocious valour, Richard Plan-
 tagenet will stand high among the heroes of the age. The
 memory of *Cœur de Lion*, of the lion-hearted prince, was long
 dear and glorious to his English subjects; and, at the distance
 of sixty years, it was celebrated in proverbial sayings by the
 grandsons of the Turks and Saracens, against whom he had
 fought: his tremendous name was employed by the Syrian
 mothers to silence their infants; and if a horse suddenly
 started from the way, his rider was wont to exclaim, "Dost
 thou think king Richard is in that bush?"⁷³ His cruelty to the
 Mahometans was the effect of temper and zeal; but I cannot
 believe that a soldier, so free and fearless in the use of his
 lance, would have descended to whet a dagger against his va-
 liant brother Conrad of Montferrat, who was slain at Tyre by
 some secret assassins. After the surrender of Acre, and the
 departure of Philip, the king of England led the crusaders to
 the recovery of the seacoast; and the cities of Cæsarea and
 Jaffa were added to the fragments of the kingdom of Lusig-
 nan. A march of one hundred miles from Acre to Ascalon,
 was a great and perpetual battle of eleven days. In the disorder
 of his troops, Saladin remained on the field with seven-
 teen guards, without lowering his standard, or suspending the
 sound of his brazen kettle-drum: he again rallied and renewed
 the charge; and his preachers or heralds called aloud on the
unitarians, manfully to stand up against the Christian idolat-
 ers. But the progress of these idolaters was irresistible, and
 it was only by demolishing the walls and buildings of Ascalon,
 that the sultan could prevent them from occupying an impor-
 tant fortress on the confines of Egypt. During a severe

eminens...summus rerum arbiter (Bohadin, p. 159.) He does not seem to have known the name either of Philip or Richard.

⁷² Rex Angliæ præstrenuus...rege Gallorum minor apud eos censebatur ratione regni atque dignitatis; sed tum divitus florentior, tum bellicâ virtute multo erat celebrior (Bohadin, p. 161.) A stranger might admire those riches; the national historians will tell with what lawless and wasteful oppression they were collected.

⁷³ Joinville, p. 17. Cuides-tu que ce soit le roi Richart?

⁷⁴ Yet he was guilty in the opinion of the Moslems, who attest the confession of the assassins, that they were sent by the king of England (Bohadin, p. 225;) and his only defence is an absurd and palpable forgery (Hist. de l'Académie des Inscriptions, tom. xvi. p. 155—163,) a pretended letter from the prince of the assassins, the Shiech, or old man of the mountain, who justified Richard, by assuming to himself the guilt or merit of the murder.

CHAP. winter, the armies slept; but in the spring, the Franks advanced within a day's march of Jerusalem, under the leading standard of the English king; and his active spirit intercepted a convoy, or caravan, of seven thousand camels. Saladin⁷⁵ had fixed his station in the holy city; but the city was struck with consternation and discord: he fasted; he prayed; he preached; he offered to share the dangers of the siege; but his Mamelukes, who remembered the fate of their companions at Acre, pressed the sultan with loyal or seditious clamours, to reserve *his* person and *their* courage for the future defence of the religion and empire.⁷⁶ The Moslems were delivered by the sudden, or, as they deemed, the miraculous, retreat of the Christians;⁷⁷ and the laurels of Richard were blasted by the prudence, or envy, of his companions. The hero, ascending a hill, and veiling his face, exclaimed with an indignant voice, "Those who are unwilling to rescue, are unworthy to view, the sepulchre of Christ!" After his return to Acre, on the news that Jaffa was surprised by the sultan, he sailed with some merchant vessels, and leaped foremost on the beach; the castle was relieved by his presence; and sixty thousand Turks and Saracens fled before his arms. The discovery of his weakness provoked them to return in the morning; and they found him carelessly encamped before the gates with only seventeen knights and three hundred archers. Without counting their numbers, he sustained their charge; and we learn from the evidence of his enemies, that the king of England, grasping his lance, rode furiously along their front, from the right to the left wing, without meeting an adversary who dared to encounter his career.⁷⁸ Am I writing the history of Orlando or Amadis?

During these hostilities, a languid and tedious negotiation⁷⁹

His treaty
and departure,
A. D. 1192,
September.

⁷⁵ See the distress and pious firmness of Saladin, as they are described by Bohadin (p. 7—9. 235—237,) who himself harangued the defenders of Jerusalem; their fears were not unknown to the enemy (Jacob à Vitriaco, l. i. c. 100, p. 1123. Vinisau, l. v. c. 50, p. 399.)

⁷⁶ Yet unless the sultan, or an Ayoubite prince, remained in Jerusalem, nec Curdi, nec Tureis, nec Turci assent obtemperaturi Curdis (Bohadin, p. 236.) He draws aside a corner of the political curtain.

⁷⁷ Bohadin (p. 237,) and even Jeffrey de Vinisau, (l. vi. c. 1—8, p. 403—409,) ascribe the retreat to Richard himself, and Jacobus à Vitriaco observes, that in his impatience to depart, in alterum virum mutatus est (p. 1123.) Yet Joinville, a French knight, accuses the envy of Hugh duke of Burgundy, (p. 116,) without supposing, like Matthew Paris, that he was bribed by Saladin.

⁷⁸ The expeditions to Ascalon, Jerusalem, and Jaffa, are related by Bohadin (p. 184. 249,) and Abulfeda (p. 51, 52.) The author of the Itinerary, or the monk of St. Alban's, cannot exaggerate the Cadhi's account of the prowess of Richard (Vinisau, l. vi. c. 14—24, p. 412—421, Hist. Major, p. 137—143;) and on the whole of this war, there is a marvellous agreement between the Christian and Mahometan writers, who mutually praise the virtues of their enemies.

⁷⁹ See the progress of negotiation and hostility in Bohadin (p. 207—260,) who was himself an actor in the treaty. Richard declared his intention of returning with new armies to the conquest of the Holy Land; and Saladin answered the menace with a civil compliment (Vinisau, l. vi. c. 23, p. 423.)

between the Franks and Moslems was started, and continued, CHAP.
 and broken, and again resumed, and again broken. Some acts LIX.
 of royal courtesy, the gift of snow and fruit, the exchange of
 Norway hawks and Arabian horses, softened the asperity of religious war : from the vicissitude of success, the monarchs might learn to suspect that Heaven was neutral in the quarrel ; nor, after the trial of each other, could either hope for a decisive victory.⁸⁰ The health both of Richard and Saladin appeared to be in a declining state ; and they respectively suffered evils of distant and domestic warfare ; Plantagenet was impatient to punish a perfidious rival who had invaded Normandy in his absence ; and the indefatigable sultan was subdued by the cries of the people, who was the victim, and of the soldiers, who were the instruments, of his martial zeal. The first demands of the king of England were the restitution of Jerusalem, Palestine, and the true cross ; and he firmly declared, that himself and his brother-pilgrims would end their lives in the pious labour, rather than return to Europe with ignominy and remorse. But the conscience of Saladin refused, without some weighty compensation, to restore the idols, or promote the idolatry of the Christians ; he asserted with equal firmness, his religious and civil claim to the sovereignty of Palestine ; descanted on the importance and sanctity of Jerusalem ; and rejected all terms of the establishment, or partition, of the Latins. The marriage which Richard proposed, of his sister with the sultan's brother, was defeated by the difference of faith : the princess abhorred the embraces of a Turk ; and Adel, or Saphadin, would not easily renounce a plurality of wives. A personal interview was declined by Saladin, who alleged their mutual ignorance of each other's language ; and the negotiation was managed with much art and delay by their interpreters and envoys. The final agreement was equally disapproved by the zealots of both parties, by the Roman pontiff and the caliph of Bagdad. It was stipulated that Jerusalem and the holy sepulchre should be open, without tribute or vexation, to the pilgrimage of the Latin Christians ; that, after the demolition of Ascalon, they should inclusively possess the seacoast from Jaffa to Tyre ; that the count of Tripoli and the prince of Antioch should be comprised in the truce ; and that, during three years and three months, all hostilities should cease. The principal chiefs of the two armies swore to the observance of the treaty ; but the monarchs were satisfied with giving their word and their right hand ; and the royal majesty was excused from an oath,

⁸⁰ The most copious and original account of this holy war, is Galfridi à Vinsauf *Itinerarium Regis Anglorum Richardi et aliorum in Terram Hierosolymorum*, in six books, published in the second volume of Gale's *Scriptores Hist. Anglicanæ* (p. 247—429.) Roger Hoveden and Matthew Paris afford likewise many valuable materials ; and the former describes, with accuracy, the discipline and navigation of the English fleet.

CHAP. which always implies some suspicion of falsehood and dishonour. Richard embarked for Europe to seek a long captivity and a premature grave; and the space of a few months concluded the life and glories of Saladin. The Orientals describe his edifying death, which happened at Damascus; but they seem ignorant of the equal distribution of his alms among the three religions,⁸¹ or of the display of a shroud, instead of a standard, to admonish the East of the instability of human greatness. The unity of empire was dissolved by his death; his sons were oppressed by the stronger arm of their uncle Saphadin; the hostile interests of the sultans of Egypt, Damascus, and Aleppo,⁸² were again revived, and the Franks, or Latins stood, and breathed, and hoped, in their fortresses along the Syrian coast.

Death of
Saladin,
A. D. 1193,
March 4.

Innocent
III.
A. D. 1198
—1216.

The noblest monument of a conqueror's fame, and of the terror which he inspired, is the Saladine tenth, a general tax, which was imposed on the laity, and even the clergy, of the Latin church for the service of the holy war. The practice was too lucrative to expire with the occasion; and this tribute became the foundation of all the tithes and tenths on ecclesiastical benefices, which have been granted by the Roman pontiffs to Catholic sovereigns, or reserved for the immediate use of the apostolic see.⁸³ This pecuniary emolument must have tended to increase the interest of the popes in the recovery of Palestine; after the death of Saladin they preached the crusade, by their epistles, their legates, and their missionaries; and the accomplishment of the pious work might have been expected from the zeal and talents of Innocent the Third.⁸⁴ Under that young and ambitious priest, the successors of St. Peter attained the full meridian of their greatness; and in a reign of eighteen years, he exercised a despotic command over the emperors and kings whom he raised and deposed; over the nations, whom an interdict of months or years deprived, for the offence of their rulers, of the exercise of Christian worship. In the council of the Lateran, he acted as the ecclesiastical, almost as the temporal, sovereign of the East and West. It was at the feet of his legate that John of England surrendered his crown; and Innocent may boast of the two most signal triumphs over sense and humanity, the

⁸¹ Even Vertot (tom. i. p. 251,) adopts the foolish notion of the indifference of Saladin, who professed the Koran with his last breath.

⁸² See the succession of the Ayoubites, in Abulpharagius (Dynast. p. 277, &c.) and the tables of M. de Guignes, *l'Art de Verifier les Dates*, and the *Bibliothèque Orientale*.

⁸³ Thomassin (*Discipline de l'Eglise*, tom. iii. p. 311—374,) has copiously treated of the origin, abuses, and restrictions of these *tenths*. A theory was started, but not pursued, that they were rightfully due to the pope, a tenth of the Levites' tenth to the high-priest (Selden on *Tithes*; see his *Works*, vol. iii. P. ii. p. 1083.)

⁸⁴ See the *Gesta Innocentii III.* in Muratori, *Script. Rer. Ital.* (tom. iii. p. 486—568.)

establishment of transubstantiation, and the origin of the inquisition. At his voice, two crusades, the fourth and the fifth, were undertaken; but except a king of Hungary, the princes of the second order were at the head of the pilgrims; the forces were inadequate to the design; nor did the effects correspond with the hopes and wishes of the pope and the people. The fourth crusade was diverted from Syria to Constantinople; and the conquest of the Greek or Roman empire by the Latins will form the proper and important subject of the next chapter. In the fifth,⁸⁵ two hundred thousand Franks were landed at the eastern mouth of the Nile. They reasonably hoped that Palestine must be subdued in Egypt, the seat and storehouse of the sultan; and, after a siege of sixteen months, the Moslems deplored the loss of Damietta. But the Christian army was ruined by the pride and insolence of the legate Pelagius, who, in the pope's name, assumed the character of general: the sickly Franks were encompassed by the waters of the Nile and the Oriental forces; and it was by the evacuation of Damietta that they obtained a safe retreat, some concessions for the pilgrims, and the tardy restitution of the doubtful relic of the true cross. The failure may in some measure be ascribed to the abuse and multiplication of the crusades, which were preached at the same time against the Pagans of Livonia, the Moors of Spain, the Albigeois of France, and the kings of Sicily of the Imperial family.⁸⁶ In these meritorious services, the volunteers might acquire at home the same spiritual indulgence, and a larger measure of temporal rewards: and even the popes, in their zeal against a domestic enemy, were sometimes tempted to forget the distress of their Syrian brethren. From the last age of the crusades they derived the occasional command of an army and revenue; and some deep reasoners have suspected that the whole enterprise, from the first synod of Placentia, was contrived and executed by the policy of Rome. The suspicion is not founded, either in nature or in fact. The successors of St. Peter appear to have followed, rather than guided, the impulse of manners and prejudice; without much foresight of the seasons, or cultivation of the soil, they gathered the ripe and spontaneous fruits of the superstition of the times. They gathered these fruits without toil or personal danger: in the council of the Late-

CHAP.
LIX.

The fourth
crusade.
A. D. 1208.

The fifth
A. D. 1218.

⁸⁵ See the fifth crusade, and the siege of Damietta, in Jacobus à Vitriaco (l. iii. p. 1125—1149) in the *Gesta Dei of Bongarsius*, an eyewitness, Bernard Thesaurarius (in *Script. Muratori*, tom. vii. p. 825—846, c. 190—207,) a contemporary, and Sanutus (*Secreta Fidel. Crucis*. l. iii. p. xi. c. 4—9,) a diligent compiler; and of the Arabians, Abulpharagius (*Dynast.* p. 294,) and the *Extracts* at the end of Joinville (p. 533. 537. 540. 547, &c.)

⁸⁶ To those who took the cross against Mainfroy, the pope (A. D. 1255,) granted plenissimam peccatorum remissionem. Fideles mirabantur quod tantum eis promitteret pro sanguine Christianorum effundendo quantum pro cruore infidelium aliquando (Matthew Paris, p. 785.) A high flight for the reason of the xiiith century.

CHAP. ran, Innocent the Third, declared an ambiguous resolution of
 LIX. animating the crusaders by his example: but the pilot of the
 sacred vessel could not abandon the helm; nor was Palestine
 ever blessed with the presence of a Roman pontiff.⁸⁷

The emperor
 Frederic II. in
 Palestine,
 A. D. 1227.

The persons, the families, and the estates of the pilgrims, were under the immediate protection of the popes; and these spiritual patrons soon claimed the prerogative of directing their operations, and enforcing, by commands and censures, the accomplishment of their vow. Frederic the Second,⁸⁸ the grandson of Barbarossa, was successively the pupil, the enemy, and the victim, of the church. At the age of twenty-one years, and in obedience to his guardian Innocent the Third, he assumed the cross; the same promise was repeated at his royal and imperial coronations: and his marriage with the heiress of Jerusalem for ever bound him to defend the kingdom of his son Conrad. But as Frederic advanced in age and authority, he repented of the rash engagements of his youth: his liberal sense and knowledge taught him to despise the phantoms of superstition and the crowns of Asia: he no longer entertained the same reverence for the successors of Innocent; and his ambition was occupied by the restoration of the Italian monarchy from Sicily to the Alps. But the success of this project would have reduced the popes to their primitive simplicity; and, after the delays and excuses of twelve years, they urged the emperor, with entreaties and threats, to fix the time and place of his departure for Palestine. In the harbours of Sicily and Apulia, he prepared a fleet of one hundred galleys, and of one hundred vessels, that were framed to transport and land two thousand five hundred knights, with their horses and attendants; his vassals of Naples and Germany formed a powerful army; and the number of English crusaders was magnified to sixty thousand by the report of fame. But the inevitable, or affected, slowness of these mighty preparations, consumed the strength and provisions of the more indigent pilgrims: the multitude was thinned by sickness and desertion, and the sultry summer of Calabria anticipated the mischiefs of a Syrian campaign. At length, the emperor hoisted sail at Brundisium, with a fleet and army of forty thousand men; but he kept the sea no more than three days; and his hasty retreat, which was ascribed by his friends to a grievous indisposition, was accused by his enemies as a voluntary and obstinate dis-

⁸⁷ This simple idea is agreeable to the good sense of Mosheim (*Institut. Hist. Eccless.* p. 332,) and the fine philosophy of Hume (*Hist. of England*, vol. i. p. 330.)

⁸⁸ The original materials for the crusade of Frederic II. may be drawn from Richard de St. Germano (in Muratori, *Script. Rerum Ital.* tom. vii. p. 1002—1013,) and Matthew Paris (p. 286. 291. 300. 302. 304.) The most rational moderns are, Fleury (*Hist. Eccles.* tom. xvi.) Vertot (*Chevaliers de Malthe*, tom. i. l. iii.) Giannone (*Istoria Civile di Napoli*, tom. ii. l. xvi.) and Muratori (*Annali d'Italia*, tom. x.)

obedience. For suspending his vow, was Frederic excommunicated by Gregory the Ninth; for presuming, the next year, to accomplish his vow, he was again excommunicated by the same pope.⁸⁹ While he served under the banner of the cross, a crusade was preached against him in Italy; and after his return, he was compelled to ask pardon for the injuries which he had suffered. The clergy and military orders of Palestine were previously instructed to renounce his communion and dispute his commands; and in his own kingdom, the emperor was forced to consent that the orders of the camp should be issued in the name of God and of the Christian republic. Frederic entered Jerusalem in triumph; and with his own hands (for no priest would perform the office) he took the crown from the altar of the holy sepulchre. But the patriarch cast an interdict on the church which his presence had profaned; and the knights of the hospital and temple informed the sultan how easily he might be surprised and slain in his unguarded visit to the river Jordan. In such a state of fanaticism and faction, victory was hopeless and defence was difficult; but the conclusion of an advantageous peace may be imputed to the discord of the Mahometans, and their personal esteem for the character of Frederic. The enemy of the church is accused of maintaining with the miscreants an intercourse of hospitality and friendship, unworthy of a Christian: of despising the barrenness of the land; and of indulging a profane thought, that if Jehovah had seen the kingdom of Naples, he never would have selected Palestine for the inheritance of his chosen people. Yet Frederic obtained from the sultan the restitution of Jerusalem, of Bethlem and Nazareth, of Tyre and Sidon: the Latins were allowed to inhabit and fortify the city: an equal code of civil and religious freedom was ratified for the sectaries of Jesus and those of Mahomet; and while the former worshipped at the holy sepulchre, the latter might pray and preach in the mosque of the temple,⁹⁰ from whence the prophet undertook his nocturnal journey to heaven. The clergy deplored this scandalous toleration; and the weaker Moslems were gradually expelled; but every rational object of the crusades was accomplished without bloodshed; the churches were restored, the monasteries were replenished; and in the space of fifteen years, the Latins of Jerusalem exceeded the number of six thousand. This peace and prosperity, for which they were ungrateful to their benefactor, was terminated by the irruption of the strange and savage hordes of Carizmians.⁹¹ Flying from the arms of the

Invasion of
the Cariz-
mians,
A. D. 1243.

⁸⁹ Poor Muratori knows what to think, but knows not what to say, "Chino qui il capo," &c. p. 322.

⁹⁰ The clergy artfully confounded the mosque or church of the temple with the holy sepulchre, and their wilful error has deceived both Vertot and Muratori.

⁹¹ The irruption of the Carizmians, or Corasmins, is related by Matthew Paris (p. 546, 547,) and by Joinville, Nangis, and the Arabians, (p. 111, 112. 191, 192, 528. 530.)

CHAP. Moguls, those shepherds of the Caspian, rolled headlong on
 LIX. Syria; and the union of the Franks with the sultans of Aleppo,
 Hems, and Damascus, was insufficient to stem the violence of
 the torrent. Whatever stood against them, was cut off by the
 sword, or dragged into captivity; the military orders were
 almost exterminated in a single battle; and in the pillage of
 the city, in the profanation of the holy sepulchre, the Latins
 confess and regret the modesty and discipline of the Turks and
 Saracens.

St. Louis,
 and the
 sixth cru-
 sade,
 A. D. 1248
 —1254.

Of the seven crusades, the two last were undertaken by Louis the Ninth, king of France; who lost his liberty in Egypt, and his life on the coast of Africa. Twenty-eight years after his death, he was canonized at Rome; and sixty-five miracles were readily found, and solemnly attested, to justify the claim of the royal saint.⁹² The voice of history renders a more honourable testimony, that he united the virtues of a king, a hero, and a man; that his martial spirit was tempered by the love of private and public justice; and that Louis was the father of his people, the friend of his neighbours, and the terror of the infidels. Superstition alone, in all the extent of her baleful influence,⁹³ corrupted his understanding and his heart; his devotion stooped to admire and imitate the begging friars of Francis and Dominic; he pursued with blind and cruel zeal the enemies of the faith; and the best of kings twice descended from his throne to seek the adventures of a spiritual knight-errant. A monkish historian would have been content to applaud the most despicable part of his character; but the noble and gallant Joinville,⁹⁴ who shared the friendship and captivity of Louis, has traced with the pencil of nature the free portrait of his virtues as well as of his failings. From this intimate knowledge, we may learn to suspect the political views of depressing their great vassals, which are so often imputed to the royal authors of the crusades. Above all the princes of the middle ages, Louis the Ninth successfully laboured to restore the prerogatives of the crown; but it was at home, and not in the East, that he acquired for himself and his posterity; his vow was the result of enthusiasm and sickness; and if he were the promoter, he was likewise the victim of this holy madness.

⁹² Read, if you can, the life and miracles of St. Louis, by the confessor of queen Margaret, (p. 291—523, Joinville, du Louvre.)

⁹³ He believed all that mother church taught (Joinville, p. 10,) but he cautioned Joinville against disputing with infidels. “L’homme lay (said he in his old language) quand il ot medire de la loy Chrestienne, ne doit pas defendre la loy Chrestienne ne mais que de l’espée, dequoi il doit donner parmi le ventre dedens, tant comme elle y peut entrer.” (p. 12.)

⁹⁴ I have two editions of Joinville, the one (Paris, 1689) most valuable for the Observations of Ducange; the other (Paris au Louvre, 1761,) most precious for the pure and authentic text, a MS. of which has been recently discovered. The last editor proves, that the history of St. Louis was finished A. D. 1309, without explaining, or even admiring, the age of the author, which must have exceeded ninety years (Preface, p. xi. Observations de Ducange, p. 17.)

For the invasion of Egypt, France was exhausted of her troops and treasures; he covered the sea of Cyprus with eighteen hundred sails; the most modest enumeration amounts to fifty thousand men; and if we might trust his own confession, as it is reported by Oriental vanity, he disembarked nine thousand five hundred horse, and one hundred and thirty thousand foot, who performed their pilgrimage under the shadow of his power.⁹⁵

In complete armour, the oriflamme waving before him, Louis leaped foremost on the beach; and the strong city of Damietta, which had cost his predecessors a siege of sixteen months, was abandoned on the first assault by the trembling Moslems. But Damietta was the first and the last of his conquests: and in the fifth and sixth crusades, the same causes, almost on the same ground, were productive of similar calamities.⁹⁶ After a ruinous delay, which introduced into the camp the seeds of an epidemical disease, the Franks advanced from the seacoast toward the capital of Egypt, and strove to surmount the unseasonable inundation of the Nile, which opposed their progress. Under the eye of their intrepid monarch, the barons and knights of France displayed their invincible contempt of danger and discipline: his brother, the count of Artois, stormed with inconsiderate valour, the town of Massoura; and the carrier-pigeons announced to the inhabitants of Cairo, that all was lost. But a soldier, who afterward usurped the sceptre, rallied the flying troops; the main body of the Christians was far behind their vanguard; and Artois was overpowered and slain. A shower of Greek fire was incessantly poured on the invaders; the Nile was commanded by the Egyptian galleys, the open country by the Arabs; all provisions were intercepted; each day aggravated the sickness and famine; and about the same time a retreat was found to be necessary and impracticable. The Oriental writers confess, that Louis might have escaped, if he would have deserted his subjects: he was made prisoner, with the greatest part of his nobles; all who could not redeem their lives by service or ransom, were inhumanly massacred; and the walls of Cairo were decorated with a circle of Christian heads.⁹⁷ The king of France was loaded with chains; but the generous victor, a great-grandson of the brother of Saladin, sent a robe of honour to his royal captive; and his deliverance, with that of his soldiers, was obtained by

He takes
Damietta.
A. D. 1249.

His capti-
vity in Egypt
A. D. 1250,
April 5.
May 6.

⁹⁵ Joinville, p. 30. Arabic Extracts, p. 549.

⁹⁶ The last editors have enriched their Joinville with large and curious extracts from the Arabic Historians, Macrizi, Abulfeda, &c. See likewise Abulpharagius (Dynast. p. 322—325,) who calls him by the corrupt name of *Rede-frans*. Matthew Paris (p. 683, 684,) has described the rival folly of the French and English who fought and fell at Massoura.

⁹⁷ Savary, in his agreeable *Lettres sur l'Egypt*, has given a description of Damietta (tom. i. lettre xxiii. p. 274—290,) and a narrative of the expedition of St. Louis (xxv. p. 306—350.)

CHAP. the restitution of Damietta,⁹⁸ and the payment of four hundred
 LIX. thousand pieces of gold. In a soft and luxurious climate, the
 degenerate children of the companions of Nouredin and Saladin
 were incapable of resisting the flower of European chivalry :
 they triumphed by the arms of their slaves or Mamalukes, the
 hardy natives of Tartary, who at a tender age had been purchased
 of the Syrian merchants, and were educated in the camp and
 palace of the sultan. But Egypt soon afforded a new example
 of the danger of prætorian bands ; and the rage of these fero-
 cious animals, who had been let loose on the strangers, was
 provoked to devour their benefactor. In the pride of conquest,
 Touran Shaw, the last of his race, was murdered by his Ma-
 malukes ; and the most daring of the assassins entered the
 chamber of the captive king, with drawn scimitars, and their
 hands imbrued in the blood of their sultan. The firmness of
 Louis commanded their respect :⁹⁹ their avarice prevailed over
 cruelty and zeal ; the treaty was accomplished ; and the king
 of France, with the relics of his army, was permitted to em-
 bark for Palestine. He wasted four years within the walls of
 Acre, unable to visit Jerusalem, and unwilling to return with-
 out glory to his native country.

The memory of his defeat excited Louis, after sixteen years
 of wisdom and repose, to undertake the seventh and last of
 the crusades. His finances were restored, his kingdom was
 enlarged ; a new generation of warriors had arisen, and he
 embarked, with fresh confidence, at the head of six thousand
 horse and thirty thousand foot. The loss of Antioch had pro-
 voked the enterprise : a wild hope of baptizing the king of
 Tunis, tempted him to steer for the African coast ; and the
 report of an immense treasure reconciled his troops to the de-
 lay of their voyage to the Holy Land. Instead of a proselyte,
 he found a siege ; the French panted and died on the burning
 sands ; St. Louis expired in his tent ; and no sooner had he
 closed his eyes, than his son and successor gave the signal of
 the retreat.¹⁰⁰ “ It is thus,” says a lively writer, “ that a Chris-
 tian king died near the ruins of Carthage, waging war against
 the sectaries of Mahomet, in a land to which Dido had intro-
 duced the deities of Syria.”¹⁰¹

His death
 before Tu-
 nis in the
 seventh
 crusade.
 A. D. 1270,
 Aug. 25.

⁹⁸ For the ransom of St. Louis, a million of byzants was asked and granted ; but the sultan's generosity reduced that sum to 800,000 byzants, which are valued by Joinville at 400,000 French livres of his own time, and expressed by Matthew Paris by 100,000 marks of silver (Ducange, Dissertation xx. sur Joinville.)

⁹⁹ The idea of the emirs to choose St. Louis for their sultan, is seriously attested by Joinville (p. 77, 78,) and does not appear to me so absurd as to M. de Voltaire (Hist. Generale, tom. ii. p. 386, 387.) The Mamalukes themselves were strangers, rebels, and equals ; they had felt his valour, they hoped his conversion ; and such a motion, which was not seconded, might be made, perhaps by a secret Christian, in their tumultuous assembly.

¹⁰⁰ See the expedition in the Annals of St. Louis, by William de Nangis, p. 270—287, and the Arabic Extracts, p. 545. 555, of the Louvre edition of Joinville.

¹⁰¹ Voltaire, Hist. Generale, tom. ii. p. 391.

A more unjust and absurd constitution cannot be devised, CHAP. LIX. than that which condemns the natives of a country to perpetual servitude, under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt above five hundred years. The most illustrious sultans of the Baharite and Borgite dynasties,¹⁰² were themselves promoted from the Tartar and Circassian bands; and the four-and-twenty beys or military chiefs, have ever been succeeded, not by their sons, but by their servants. They produce the great charter of their liberties, the treaty of Selim the first with the republic;¹⁰³ and the Othman emperor still accepts from Egypt a slight acknowledgment of tribute and subjection. With some breathing intervals of peace and order, the two dynasties are marked as a period of rapine and bloodshed;¹⁰⁴ but their throne, however shaken, reposed on the two pillars of discipline and valour: their sway extended over Egypt, Nubia, Arabia, and Syria: their Mamalukes were multiplied from eight hundred to twenty-five thousand horse; and their numbers were increased by a provincial militia of one hundred and seven thousand foot, and the occasional aid of sixty-six thousand Arabs.¹⁰⁵ Princes of such power and spirit could not long endure on their coast a hostile and independent nation; and if the ruin of the Franks was postponed about forty years, they were indebted to the cares of an unsettled reign, to the invasion of the Moguls, and to the occasional aid of some warlike pilgrims. Among these, the English reader will observe the name of our first Edward, who assumed the cross in the life-time of his father Henry. At the head of a thousand soldiers, the future conqueror of Wales and Scotland delivered Acre from a siege; marched as far as Nazareth with an army of nine thousand men; emulated the fame of his uncle Richard; extorted, by his valour, a ten years truce; and escaped, with a dangerous wound, from the dagger of a fanatic *assas-*

The Mamalukes of Egypt, A. D. 1250—1517.

¹⁰² The chronology of the two dynasties of Mamalukes, the Baharites, Turks or Tartars of Kipzak, and the Borgites, Circassians, is given by Pocock (Prolegom. ad Abulpharag. p. 6—31,) and de Guignes (tom. i. p. 264—270;) their history from Abulfreda, Macrizi, &c. to the beginning of the xvth century, by the same M. de Guignes, (tom. iv. p. 110—328.)

¹⁰³ Savary, *Lettres sur l'Egypte*, tom. ii. lettre xv. p. 189—208. I much question the authenticity of this copy; yet it is true, that sultan Selim concluded a treaty with the Circassians or Mamalukes of Egypt, and left them in possession of arms, riches, and power. See a new *Abregé de l'Histoire Ottomane*, composed in Egypt, and translated by M. Digeon, (tom. i. p. 55—58, Paris, 1781,) a curious, authentic, and national history.

¹⁰⁴ Si totum quo regnum occuparunt tempos respicias, prefertim quod finis propius, reperies illud bellis, pugnis, injuriis, ac rapinis refertum (Al Jannabi, apud Pocock, p. 31.) The reign of Mohammed (A. D. 1311—1341) affords a happy exception (de Guignes, tom. iv. p. 208—210.)

¹⁰⁵ They are now reduced to 8500; but the expense of each Mamaluke may be rated at 100 louis; and Egypt groans under the avarice and insolence of these strangers (Voyages de Volney, tom. i. p. 89—137.)

CHAP. *sin.*¹⁰⁶ Antioch,¹⁰⁷ whose situation had been less exposed to
 LIX. the calamities of the holy war, was finally occupied and ruined by Bondocdar, or Bibars, sultan of Egypt and Syria: the Latin principality was extinguished; and the first seat of the Christian name was dispeopled by the slaughter of seventeen, and the captivity of one hundred, thousand of her inhabitants. The maritime towns of Laodicea, Gabala, Tripoli, Berytus, Sidon, Tyre, and Jaffa, and the stronger castles of the Hospitallers and Templars, successively fell; and the whole existence of the Franks was confined to the city and colony of St. John of Acre, which is sometimes described by the more classic title of Ptolemais.

Loss of
 Antioch,
 A. D. 1268,
 June 12.

After the loss of Jerusalem, Acre,¹⁰⁸ which is distant about seventy miles, became the metropolis of the Latin Christians, and was adorned with strong and stately buildings, with aqueducts, an artificial port, and a double wall. The population was increased by the incessant streams of pilgrims and fugitives: in the pauses of hostility, the trade of the East and West was attracted to this convenient station; and the market could offer the produce of every clime and the interpreters of every tongue. But in this conflux of nations, every vice was propagated and practised: of all the disciples of Jesus and Mahomet, the male and female inhabitants of Acre were esteemed the most corrupt; nor could the abuse of religion be corrected by the discipline of law. The city had many sovereigns, and no government. The kings of Jerusalem and Cyprus, of the house of Lusignan, the princes of Antioch, the counts of Tripoli and Sidon, the great masters of the hospital, the temple, and Teutonic order, the republics of Venice, Genoa, and Pisa, the pope's legate, the kings of France and England, assumed an independent command; seventeen tribunals exercised the power of life and death: every criminal was protected in the adjacent quarter; and the perpetual jealousy of the nations often burst forth in acts of violence and blood. Some adventurers, who disgraced the ensign of the cross, compensated their want of pay by the plunder of the Mahometan villages: nineteen Syrian merchants, who traded under the public faith, were despoiled and hanged by the Christians; and the denial of satisfaction justified the arms of the sultan Khalil. He marched against

¹⁰⁶ See Carte's History of England, vol. ii. p. 165—175, and his original authors, Thomas Wilkes and Walter Hemingsford (l. iii. c. 34, 35,) in Gale's Collection (tom. ii. p. 97. 589—592.) They are both ignorant of the princess Eleanor's piety in sucking the poisoned wound, and saving her husband at the risk of her own life.

¹⁰⁷ Sanutus, Secret. Fidelium Crucis l. iii. p. xii. c. 9, and de Guignes, Hist. des Huns, tom. iv. p. 143, from the Arabic historians.

¹⁰⁸ The state of Acre is represented in all the chronicles of the times, and most accurately in John Villani, l. vii. c. 144, in Muratori, Scriptores Rerum Italicarum, tom. xiii. p. 337, 338.

CHAP.

LIX.

Acre, at the head of sixty thousand horse and one hundred and forty thousand foot: his train of artillery (if I may use the word) was numerous and weighty; the separate timbers of a single engine were transported in one hundred wagons; and the royal historian Abulfeda, who served with the troops of Hamah, was himself a spectator of the holy war. Whatever might be the vices of the Franks, their courage was rekindled by enthusiasm and despair; but they were torn by the discord of seventeen chiefs, and overwhelmed on all sides by the powers of the sultan. After a siege of thirty-three days, the double wall was forced by the Moslems; the principal tower yielded to their engines; the Mamalukes made a general assault; the city was stormed; and death or slavery was the lot of sixty thousand Christians. The convent, or rather fortress, of the Templars resisted three days longer; but the great master was pierced with an arrow; and, of five hundred knights, only ten were left alive, less happy than the victims of the sword, if they lived to suffer on a scaffold in the unjust and cruel proscription of the whole order. The king of Jerusalem, the patriarch, and the great master of the hospital, effected their retreat to the shore; but the sea was rough; the vessels were insufficient; and great numbers of the fugitives were drowned before they could reach the isle of Cyprus, which might comfort Lusignan for the loss of Palestine. By the command of the sultan, the churches and fortifications of the Latin cities were demolished: a motive of avarice or fear still opened the holy sepulchre to some devout and defenceless pilgrims; and a mournful and solitary silence prevailed along the coast which had so long resounded with the WORLD'S DEBATE.¹⁰⁹

The loss of
Acre and
the Holy
Land,
A. D. 1291,
May 18.

¹⁰⁹ See the final expulsion of the Franks, in Sanutus, l. iii. p. xii. c. 11—22. Abulfeda Macrizi, &c. in de Guignes, tom. iv. p. 162. 164. and Vertot, tom. i. l. iii. p. 407—428.

CHAPTER LX.

Schism of the Greeks and Latins—State of Constantinople—Revolt of the Bulgarians—Isaac Angelus dethroned by his brother Alexius—Origin of the Fourth Crusade—Alliance of the French and Venetians with the son of Isaac—Their naval expedition to Constantinople—The two Sieges and final Conquest of the City by the Latins.

CHAP. THE restoration of the Western empire by Charlemagne,

LX. was speedily followed by the separation of the Greek and Latin churches.¹

Schism of the Greeks.

A religious and national animosity still divides the two largest communions of the Christian world ; and the schism of Constantinople, by alienating her most useful allies, and provoking her most dangerous enemies, has precipitated the decline and fall of the Roman empire in the East.

Their aversion to the Latins.

In the course of the present history, the aversion of the Greeks for the Latins has been often visible and conspicuous. It was originally derived from the disdain of servitude, inflamed, after the time of Constantine, by the pride of equality or dominion, and finally exasperated by the preference which their rebellious subjects had given to the alliance of the Franks. In every age, the Greeks were proud of their superiority in profane and religious knowledge ; they had first received the light of Christianity ; they had pronounced the decrees of the seven general councils ; they alone possessed the language of scripture and philosophy ; nor should the barbarians, immersed in the darkness of the West,² presume to argue on the high and mysterious questions of theological science. Those barbarians despised, in their turn, the restless and subtle levity of the Orientals, the authors of every heresy, and blessed their own simplicity, which was content to hold the tradition of the apostolic church. Yet in the seventh century, the synods of Spain, and afterward of France, improved or corrupted the Nicene creed, on the mysterious subject of the third person of the Trinity.³ In the long controversies of the East, the nature and generation of the Christ had been scrupulously defined ; and the well-known relation of

Procession of the Holy Ghost.

¹ In the successive centuries, from the ixth to the xviiith, Mosheim traces the schism of the Greeks, with learning, clearness, and impartiality : the *filioque* (Institut. Hist. Eccles. p. 277,) Leo III. p. 303. Photius, p. 307, 308. Michael Cerularius, p. 370, 371, &c.

² Ἄνδρες δυσσεβεῖς καὶ ἀποτροπαῖοι, ἀνδρες ἐκ σκοτῆς ἀναδυτές, τῆς γὰρ Ἑσπερίας μέγας ἠπέρχεται γέννηματα (Phot. Epist. p. 47, edit. Montacut.) The Oriental patriarch continues to apply the images of thunder, earthquake, hail, wild-boar, precursors of Antichrist, &c. &c.

³ The mysterious subject of the procession of the Holy Ghost, is discussed in the historical, theological, and controversial sense, or nonsense, by the Jesuit Petavius (Dogmata Theologica, tom. ii. l. vii. p. 362—440.)

CHAP.

LX.



Father and Son seemed to convey a faint image to the human mind. The idea of birth was less analogous to the Holy Spirit, who, instead of a divine gift or attribute, was considered by the Catholics, as a substance, a person, a god; he was not begotten, but in the orthodox style, he *proceeded*. Did he proceed from the Father alone, perhaps by the Son? or from the Father and the Son? The first of these opinions was asserted by the Greeks, the second by the Latins, and the addition to the Nicene creed of the word *filiogue*, kindled the flame of discord between the Oriental and the Gallic churches. In the origin of the dispute, the Roman pontiffs affected a character of neutrality and moderation; they condemned the invocation, but they acquiesced in the sentiment, of their Transalpine brethren; they seemed desirous of casting a veil of silence and charity over the superfluous research; and in the correspondence of Charlemagne and Leo the Third, the pope assumes the liberality of a statesman, and the prince descends to the passions and prejudices of a priest.⁵ But the orthodoxy of Rome spontaneously obeyed the impulse of her temporal policy; and the *filiogue*, which Leo wished to erase, was transcribed in the symbol and chanted in the liturgy of the Vatican. The Nicene and Athanasian creeds are held as the Catholic faith, without which none can be saved; and both Papists and Protestants must now sustain and return the anathemas of the Greeks, who deny the procession of the Holy Ghost from the Son, as well as from the Father. Such articles of faith are not susceptible

Variety of
ecclesiasti-
cal disci-
pline.

⁴ Before the shrine of St. Peter, he placed two shields of the weight of 94 1-2 pounds of pure silver; on which he inscribed the text of both creeds (*utroque symbolo*) *pro amore et cautela orthodoxæ fidei* (Anastas. in Leon. III. in Muratori, tom. iii. pars i. p. 208.) His language most clearly proves, that neither the *filiogue*, nor the Athanasian creed, were received at Rome about the year 830.

⁵ The Missi of Charlemagne pressed him to declare, that all who rejected the *filiogue*, at least the doctrine, must be damned. All, replies the pope, are not capable of reaching the *altiora mysteria*; *qui potuerit, et non voluerit, salvus esse non potest* (Collect. Concil. tom. ix. p. 277—286.) The *potuerit* would leave a large loop-hole of salvation!

CHAP. history the furious reproaches that were urged against the
 LX. Latins, who, for a long while, remained on the defensive?
 They neglected to abstain, according to the apostolical decree, from things strangled, and from blood: they fasted, a Jewish observance! on the Saturday of each week: during the first week of Lent they permitted the use of milk and cheese;⁶ their infirm monks were indulged in the taste of flesh; and animal grease was substituted for the want of vegetable oil: the holy chrism or unction in baptism, was reserved to the episcopal order; the bishops, as the bridegrooms of their churches, were decorated with rings; their priests shaved their faces, and baptized by a single immersion. Such were the crimes which provoked the zeal of the patriarchs of Constantinople; and which were justified with equal zeal by the doctors of the Latin church.⁷

Ambitious
 quarrels of
 Photius, pa-
 triarch of Con-
 stanti-
 nople, with
 the popes,
 A. D.
 857—886.

Bigotry and national aversion are powerful magnifiers of every object of dispute; but the immediate cause of the schism of the Greeks may be traced in the emulation of the leading prelates, who maintained the supremacy of the old metropolis superior to all, and of the reigning capital inferior to none, in the Christian world. About the middle of the ninth century, Photius,⁸ an ambitious layman, the captain of the guards and principal secretary, was promoted by merit and favour to the more desirable office of patriarch of Constantinople. In science, even ecclesiastical science, he surpassed the clergy of the age; and the purity of his morals has never been impeached; but his ordination was hasty, his rise was irregular; and Ignatius, his abdicated predecessor, was yet supported by the public compassion and the obstinacy of his adherents. They appealed to the tribunal of Nicholas the First, one of the proudest and most aspiring of the Roman pontiffs, who embraced the welcome opportunity of judging and condemning his rival of the East. Their quarrel was embittered by a conflict of jurisdiction over the king and nation of the Bulgarians; nor was their recent conversion to Christianity of much avail to either prelate, unless he could number the proselytes among the subjects of his power. With the aid of his court the Greek patriarch was victorious; but in the furious contest he deposed, in his turn, the successor of St. Peter, and involved the Latin

⁶ In France, after some harsher laws, the ecclesiastical discipline is now relaxed; milk, cheese, and butter, are become a perpetual, and eggs an annual, indulgence in Lent (*Vie privée des François*, tom. ii. p. 27—38.)

⁷ The original monuments of the schism, of the charges of the Greeks against the Latins, are deposited in the Epistles of Photius (*Epist. Encyclica*, ii. p. 47—61,) and of Michael Cerularius (*Canisii Antiq. Lectiones*, tom. iii. P. i. p. 281—324, edit. Basnage, with the prolix answer of cardinal Humbert.)

⁸ The xth volume of the Venice edition of the Councils, contains all the acts of the synods, and history of Photius; they are abridged with a faint tinge of prejudice or prudence, by Dupin and Fleury.

church in the reproach of heresy and schism. Photius sacrificed the peace of the world to a short and precarious reign : he fell with his patron, the Cesar Bardas ; and Basil the Macedonian performed an act of justice in the restoration of Ignatius, whose age and dignity had not been sufficiently respected. From his monastery, or prison, Photius solicited the favour of the emperor by pathetic complaints and artful flattery ; and the eyes of his rival were scarcely closed, when he was again restored to the throne of Constantinople. After the death of Basil, he experienced the vicissitudes of courts and the ingratitude of a royal pupil : the patriarch was again deposed, and in his last solitary hours he might regret the freedom of a secular and studious life. In each revolution, the breath, the nod, of the sovereign had been accepted by a submissive clergy ; and a synod of three hundred bishops was always prepared to hail the triumph, or to stigmatize the fall, of the holy, or the execrable, Photius.⁹ By a delusive promise of succour or reward, the popes were tempted to countenance these various proceedings ; and the synods of Constantinople were ratified by their epistles or legates. But the court and the people, Ignatius and Photius, were equally adverse to their claims ; their ministers were insulted or imprisoned ; the procession of the Holy Ghost was forgotten : Bulgaria was for ever annexed to the Byzantine throne : and the schism was prolonged by the rigid censure of all the multiplied ordinations of an irregular patriarch. The darkness and corruption of the tenth century suspended the intercourse, without reconciling the minds, of the two nations. But when the Norman sword restored the churches of Apulia to the jurisdiction of Rome, the departing flock was warned, by a petulant epistle of the Greek patriarch, to avoid and abhor the errors of the Latins. The rising majesty of Rome could no longer brook the insolence of a rebel ; and Michael Cerularius was excommunicated in the heart of Constantinople by the pope's legates. Shaking the dust from their feet, they deposited on the altar of St. Sophia a direful anathema,¹⁰ which enumerates the seven mortal heresies of the Greeks, and devotes the guilty teachers, and their unhappy sectaries, to the eternal society of the devil and his angels. According to the emergencies of the church and state, a friendly correspondence was sometimes resumed ; the language of charity and concord was sometimes affected ; but the Greeks have never recanted the errors ; the popes have never repealed their sentence ; and from this thunderbolt we may date the consummation of

CHAP.

LX.

The popes excommunicate the patriarch of Constantinople and the Greeks, A. D. 1054. July 16.

⁹ The Synod of Constantinople, held in the year 869, is the viiith of the general councils, the last assembly of the East which is recognised by the Roman church. She rejects the synods of Constantinople of the years 867 and 879, which were, however, equally numerous and noisy ; but they were favourable to Photius.

¹⁰ See this anathema in the Councils, tom. xi. p. 1457—1460.

CHAP. the schism. It was enlarged by each ambitious step of the
 LX. Roman pontiffs: the emperors blushed and trembled at the
 ignominious state of their royal brethren of Germany; and the
 people were scandalized by the temporal power and military
 life of the Latin clergy.¹¹

Enmity of
 the Greeks
 and Latins,
 A. D. 1100
 —1200.

The aversion of the Greeks and Latins was nourished and manifested in the three first expeditions to the Holy Land. Alexius Comnenus contrived the absence at least of the formidable pilgrims: his successors, Manuel and Isaac Angelus, conspired with the Moslems for the ruin of the greatest princes of the Franks; and their crooked and malignant policy was seconded by the active and voluntary obedience of every order of their subjects. Of this hostile temper, a large portion may doubtless be ascribed to the difference of language, dress, and manners, which severs and alienates the nations of the globe. The pride, as well as the prudence of the sovereign, was deeply wounded by the intrusion of foreign armies, that claimed the right of traversing his dominions and passing under the walls of his capital; his subjects were insulted and plundered by the rude strangers of the West; and the hatred of the pusillanimous Greeks was sharpened by secret envy of the bold and pious enterprises of the Franks. But these profane causes of national enmity were fortified and inflamed by the venom of religious zeal. Instead of a kind embrace, a hospitable reception from their Christian brethren of the East, every tongue was taught to repeat the names of schismatic and heretic, more odious to an orthodox ear than those of pagan and infidel; instead of being loved for the general conformity of faith and worship, they were abhorred for some rules of discipline, some questions of theology, in which themselves or their teachers might differ from the Oriental church. In the crusade of Louis the seventh, the Greek clergy washed and purified the altars which had been defiled by the sacrifice of a French priest. The companions of Frederic Barbarossa deplore the injuries which they endured, both in word and deed, from the peculiar rancour of the bishops and monks. Their prayers and sermons excited the people against the impious barbarians, and the patriarch is accused of declaring, that the faithful might obtain the redemption of all their sins by the extirpation of the schismatics.¹² An enthusiast, named Dorotheus, alarm-

¹¹ Anne Comnena (*Alexiad*, l. i. p. 31—33,) represents the abhorrence, not only of the church, but of the palace, for Gregory VII. the popes, and the Latin communion. The style of Cinnamus and Nicetas is still more vehement. Yet how calm is the voice of history compared with that of polemics!

¹² His anonymous historian (*de Expedit. Asiat. Fred. I. in Canisii Lection. Antiq. tom. iii. pars ii. p. 511. edit. Basnage*) mentions the sermons of the Greek patriarch, quomodo Græcis injunxerat in remissionem peccatorum peregrinos occidere et delere de terra. Tagino observes (*in Scriptores Freher. tom. i. p. 409, edit. Struv.*) Græci hæreticos nos appellant: clerici et monachi dictis et factis persequuntur. We may add the declaration of the emperor Baldwin

ed the fears, and restored the confidence, of the emperor, by a prophetic assurance, that the German heretic, after assaulting the gate of Blachernes, would be made a signal example of the divine vengeance. The passage of these mighty armies were rare and perilous events ; but the crusaders introduced a frequent and familiar intercourse between the two nations, which enlarged their knowledge without abating their prejudices. The wealth and luxury of Constantinople demanded the productions of every climate : these imports were balanced by the art and labour of her numerous inhabitants ; her situation invites the commerce of the world ; and in every period of her existence, that commerce has been in the hands of foreigners. After the decline of Amalphi, the Venetians, Pisans, and Genoese, introduced their factories and settlements into the capital of the empire : their services were rewarded with honours and immunities ; they acquired the possession of lands and houses ; their families were multiplied by marriages with the natives ; and after the toleration of a Mahometan mosque, it was impossible to interdict the churches of the Roman rite.¹³ The two wives of Manuel Comnenus¹⁴ were of the race of the Franks ; the first, a sister-in-law of the emperor Conrad ; the second, a daughter of the prince of Antioch : he obtained for his son Alexius a daughter of Philip Augustus king of France ; and he bestowed his own daughter on a marquis of Montferrat, who was educated and dignified in the palace of Constantinople. The Greek encountered the arms, and aspired to the empire, of the West ; he esteemed the valour and trusted the fidelity, of the Franks :¹⁵ their military talents were unfitly recompensed by the lucrative offices of judges and treasurers ; the policy of Manuel had solicited the alliance of the pope ; and the popular voice accused him of a partial bias to the nation and religion of the Latins.¹⁶ During his reign, and that of his successor Alexius, they were exposed

CHAP.
LX.
The Latins
at Constantinople,

fifteen years afterward : *Hæc est (gens) quæ Latinos omnes non hominum nomine, sed canum dignabatur : quorum sanguinem effundere pene inter merita reputabant* (Gesta Innocent III. c. 92, in Muratori. Script. Rerum Italicarum, tom. iii. pars i. p. 536.) There may be some exaggeration, but it was as effectual for the action and reaction of hatred.

¹³ See Anne Comnena (Alexiad, l. vi. p. 161, 162,) and a remarkable passage of Nicetas (in Manuel. l. v. c. 9,) who observes of the Venetians, *κατα σμῆνην καὶ φρατρίαν τὴν Κωνσταντινουπόλιν τὴς οὐκείας ἠλλαζάντο*, &c.

¹⁴ Ducange, Fain. Byzant. p. 186, 187.

¹⁵ Nicetas in Manuel. l. vii. c. 2. *Regnante enim (Manuele) . . . apud eum tantam Latinus populus repererat gratiam ut neglectis Græculis suis tanquam viris molibus et effeminatis, . . . solis Latinis grandia committeret negotia . . . erga eos profusâ liberalitate abundabat . . . ex omni orbe ad eum tanquam ad benefactorem nobiles et ignobiles concurrebant.* Willerm. Tyr. xxii. c. 10.

¹⁶ The suspicions of the Greeks would have been confirmed, if they had seen the political epistles of Manuel to pope Alexander III. the enemy of his enemy Frederic I. in which the emperor declares his wish of uniting the Greeks and Latins as one flock under one shepherd, &c. (See Fleury, Hist. Eccles. tom. xy. p. 187. 213. 243.)

CHAP. at Constantinople to the reproach of foreigners, heretics, and
 LX. favourites ; and his triple guilt was severely expiated in the
 tumult, which announced the return and elevation of Androni-
 cus.¹⁷ The people rose in arms : from the Asiatic shore the
 tyrant despatched his troops and galleys to assist the national
 revenge ; and the hopeless resistance of the strangers served
 only to justify the rage and sharpen the daggers, of the assassins. Neither age, nor sex, nor the ties of friendship or kindred, could save the victims of national hatred, and avarice, and religious zeal : the Latins were slaughtered in their houses and in the streets ; their quarter was reduced to ashes ; the clergy were burnt in their churches, and the sick in their hospitals ; and some estimate may be formed of the slain from the clemency which sold above four thousand Christians in perpetual slavery to the Turks. The priests and monks were the loudest and most active in the destruction of the schismatics ; and they chanted a thanksgiving to the Lord, when the head of a Roman cardinal, the pope's legate, was severed from his body, fastened to the tail of a dog, and dragged, with savage mockery through the city. The more diligent of the strangers had retreated on the first alarm, to their vessels, and escaped through the Hellespont from the scene of blood. In their flight they burnt and ravaged two hundred miles of the sea-coast ; inflicted a severe revenge on the guiltless subjects of the empire ; marked the priests and monks as their peculiar enemies ; and compensated by the accumulation of plunder, the loss of their property and friends. On their return, they exposed to Italy and Europe the wealth and weakness, the perfidy and malice, of the Greeks, whose vices were painted as the genuine characters of heresy and schism. The scruples of the first crusaders had neglected the fairest opportunities of securing, by the possession of Constantinople, the way to the Holy Land : a domestic revolution invited, and almost compelled the French and Venetians to achieve the conquest of the Roman empire of the East.

Reign and
 character
 of Isaac
 Angelus,
 A. D. 1185
 —1195,
 Sept. 12.

In the series of the Byzantine princes, I have exhibited the hypocrisy and ambition, the tyranny and fall, of Andronicus, the last male of the Comnenian family who reigned at Constantinople. The revolution, which cast him headlong from the throne, saved and exalted Isaac Angelus,¹⁸ who descended by the females from the same Imperial dynasty. The successor of a second Nero might have found it an easy task to deserve the esteem and affection of his subjects ; they some-

¹⁷ See the Greek and Latin narratives in Nicetas (in Alexio Comneno, c. 10,) and William of Tyre (l. xxii. c. 10, 11, 12, 13 ;) the first soft and concise, the second loud, copious, and tragical.

¹⁸ The history of the reign of Isaac Angelus is composed, in three books, by the senator Nicetas (p. 228—290 ;) and his offices of logothete, or principal secretary, and judge of the veil or palace, could not bribe the impartiality of the historian. He wrote, it is true, after the fall and death of his benefactor.

times had reason to regret the administration of Andronicus. CHAP. LX.
 The sound and vigorous mind of the tyrant was capable of discerning the connexion between his own and the public interest; and while he was feared by all who could inspire him with fear, the unsuspected people, and the remote provinces, might bless the inexorable justice of their master. But his successor was vain and jealous of the supreme power, which he wanted courage and abilities to exercise; his vices were pernicious, his virtues (if he possessed any virtues) were useless, to mankind; and the Greeks, who imputed their calamities to his negligence, denied him the merit of any transient or accidental benefits of the times. Isaac slept on the throne, and was awakened only by the sound of pleasure: his vacant hours were amused by comedians and buffoons, and even to these buffoons the emperor was an object of contempt: his feasts and buildings exceeded the examples of royal luxury; the number of his eunuchs and domestics amounted to twenty thousand; and a daily sum of four thousand pounds of silver would swell to four millions sterling the annual expense of his household and table. His poverty was relieved by oppression; and the public discontent was inflamed by equal abuses in the collection, and the application, of the revenue. While the Greeks numbered the days of their servitude, a flattering prophet, whom he rewarded with the dignity of patriarch, assured him of a long and victorious reign of thirty-two years; during which he should extend his sway to mount Libanus, and his conquests beyond the Euphrates. But his only step toward the accomplishment of the prediction, was a splendid and scandalous embassy to Saladin,¹⁹ to demand the restitution of the holy sepulchre, and to propose an offensive and defensive league with the enemy of the Christian name. In these unworthy hands, of Isaac and his brother, the remains of the Greek empire crumbled into dust. The island of Cyprus, whose name excites the ideas of elegance and pleasure, was usurped by his namesake, a Comnenian prince; and by a strange concatenation of events, the sword of our English Richard bestowed that kingdom on the house of Lusignan, a rich compensation for the loss of Jerusalem.

The honour of the monarchy, and the safety of the capital, were deeply wounded by the revolt of the Bulgarians and Wallachians. Since the victory of the second Basil, they had supported, above a hundred and seventy years, the loose dominion of the Byzantine princes; but no effectual measures had been adopted to impose the yoke of laws and manners on these savage tribes. By the command of Isaac, their sole means of

Revolt of
the Bulgarians,
A. D. 1126.

¹⁹ See Bohadin, Vit. Saladin. p. 129—131. 226, vers. Schultens. The ambassador of Isaac was equally versed in the Greek, French, and Arabic languages; a rare instance in those times. His embassies were received with honour, dismissed without effect, and reported with scandal in the West.

CHAP. subsistence, their flocks and herds, were driven away, to
 LX. contribute toward the pomp of the royal nuptials ; and their
 fierce warriors were exasperated by the denial of equal rank
 and pay in the military service. Peter and Asan, two powerful
 chiefs, of the race of the ancient kings,²⁰ asserted their own
 rights and the national freedom : their demoniac impostors pro-
 claimed to the crowd, that their glorious patron St. Demetrius
 had for ever deserted the cause of the Greeks ; and the conflag-
 ration spread from the banks of Danube to the hills of Mace-
 donia and Thrace. After some faint efforts, Isaac Angelus and
 his brother acquiesced in their independence ; and the Impe-
 rial troops were soon discouraged by the bones of their fellow-
 soldiers, that were scattered along the passes of mount Hæmus.
 By the arms and policy of John or Joanices, the second king-
 dom of Bulgaria was firmly established. The subtle barbarian
 sent an embassy to Innocent the third, to acknowledge himself
 a genuine son of Rome in descent and religion ;²¹ and humbly
 received from the pope, the license of coining money, the
 royal title, and a Latin archbishop or patriarch. The Vatican
 exulted in the spiritual conquest of Bulgaria, the first object of
 the schism ; and if the Greeks could have preserved the prero-
 gatives of the church, they would gladly have resigned the
 rights of the monarchy.

Usurpation
 and cha-
 racter of
 Alexius
 Angelus,
 A. D. 1195
 —1203,
 April 8.

The Bulgarians were malicious enough to pray for the long
 life of Isaac Angelus, the surest pledge of their freedom and
 prosperity. Yet their chiefs could involve in the same indis-
 criminate contempt, the family and nation of the Emperor.
 “In all the Greeks,” said Asan to his troops, “the same cli-
 mate, and character, and education, will be productive of the
 same fruits. Behold my lance,” continued the warrior, “and
 the long streamers that float in the wind. They differ only in
 colour ; they are formed of the same silk and fashioned by the
 same workman : nor has the stripe that is stained in purple,
 any superior price or value above its fellows.”²² Several of
 these candidates for the purple successively rose and fell under
 the empire of Isaac : a general who had repelled the fleets of
 Sicily, was driven to revolt and ruin by the ingratitude of the
 prince ; and his luxurious repose was disturbed by secret con-

²⁰ Ducange, *Familia Dalmaticæ*, p. 318, 319, 320. The original correspon-
 dence of the Bulgarian king and the Roman pontiff, is inscribed in the *Gesta In-*
nocent III. c. 66—82, p. 513—525.

²¹ The pope acknowledges his pedigree, a nobili urbis Romæ prosapia gen-
 itores tui originem traxerunt. This tradition, and the strong resemblance of the
 Latin and Walachian idioms, is explained by M. d’Anville (*États de l’Europe*, p.
 258—262.) The Italian colonies of the Dacia of Trajan were swept away by
 the tide of emigration from the Danube to the Volga, and brought back by
 another wave from the Volga to the Danube. Possible, but strange !

²² This parable is in the best savage style ; but I wish the Walach had not
 introduced the classic name of Mysians, the experiment of the magnet of load-
 stone, and the passage of an old comic poet (Nicetas, in *Alex. Comneno*, l. i.
 p. 299, 300.)

spiracies and popular insurrections. The emperor was saved by accident, or the merit of his servants: he was at length oppressed by an ambitious brother, who, for the hope of a precarious diadem, forgot the obligations of nature, of loyalty, and of friendship.²³ While Isaac in the Thracian valleys pursued the idle and solitary pleasures of the chase, his brother, Alexius Angelus, was invested with the purple, by the unanimous suffrage of the camp: the capital and the clergy subscribed to their choice; and the vanity of the new sovereign rejected the name of his fathers, for the lofty and royal appellation of the Comnenian race. On the despicable character of Isaac, I have exhausted the language of contempt; and can only add, that in a reign of eight years, the baser Alexius²⁴ was supported by the masculine vices of his wife Euphrosyne. The first intelligence of his fall was conveyed to the late emperor by the hostile aspect and pursuit of the guards, no longer his own: he fled before them above fifty miles as far as Stagyræ in Macedonia; but the fugitive without an object or a follower, was arrested, brought back to Constantinople, deprived of his eyes, and confined in a lonesome tower, on a scanty allowance of bread and water. At the moment of the revolution, his son Alexius, whom he educated in the hope of empire, was twelve years of age. He was spared by the usurper, and reduced to attend his triumph both in peace and war; but as the army was encamped on the seashore, an Italian vessel facilitated the escape of the royal youth; and, in the disguise of a common sailor, he eluded the search of his enemies, passed the Hellespont, and found a secure refuge in the isle of Sicily. After saluting the threshold of the apostles, and imploring the protection of pope Innocent the Third, Alexius accepted the kind invitation of his sister Irene, the wife of Philip of Swabia, king of the Romans. But in his passage through Italy, he heard that the flower of the Western chivalry was assembled at Venice for the deliverance of the Holy Land; and a ray of hope was kindled in his bosom, that their invincible swords might be employed in his father's restoration.

The fourth
crusade,
A. D. 1196.

About ten or twelve years after the loss of Jerusalem, the nobles of France were again summoned to the holy war by the voice of a third prophet, less extravagant, perhaps, than Peter the hermit, but far below St. Bernard in the merit of an orator and a statesman. An illiterate priest of the neighbourhood of Paris, Fulk of Neuilly,²⁵ forsook his parochial duty, to assume

²³ The Latins aggravate the ingratitude of Alexius, by supposing that he had been released by his brother Isaac from Turkish captivity. This pathetic tale had doubtless been repeated at Venice and Zara; but I do not readily discover its grounds in the Greek historians.

²⁴ See the reign of Alexius Angelus, or Comnenus, in the three books of Nicetas, p. 291—352.

²⁵ See Fleury, Hist. Eccles. tom. xvi. p. 26, &c. and Villehardouin, No. 1, with the observations of Ducange, which I always mean to quote with the original text.

CHAP. the more flattering character of a popular and itinerant missionary. The fame of his sanctity and miracles was spread
 LX. over the land; he declaimed, with severity and vehemence, against the vices of the age; and his sermons, which he preached in the streets of Paris, converted the robbers, the usurers, the prostitutes, and even the doctors and scholars of the university. No sooner did Innocent the Third ascend the chair of St. Peter, than he proclaimed in Italy, Germany, and France, the obligation of a new crusade.²⁶ The eloquent pontiff described the ruin of Jerusalem, the triumph of the pagans, and the shame of Christendom; his liberality proposed the redemption of sins, a plenary indulgence to all who should serve in Palestine, either a year in person, or two years by substitute;²⁷ and among his legates and orators who blew the sacred trumpet, Fulk of Neuilly was the loudest and most successful. The situation of the principal monarchs was averse to the pious summons. The emperor Frederic the Second was a child; and his kingdom of Germany was disputed by the rival houses of Brunswick and Swabia, the memorable factions of the Guelphs and Ghibelines. Philip Augustus of France had performed, and could not be persuaded to renew, the perilous vow; but as he was not less ambitious of praise than of power, he cheerfully instituted a perpetual fund for the defence of the Holy Land. Richard of England was satiated with the glory and misfortunes of his first adventure, and he presumed to deride the exhortations of Fulk of Neuilly, who was not abashed in the presence of kings. "You advise me," said Plantagenet, "to dismiss my three daughters, pride, avarice, and incontinence: I bequeath them to the most deserving; my pride to the knights-templars, my avarice to the Monks of Cisteaux, and my incontinence to the prelates." But the preacher was heard and obeyed by the great vassals, the princes of the second order; and Theobald, or Thibaut, count of Champagne, was the foremost in the holy race. The valiant youth, at the age of twenty-two years, was encouraged by the domestic examples of his father, who marched in the second crusade, and of his elder brother, who had ended his days in Palestine with the title of king of Jerusalem: two thousand two hundred knights owed service and homage to his peerage:²⁸ the nobles

²⁶ The contemporary life of pope Innocent III. published by Baluze and Muratori (*Scriptores Rerum Italicarum*, tom. iii. pars i. p. 486—568,) is most valuable for the important and original documents which are inserted in the text. The bull of the crusade may be read, c. 84, 85.

²⁷ Por-ce que cil pardon fut issi gran, si s'en esmeurent mult li cuers des genz, et mult s'en croisierent, porce que li pardons ere si gran. Villehardouin, No. 1. Our philosophers may refine on the causes of the crusades, but such were the genuine feelings of a French knight.

²⁸ This number of fiefs, (of which 1800 owed liege homage) was enrolled in the church of St. Stephen at Troyes, and attested A. D. 1213, by the marshal and butler of Champagne (*Ducange, Observ. p. 254.*)

of Champagne excelled in all the exercises of war;²⁹ and, by his marriage with the heiress of Navarre, Thibaut could draw a band of hardy Gascons from either side of the Pyrenæan mountains. His companion in arms was Louis, count of Blois and Chartres; like himself of regal lineage, for both the princes were nephews, at the same time, of the kings of France and England. In a crowd of prelates and barons, who imitated their zeal, I distinguish the birth and merit of Matthew of Montmorency; the famous Simon of Montfort, the scourge of the Albigeois; and a valiant noble, Jeffrey of Villehardouin,³⁰ marshal of Champagne,³¹ who had condescended, in the rude idiom of his age and country,³² to write or dictate³³ an original narrative of the councils and actions, in which he bore a memorable part. At the same time, Baldwin count of Flanders, who had married the sister of Thibaut, assumed the cross at Bruges, with his brother Henry and the principal knights and citizens of that rich and industrious province.³⁴ The vow which the chiefs had pronounced in churches, they ratified in tournaments: the operations of the war were debated in full and frequent assemblies; and it was resolved to seek the deliverance of Palestine in Egypt, a country, since Saladin's death, which was almost ruined by famine and civil war. But the fate of so many royal armies displayed the toils and perils of a land expedition; and, if the Flemings dwelt along the ocean, the French barons were destitute of ships and ignorant of navigation. They embraced the wise resolution of choosing six deputies or representatives, of whom Villehardouin was one, with a discretionary trust to direct the motions, and to pledge the faith, of the whole confederacy. The maritime states of Italy were alone possessed of the means of transporting the

CHAP.
LX.
embraced
by the
barons of
France.

²⁹ Campania . . . militiæ privilegio singularius excellit . . . in tyrocinii . . . prolusione armorum, &c. Ducange, p. 249, from the old Chronicle of Jerusalem, A. D. 1177—1199.

³⁰ The name of Villehardouin, was taken from a village and castle in the diocese of Troyes, near the river Aube, between Bar and Arceis. The family was ancient and noble; the elder branch of our historian existed after the year 1400; the younger, which acquired the principality of Achaia, merged in the house of Savoy (Ducange, p. 235—245.)

³¹ This office was held by his father and his descendants, but Ducange has not hunted it with his usual sagacity. I find that, in the year 1356, it was in the family of Confans; but these provincial, have been long since eclipsed by the national, marshals of France.

³² This language, of which I shall produce some specimens, is explained by Vigenere and Ducange in a version and glossary. The president des Brosses (*Mechanisme des Langues*, tom. ii. p. 83,) gives it as the example of a language which has ceased to be French, and is understood only by grammarians.

³³ His age, and his own expression, *moi qui ceste œuvre dicta* (No. 62, &c.) may justify the suspicion (more probable than Mr. Wood's on Homer,) that he could neither read nor write. Yet Champagne may boast of the two first historians, the noble authors of French prose, Villehardouin and Joinville.

³⁴ The crusade and reigns of the counts of Flanders, Baldwin and his brother Henry, are the subject of a particular history by the Jesuit Doutremens (*Constantinopolis Belgica: Turnaci, 1638, in 4to.*) which I have only seen with the eyes of Ducange.

CHAP. holy warriors with their arms and horses: and the six deputies
 LX. proceeded to Venice to solicit, on motives of piety or interest,
 the aid of that powerful republic.

State of the
 Venetians,
 A. D. 697—
 1200.

In the invasion of Italy by Attila, I have mentioned³⁵ the flight of the Venetians from the fallen cities of the continent, and their obscure shelter in the chain of islands that line the extremity of the Adriatic gulf. In the midst of the waters, free, indigent, laborious, and inaccessible, they gradually coalesced into a republic: the first foundations of Venice were laid in the island of Rialto; and the annual election of the twelve tribunes was superseded by the permanent office of a duke or doge. On the verge of the two empires, the Venetians exult in the belief of primitive and perpetual independence.³⁶ Against the Latins, their antique freedom has been asserted by the sword, and may be justified by the pen. Charlemagne himself resigned all claims of sovereignty to the islands of the Adriatic gulf; his son Pepin was repulsed in the attacks of the *lagunas* or canals, too deep for the cavalry, and too shallow for the vessels; and in every age, under the German Cæsars, the lands of the republic have been clearly distinguished from the kingdom of Italy. But the inhabitants of Venice were considered by themselves, by strangers, and by their sovereigns, as an inalienable portion of the Greek empire;³⁷ in the ninth and tenth centuries, the proofs of their subjection are numerous and unquestionable; and the vain titles, the servile honours, of the Byzantine court, so ambitiously solicited by their dukes, would have degraded the magistrates of a free people. But the bands of this dependence, which was never absolute or rigid, were imperceptibly relaxed by the ambition of Venice and the weakness of Constantinople. Obedience was softened into respect, privilege ripened into prerogative, and the freedom of domestic government was fortified by the independence of foreign dominion. The maritime cities of Istria and Dalmatia bowed to the sovereigns of the Adriatic; and when they armed against the Normans in the cause of Alexius, the emperor applied, not to the duty of his subjects, but to the gratitude and generosity of his faith-

³⁵ History, &c. vol. iii. p. 357, 358.

³⁶ The foundation and independence of Venice, and Pepin's invasion, are discussed by Pagi (*Critica*, tom. iii. A. D. 810, No. 4, &c.) and Beretti (*Dissert. Chorograph. Italiæ medii ævi*: in Muratori, *Script.* tom. x. p. 155.) The two critics have a slight bias, the Frenchman adverse, the Italian favourable, to the republic.

³⁷ When the son of Charlemagne asserted his right of sovereignty, he was answered by the loyal Venetians, *ὅτι ηρείκε δούλοι θελομένη είναι τῇ Ρωμανίων βασιλείᾳ* (Constantin. Porphyrogenit. *de Administrat. Imperii*, pars ii. c. 28, p. 85;) and the report of the ixth, establishes the fact of the xth century, which is confirmed by the embassy of Liutprand of Cremona. The annual tribute, which the emperor allows them to pay to the king of Italy, alleviates, by doubling their servitude; but the hateful word *δούλοι* must be translated, as in the charter of 827 (Laugier, *Hist. de Venise*, tom. i. p. 67, &c.) by the softer appellation of *subditi*, or *fideles*.

ful allies. The sea was their patrimony :³⁸ the western parts of the Mediterranean, from Tuscany to Gibraltar, were indeed abandoned to their rivals of Pisa and Genoa ; but the Venetians acquired an early and lucrative share of the commerce of Greece and Egypt. Their riches increased with the increasing demand of Europe : their manufactures of silk and glass, perhaps the institution of their bank, are of high antiquity ; and they enjoyed the fruits of their industry in the magnificence of public and private life. To assert her flag, to avenge her injuries, to protect the freedom of navigation, the republic could launch and man a fleet of a hundred galleys ; and the Greeks, the Saracens, and the Normans, were encountered by her naval arms. The Franks of Syria were assisted by the Venetians in the reduction of the seacoast ; but their zeal was neither blind nor disinterested ; and in the conquest of Tyre, they shared the sovereignty of a city, the first seat of the commerce of the world. The policy of Venice was marked by the avarice of a trading, and the insolence of a maritime, power ; yet her ambition was prudent ; nor did she often forget that if armed galleys were the effect and safeguard, merchant vessels were the cause and supply, of her greatness. In her religion she avoided the schism of the Greeks, without yielding a servile obedience to the Roman pontiff ; and a free intercourse with the infidels of every clime appears to have allayed betimes the fever of superstition. Her primitive government was a loose mixture of democracy and monarchy : the doge was elected by the votes of the general assembly ; as long as he was popular and successful, he reigned with the pomp and authority of a prince ; but in the frequent revolutions of the state, he was deposed, or banished, or slain, by the justice or injustice of the multitude. The twelfth century produced the first rudiments of the wise and jealous aristocracy, which has reduced the doge to a pageant and the people to a cipher.³⁹

When the six ambassadors of the French pilgrims arrived at Venice, they were hospitably entertained in the palace of St. Mark, by the reigning duke : his name was Henry Dandolo ;⁴⁰

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Alliance of
the French
and Vene-
tians.
A. D. 1201.

³⁸ See the xxvth and xxxth dissertations of the *Antiquitates mediæ ævi* of Muratori. From Anderson's *History of Commerce*, I understand that the Venetians did not trade to England before the year 1323. The most flourishing state of their wealth and commerce in the beginning of the xvth century, is agreeably described by the Abbé Dubos (*Hist. de la Ligue de Cambray*, tom. ii. p. 443—480.)

³⁹ The Venetians have been slow in writing and publishing their history. Their most ancient monuments are, 1. The rude Chronicle (perhaps) of John Sagorninus (*Venezia* 1765, in octavo,) which represents the state and manners of Venice in the year 1008. 2. The larger history of the doge (1342—1354) Andrew Dandolo, published for the first time in the xiith tom. of Muratori, A. D. 1728. The History of Venice by the Abbé Laugier (*Paris*, 1728,) is a work of some merit, which I have chiefly used for the constitutional part.

⁴⁰ Henry Dandolo was eighty-four at his election (A. D. 1192,) and ninety-seven at his death (A. D. 1205.) See the *Observations of Ducange sur Ville-*

CHAP. and he shone in the last period of human life as one of the
 LX. most illustrious characters of the times. Under the weight of
 ~~~~~ years, and after the loss of his eyes,<sup>41</sup> Dandolo retained a  
 sound understanding and manly courage; the spirit of a  
 hero ambitious to signalize his reign by some memorable ex-  
 ploits, and the wisdom of a patriot, anxious to build his fame  
 on the glory and advantage of his country. He praised the  
 bold enthusiasm and liberal confidence of the barons and their  
 deputies; in such a cause, and with such associates, he should  
 aspire, were he a private man, to terminate his life; but he was  
 the servant of the republic, and some delay was requisite to  
 consult, on this arduous business, the judgment of his col-  
 leagues. The proposal of the French was first debated by the  
 six *sages* who had been recently appointed to control the ad-  
 ministration of the doge: it was next disclosed to the forty  
 members of the council of state; and finally communicated to  
 the legislative assembly of four hundred and fifty representa-  
 tives, who were annually chosen in the six quarters of the  
 city. In peace and war, the doge was still the chief of the  
 republic; his legal authority was supported by the personal re-  
 putation of Dandolo: his arguments of public interest were  
 balanced and approved; and he was authorized to inform the  
 ambassadors of the following conditions of the treaty.<sup>42</sup> It was  
 proposed that the crusaders should assemble at Venice, on the  
 feast of St. John of the ensuing year: that flat-bottomed ves-  
 sels should be prepared for four thousand five hundred horses  
 and nine thousand squires, with a number of ships sufficient for  
 the embarkation of four thousand five hundred knights, and  
 twenty thousand foot; that during a term of nine months they  
 should be supplied with provisions, and transported to whatso-  
 ever coast the service of God and Christendom should require;  
 and that the republic should join the armament with a squadron  
 of fifty galleys. It was required that the pilgrims should pay  
 before their departure, a sum of eighty-five thousand marks of  
 silver; and that all conquests, by sea and land, should be equal-  
 ly divided between the confederates. The terms were hard;  
 but the emergency was pressing, and the French barons were  
 not less profuse of money than of blood. A general assembly  
 was convened to ratify the treaty; the stately chapel and palace  
 of St. Mark were filled with ten thousand citizens; and the

hardouin, No. 204. But this *extraordinary* longevity is not observed by the original writers, nor does there exist another example of a hero near a hundred years of age. Theophrastus might afford an instance of a writer of ninety-nine; but instead of *ενεννηκοντα* (Proem. ad Character,) I am much inclined to read *εξιδεκακοντα*, with his last editor Fischer, and the first thoughts of Casaubon. It is scarcely possible that the powers of the mind and body should support themselves till such a period of life.

<sup>41</sup> The modern Venetians (Laugier, tom. ii. p. 119,) accuse the emperor Manuel: but the calumny is refuted by Villehardouin and the older writers, who suppose that Dandolo lost his eyes by a wound (No. 34, and Ducange.)

<sup>42</sup> See the original treaty in the Chronicle of Andrew Dandolo, p. 323—326.



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noble deputies were taught a new lesson of humbling themselves before the majesty of the people. "Illustrious Venetians," said the marshal of Champagne, "we are sent by the greatest and most powerful barons of France, to implore the aid of the masters of the sea for the deliverance of Jerusalem. They have enjoined us to fall prostrate at your feet; nor will we rise from the ground, till you have promised to avenge with us the injuries of Christ." The eloquence of their words and tears,<sup>43</sup> their martial aspect, and suppliant attitude, were applauded by a universal shout; as it were, says Jeffrey, by the sound of an earthquake. The venerable doge ascended the pulpit to urge their request by those motives of honour and virtue, which alone can be offered to a popular assembly; the treaty was transcribed on parchment; attested with oaths and seals, mutually accepted by the weeping and joyful representatives of France and Venice; and despatched to Rome for the approbation of Pope Innocent the Third. Two thousand marks were borrowed of the merchants for the first expenses of the armament. Of the six deputies, two repassed the Alps to announce their success, while their four companions made a fruitless trial of the zeal and emulation of the republics of Genoa and Pisa.

The execution of the treaty was still opposed by unforeseen difficulties and delays. The marshal, on his return to Troyes, was embraced and approved by Thibaut count of Champagne, who had been unanimously chosen general of the confederates. But the health of that valiant youth already declined, and soon became hopeless: and he deplored the untimely fate, which condemned him to expire, not in a field of battle, but on a bed of sickness. To his brave and numerous vassals, the dying prince distributed his treasures: they swore in his presence to accomplish his vow and their own; but some there were, says the marshal, who accepted his gifts and forfeited their word. The more resolute champions of the cross held a parliament at Soissons for the election of a new general, but such was the incapacity, or jealousy, or reluctance of the princes of France, that none could be found both able and willing to assume the conduct of the enterprise. They acquiesced in the choice of a stranger, of Boniface Marquis of Montferrat, descended of a race of heroes, and himself of conspicuous fame in the wars and negotiations of the times;<sup>44</sup> nor could the piety or ambition of the Italian chief decline this honourable invita-

Assembly  
and depu-  
ture of the  
crusade  
from Ve-  
nice,  
A. D. 1202  
Oct. 8.

<sup>43</sup> A reader of Villehardouin must observe the frequent tears of the marshal and his brother knights. *Sachiez que la ot mainte lerne plorée de pitié (No. 17; ) mult plorant (ibid. ; ) mainte lerne plorée (No. 34 ; ) si orent mult pitié et plorèrent mult durement (No. 60 ; ) i ot maint lerne plorée de pitié (No. 202. )* They weep on every occasion of grief, joy, or devotion.

<sup>44</sup> By a victory (A. D. 1191,) over the citizens of Asti, by a crusade to Palestine, and by an embassy from the pope to the German princes (Muratori, *Annali d'Italia*, tom. x. p. 163. 202.)

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tion. After visiting the French court, where he was received as a friend and kinsman, the marquis, in the church of Soissons, was invested with the cross of a pilgrim and the staff of a general; and immediately repassed the Alps, to prepare for the distant expedition of the East. About the festival of the Pentecost, he displayed his banner, and marched toward Venice at the head of the Italians: he was preceded or followed by the counts of Flanders and Blois, and the most respectable barons of France; and their numbers were swelled by the pilgrims of Germany,<sup>45</sup> whose object and motives were similar to their own. The Venetians had fulfilled, and even surpassed, their engagements: stables were constructed for the horses, and barracks for the troops; the magazines were abundantly replenished with forage and provisions; and the fleet of transports, ships, and galleys, was ready to hoist sail as soon as the republic had received the price of the freight and armament. But that price far exceeded the wealth of the crusaders, who were assembled at Venice. The Flemings, whose obedience to their count was voluntary and precarious, had embarked in their vessels for the long navigation of the ocean and Mediterranean; and many of the French and Italians had preferred a cheaper and more convenient passage from Marseilles and Apulia to the Holy Land. Each pilgrim might complain, that, after he had furnished his own contribution, he was made responsible for the deficiency of his absent brethren; the gold and silver plate of the chiefs, which they freely delivered to the treasury of St. Mark, was a generous but inadequate sacrifice; and after all their efforts, thirty-four thousand marks were still wanting to complete the stipulated sum. The obstacle was removed by the policy and patriotism of the doge, who proposed to the barons, that if they would join their arms in reducing some revolted cities of Dalmatia, he would expose his person in the holy war, and obtain from the republic a long indulgence, till some wealthy conquest should afford the means of satisfying the debt. After much scruple and hesitation they chose rather to accept the offer than to relinquish the enterprise; and the first hostilities of the fleet and army were directed against Zara,<sup>46</sup> a strong city of the Sclavonian coast, which

Siege of  
Zara;  
Nov. 10.


<sup>45</sup> See the crusade of the Germans in the *Historia C. P.* of Gunther (Canisii Antiq. Lect. tom. iv. p. v.—viii.) who celebrates the pilgrimage of his abbot Martin, one of the preaching rivals of Fulk of Neuilly. His monastery, of the Cistercian order, was situate in the diocese of Basil.

<sup>46</sup> Jadera, now Zara, was a Roman colony, which acknowledged Augustus for its parent. It is now only two miles round, and contains five or six thousand inhabitants; but the fortifications are strong, and it is joined to the main land by a bridge. See the travels of the two companions, Spon and Wheeler (*Voyage de Dalmatie, de Grece, &c.* tom. i. p. 64—70. *Journey into Greece*, p. 8—14;) the last of whom, by mistaking *Sestertia* for *Sestertii*, values an arch with statues and columns, at twelve pounds. If in his time, there were no trees near Zara, the cherry-trees were not yet planted which produce our incomparable *marasquin*.



had renounced its allegiance to Venice, and implored the protection of the king of Hungary.<sup>47</sup> The crusaders burst the chain or boom of the harbour; landed their horses, troops, and military engines; and compelled the inhabitants after a defence of five days, to surrender at discretion; their lives were spared, but the revolt was punished by the pillage of their houses and the demolition of their walls. The season was far advanced; the French and Venetians resolved to pass the winter in a secure harbour and plentiful country; but their repose was disturbed by national and tumultuous quarrels of the soldiers and mariners. The conquest of Zara had scattered the seeds of discord and scandal: the arms of the allies had been stained in their outset with the blood, not of infidels, but of Christians; the king of Hungary and his new subjects were themselves enlisted under the banner of the cross, and the scruples of the devout, were magnified by the fear or lassitude of the reluctant pilgrims. The pope had excommunicated the false crusaders who had pillaged and massacred their brethren,<sup>48</sup> and only the marquis Boniface and Simon of Montfort escaped these spiritual thunders; the one by his absence from the siege, the other by his final departure from the camp. Innocent might absolve the simple and submissive penitents of France; but he was provoked by the stubborn reason of the Venetians, who refused to confess their guilt, to accept their pardon, or to allow, in their temporal concerns, the interposition of a priest.

The assembly of such formidable powers by sea and land, had revived the hopes of young<sup>49</sup> Alexius; and both at Venice and Zara, he solicited the arms of the crusaders, for his own restoration and his father's<sup>50</sup> deliverance. The royal youth was recommended by Philip king of Germany; his prayers and presence excited the compassion of the camp; and his cause was embraced and pleaded by the marquis of Montferat and the doge of Venice. A double alliance, and the dignity of Cesar, had connected with the imperial family the two elder brothers of Boniface;<sup>51</sup> he expected to derive a king-

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Alliance of the crusaders with the Greek prince, the young Alexius.

<sup>47</sup> Katona (Hist. Critica Reg. Hungariæ, Stirpis Arpad. tom. iv. p. 536—558,) collects all the facts and testimonies most adverse to the conquerors of Zara.

<sup>48</sup> See the whole transaction, and the sentiments of the pope, in the Epistles of Innocent III. Gesta, c. 86, 87, 88.

<sup>49</sup> A modern reader is surprised to hear of the valet Constantinople, as applied to young Alexius, on account of his youth, like the *infants* of Spain, and the *nobilissimus puer* of the Romans. The pages and *valets* of the knights were as noble as themselves (Villehardouin and Ducange, No. 36.)

<sup>50</sup> The emperor Isaac is styled by Villehardouin, *Sursa*: (No. 35, &c.,) which may be derived from the French *Sire*, or the Greek *Kup* (*κύριος*) melted into its proper name; the farther corruptions of Tursac and Conserac will instruct us what license may have been used in the old dynasties of Assyria and Egypt.

<sup>51</sup> Reinier and Conrad; the former married Maria, daughter of the emperor Manuel Comnenus: the latter was the husband of Theodora Angela, sister of the emperors Isaac and Alexius. Conrad abandoned the Greek court and princess for the glory of defending Tyre against Saladin (Ducange, Fam. Byzant. p. 167, 203.)



CHAP. dom from the important service ; and the more generous  
 LX. ambition of Dandolo was eager to secure the inestimable benefits of trade and dominion that might accrue to his country.<sup>52</sup> Their influence procured a favourable audience for the ambassadors of Alexius ; and if the magnitude of his offers excited some suspicion, the motives and rewards which he displayed might justify the delay and diversion of those forces which had been consecrated to the deliverance of Jerusalem. He promised, in his own and his father's name, that as soon as they should be seated on the throne of Constantinople, they would terminate the long schism of the Greeks, and submit themselves and their people to the lawful supremacy of the Romish church. He engaged to recompense the labours and merits of the crusaders, by the immediate payment of two hundred thousand marks of silver ; to accompany them in person to Egypt ; or, if it should be judged more advantageous, to maintain, during a year, ten thousand men, and, during his life, five hundred knights, for the service of the Holy Land. These tempting conditions were accepted by the republic of Venice ; and the eloquence of the doge and marquis persuaded the counts of Flanders, Blois, and St. Pol, with eighty barons of France, to join in the glorious enterprise. A treaty of offensive and defensive alliance was confirmed by their oaths and seals ; and each individual, according to his situation and character, was swayed by the hope of public or private advantage ; by the honour of restoring an exiled monarch ; or by the sincere and probable opinion, that their efforts in Palestine would be fruitless and unavailing, and that the acquisition of Constantinople must precede and prepare the recovery of Jerusalem. But they were the chiefs or equals of a valiant band of freemen and volunteers, who thought and acted for themselves ; the soldiers and clergy were divided ; and, if a large majority subscribed to the alliance, the numbers and arguments of the dissidents were strong and respectable.<sup>53</sup> The boldest hearts were appalled by the report of the naval power and impregnable strength of Constantinople ; and their apprehensions were disguised to the world, and perhaps to themselves, by the more decent objections of religion and duty. They alleged the sanctity of a vow, which had drawn them from their families and homes to the rescue of the holy sepulchre ; nor should the dark and crooked councils of human policy divert them from a pursuit, the event of which was in the hands of the Almighty. Their first offence, the attack of Zara, had been severely punished by the reproach of their conscience

<sup>52</sup> Nicetas (in Alexio Comneno, l. iii. c. 9,) accuses the doge and Venetians as the first authors of the war against Constantinople, and considers only as a *κῆμα ὑπὲρ κῆματος*, the arrival and shameful offers of the royal exile.

<sup>53</sup> Villehardouin and Gunther represent the sentiments of the two parties. The abbot Martin left the army at Zara, proceeded to Palestine, was sent ambassador to Constantinople, and became a reluctant witness of the second siege.

and the censures of the pope ; nor would they again imbrue their hands in the blood of their fellow-christians. The apostle of Rome had pronounced ; nor would they usurp the right of avenging with the sword the schism of the Greeks and the doubtful usurpation of the Byzantine monarch. On these principles or pretences, many pilgrims, the most distinguished for their valour and piety, withdrew from the camp ; and their retreat was less pernicious than the open or secret opposition of a discontented party, that laboured, on every occasion, to separate the army and disappoint the enterprise.

Notwithstanding this defection, the departure of the fleet and army was vigorously pressed by the Venetians, whose zeal for the service of the royal youth concealed a just resentment to his nation and family. They were mortified by the recent preference which had been given to Pisa the rival of their trade ; they had a long arrear of debt and injury to liquidate with the Byzantine court ; and Dandolo might not discourage the popular tale, that he had been deprived of his eyes by the emperor Manuel, who perfidiously violated the sanctity of an ambassador. A similar armament, for ages, had not rode the Adriatic : it was composed of one hundred and twenty flat-bottomed vessels or *palanders* for the horses ; two hundred and forty transports filled with men and arms ; seventy storeships laden with provisions ; and fifty stout galleys, well prepared for the encounter of an enemy.<sup>54</sup> While the wind was favourable, the sky serene, and the water smooth, every eye was fixed with wonder and delight on the scene of military and naval pomp which overspread the sea. The shields of the knights and squires, at once an ornament and a defence, were arranged on either side of the ships ; the banners of the nations and families were displayed from the stern ; our modern artillery was supplied by three hundred engines for casting stones and darts ; the fatigues of the way were cheered with the sound of music ; and the spirits of the adventurers were raised by the mutual assurance, that forty thousand Christian heroes were equal to the conquest of the world.<sup>55</sup> In the navigation<sup>56</sup> from Venice and Zara, the fleet was successfully steered by the skill and experience of the Venetian pilots ; at Durazzo the confederates first landed on the territories of the Greek empire : the

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Voyage  
from Zara  
to Constan-  
tinople,  
A. D. 1205,  
April 7—  
June 24.

<sup>54</sup> The birth and dignity of Andrew Dandolo gave him the motive and the means of searching in the archives of Venice the memorable story of his ancestor. His brevity seems to accuse the copious and more recent narratives of Sanudo (in Muratori, Script. Rerum Italicarum, tom. xxii.) Blondus, Sabellicus, and Ramnusius.

<sup>55</sup> Villehardouin, No. 62. His feelings and expressions are original ; he often weeps, but he rejoices in the glories and perils of war with a spirit unknown to a sedentary writer.

<sup>56</sup> In this voyage, almost all the geographical names are corrupted by the Latins. The modern appellation of Chalcis, and all Eubœa, is derived from its *Euripus*, *Euripo*, *Negri-po*, *Negropont*, which dishonours our maps (d'Anville, *Géographie Ancienne*, tom. i. p. 263.)



CHAP. isle of Corfu afforded a station and repose ; they doubled with-  
 LX. out accident the perilous cape of Malea, the southern point of  
 ~~~~~ Peloponnesus or the Morea ; made a descent in the islands of  
 Negropont and Andros ; and cast anchor at Abydus on the
 Asiatic side of the Hellespont. These preludes of conquest
 were easy and bloodless ; the Greeks of the provinces, without
 patriotism or courage, were crushed by an irresistible force ;
 the presence of the lawful heir might justify their obedience ;
 and it was rewarded by the modesty and discipline of the
 Latins. As they penetrated through the Hellespont, the mag-
 nitude of their navy was compressed in a narrow channel ;
 and the face of the waters was darkened with innumerable sails.
 They again expanded in the basin of the Propontis, and tra-
 versed that placid sea, till they approached the European shore,
 at the abbey of St. Stephen, three leagues to the west of Con-
 stantinople. The prudent doge dissuaded them from dispersing
 themselves in a populous and hostile land ; and, as their
 stock of provisions was reduced, it was resolved, in the season
 of harvest, to replenish their storeships in the fertile islands
 of the Propontis. With this resolution, they directed their
 course ; but a strong gale, and their own impatience, drove
 them to the eastward ; and so near did they run to the shore
 and the city, that some volleys of stones and darts were ex-
 changed between the ships and the rampart. As they passed
 along, they gazed with admiration on the capital of the East,
 or, as it should seem, of the earth ; rising from her seven hills,
 and towering over the continents of Europe and Asia. The
 swelling domes and lofty spires of five hundred palaces and
 churches were gilded by the sun and reflected in the waters ;
 the walls were crowded with soldiers and spectators, whose
 numbers they beheld, of whose temper they were ignorant ;
 and each heart was chilled by the reflection, that, since the
 beginning of the world, such an enterprise had never been un-
 dertaken by such a handful of warriors. But the momentary
 apprehension was dispelled by hope and valour ; and every
 man, says the marshal of Champagne, glanced his eye on the
 sword or lance which he must speedily use in the glorious con-
 flict.⁵⁷ The Latins cast anchor before Chalcedon ; the mariners
 only were left in the vessels ; the soldiers, horses, and arms,
 were safely landed ; and, in the luxury of an imperial palace,
 the barons tasted the first fruits of their success. On the third
 day, the fleet and army moved toward Scutari, the Asiatic suburb
 of Constantinople ; a detachment of five hundred Greek horse
 was surprised and defeated by fourscore French knights ; and
 in a halt of nine days, the camp was plentifully supplied with
 forage and provisions.

⁵⁷ Et sachiez que il ne ot si hardi cui le cuer ne fremist (c. 67,) . . . Chascuns
 regardoit ses armes que par tems en aront mestier (c. 63.) Such is the
 lqnesty of courage.

In relating the invasion of a great empire, it may seem CHAP. LX.
 strange that I have not described the obstacles which should
 have checked the progress of the strangers. The Greeks, in
 truth, were an unwarlike people; but they were rich, indus-
 trious, and subject to the will of a single man: had that man
 been capable of fear, when his enemies were at a distance, or
 of courage when they approached his person. The first rum-
 our of his nephew's alliance with the French and Venetians
 was despised by the usurper Alexius; his flatterers persuaded
 him, that in his contempt he was bold and sincere; and each
 evening in the close of the banquet, he thrice discomfited the
 barbarians of the West. These barbarians had been justly
 terrified by the report of his naval power, and the sixteen hun-
 dred fishing-boats of Constantinople, could have manned a
 fleet to sink them in the Adriatic, or stop their entrance in
 the mouth of the Hellespont. But all force may be annihila-
 ted by the negligence of the prince and the venality of his
 ministers. The great duke, or admiral, made a scandalous,
 almost a public, auction of the sails, the masts, and the rigging;
 the royal forests were reserved for the more important purpose
 of the chase; and the trees, says Nicetas, were guarded by the
 eunuchs, like the groves of religious worship.⁵⁹ From his
 dream of pride, Alexius was awakened by the siege of Zara
 and the rapid advances of the Latins: as soon as he saw the
 danger was real, he thought it inevitable; and his vain pre-
 sumption was lost in abject despondency and despair. He suf-
 fered these contemptible barbarians to pitch their camp in the
 sight of the palace; and his apprehensions were thinly dis-
 guised by the pomp and menace of a suppliant embassy. The
 sovereign of the Romans was astonished (his ambassadors were
 instructed to say) at the hostile appearance of the strangers.
 If these pilgrims were sincere in their vow for the deliverance
 of Jerusalem, his voice must applaud, and his treasures should
 assist, their pious design; but should they dare to invade the
 sanctuary of empire, their numbers, were they ten times more
 considerable, should not protect them from his just resentment.
 The answer of the doge and barons was simple and magnani-
 mous. "In the cause of honour and justice," they said, "we
 despise the usurper of Greece, his threats, and his offers. Our
 friendship and his allegiance are due to the lawful heir, to the
 young prince who is seated among us, and to his father, the
 emperor Isaac, who has been deprived of his sceptre, his free-
 dom, and his eyes, by the crime of an ungrateful brother.
 Let that brother confess his guilt, and implore forgiveness, and

Fruitless
negotiation
of the em-
peror.

⁵⁸ Eandem urbem plus in solis navibus piscatorum abundare quam illos in toto navigio. Habebat enim mille et sexcentas piscatoria naves. Bellicas autem sive mercatorias habebant infinitæ multitudinis et portum tutissimum. Gunther, Hist. C. P. c. 8. p. 10.

⁵⁹ Καθ' ὅσον ἱερὸν ἀλσὸν ἔπαιν δὲ καὶ θεοφυτευτῶν παραδεισίων ἐφείδοντο τῶν αὐτῶν. Nicetas in Alex. Comneno, l. iii. c. 9, p. 348.

CHAP. we ourselves will intercede, that he may be permitted to live in
 LX. affluence and security. But let him not insult us by a second
 message : our reply will be made in arms, in the palace of Constantinople."

Passage of
 the Bos-
 phorus,
 July 6.

On the tenth day of their encampment at Scutari, the crusaders prepared themselves, as soldiers and as catholics, for the passage of the Bosphorus. Perilous indeed was the adventure ; the stream was broad and rapid ; in a calm the current of the Euxine might drive down the liquid and unextinguishable fires of the Greeks ; and the opposite shores of Europe were defended by seventy thousand horse and foot in formidable array. On this memorable day, which happened to be bright and pleasant, the Latins were distributed in six battles or divisions : the first, or vanguard, was led by the count of Flanders, one of the most powerful of the Christian princes in the skill and number of his cross-bows. The four successive battles of the French were commanded by his brother Henry, the counts of St. Pol and Blois, and Matthew of Montmorency, the last of whom was honoured by the voluntary service of the marshal and nobles of Champagne. The sixth division, the rearguard and reserve of the army, was conducted by the Marquis of Montferrat, at the head of the Germans and Lombards. The chargers, saddled, with their long caparisons dragging on the ground, were embarked in the flat *palanders* ;⁶⁰ and the knights stood by the side of their horses, in complete armour, their helmets laced, and their lances in their hands. Their numerous train of *sergeants*⁶¹ and archers occupied the transports ; and each transport was towed by the strength and swiftness of a galley. The six divisions traversed the Bosphorus, without encountering an enemy or an obstacle ; to land the foremost was the wish, to conquer or die was the resolution, of every division and of every soldier. Jealous of the pre-eminence of danger, the knights in their heavy armour leaped into the sea, when it rose as high as their girdle ; the sergeants and archers were animated by their valour ; and the squires, letting down the drawbridges of the palanders, led the horses to the shore. Before the squadrons could mount, and form and couch their lances, the seventy thousand Greeks had vanished from their sight ; the timid Alexius gave the example to his troops ; and it was only by the plunder of

⁶⁰ From the version of Vignere I adopt the well-sounding word *palander*, which is still used, I believe, in the Mediterranean. But had I written in French, I should have preferred the original and expressive denomination of *vessiers* or *huissiers*, from the *huis*, or door, which was let down as a drawbridge ; but which, at sea, was closed into the side of the ship (see Ducange au Villehardouin, No. 14, and Joinville, p. 27, 28, edit. du Louvre.)

⁶¹ To avoid the vague expressions of followers, &c. I use, after Villehardouin, the word *sergeants* for all horsemen who were not knights. There were sergeants at arms, and sergeants at law ; and if we visit the parade and Westminster-hall, we may observe the strange result of the distinction (Ducange, Glossar. Latin. *Servientes*, &c. tom. vi. p. 226—231.)

CHAP.
LX.

his rich pavilions that the Latins were informed that they had fought against an emperor. In the first consternation of the flying enemy, they resolved by a double attack to open the entrance of the harbour. The tower of Galata,⁶² in the suburb of Pera, was attacked and stormed by the French, while the Venetians assumed the more difficult task of forcing the boom or chain that was stretched from that tower to the Byzantine shore. After some fruitless attempts, their intrepid perseverance prevailed; twenty ships of war, the relics of the Grecian navy, were either sunk or taken: the enormous and massy links of iron were cut asunder by the shears, or broken by the weight of the galleys; and the Venetian fleet, safe and triumphant, rode at anchor in the port of Constantinople. By these daring achievements, a remnant of twenty thousand Latins solicited the license of besieging a capital which contained above four hundred thousand inhabitants, able, though not willing, to bear arms in the defence of their country. Such an account would indeed suppose a population of near two millions; but whatever abatement may be required in the numbers of the Greeks, the *belief* of those numbers will equally exalt the fearless spirit of their assailants.

First siege
and conquest of
Constantinople by
the Latins,
July 7—16.

In the choice of the attack, the French and Venetians were divided by their habits of life and warfare. The latter affirmed with truth, that Constantinople was most accessible on the side of the sea and the harbour. The former might assert with honour, that they had long enough trusted their lives and fortunes to a frail bark and a precarious element, and loudly demanded a trial of knighthood, a firm ground, and a close onset, either on foot or horseback. After a prudent compromise, of employing the two nations by sea and land, in the service best suited to their character, the fleet covering the army, they both proceeded from the entrance to the extremity of the harbour: the stone bridge of the river was hastily repaired; and the six battles of the French formed their en-

⁶² It is needless to observe, that on the subject of Galata, the chain, &c. Ducange is accurate and full. Consult likewise the proper chapters of the C. P. Christiana of the same author. The inhabitants of Galata were so vain and ignorant, that they applied to themselves St. Paul's Epistle to the Galatians.

⁶³ The vessel that broke the chain was named the Eagle, *Aquila* (Dandolo. Chronicon p. 322,) which Blondus (de Gestis Venet) has changed into *Aquilo*, the north wind. Ducange, Observations, No. 83, maintains the latter reading; but he had not seen the respectable text of Dandolo, nor did he enough consider the topography of the harbour. The south east would have been a more effectual wind.

⁶⁴ Quatre cens mil homes ou plus (Villehardouin, No. 134,) must be unders tood of men of a military age. Le Beau (Hist. du Bas Empire, tom. xx. p. 417,) allows Constantinople a million of inhabitants, of whom 60,000 horse, and an infinite number of foot soldiers. In its present decay, the capital of the Ottoman empire may contain 400,000 souls (Bell's Travels, vol. ii. p. 401, 402;) but as the Turks keep no registers, and as circumstances are fallacious, it is impossible to ascertain (Niebuhr, Voyage en Arabie, tom. i. p. 18, 19,) the real populousness of their cities.

CHAP. campment against the front of the capital, the basis of the
 LX. triangle which runs about four miles from the port to the Pro-
 ~~~~~ pontis.<sup>65</sup> On the edge of a broad ditch, at the foot of a lofty  
 rampart, they had leisure to contemplate the difficulties of their  
 enterprise. The gates to the right and left of their narrow  
 camp poured forth frequent sallies of cavalry and light infantry,  
 which cut off their stragglers, swept the country of provisions,  
 sounded the alarm five or six times in the course of each day,  
 and compelled them to plant a palisade, and sink an entrenchment,  
 for their immediate safety. In the supplies and convoys the  
 Venetians had been too sparing, or the Franks too voracious.  
 the usual complaints of hunger and scarcity were heard, and  
 perhaps felt: their stock of flour would be exhausted in three  
 weeks; and their disgust of salt meat tempted them to taste the  
 flesh of their horses. The trembling usurper was supported by  
 Theodore Lascaris, his son-in-law, a valiant youth, who aspired  
 to save and to rule his country; the Greeks, regardless of that  
 country, were awakened to the defence of their religion; but  
 their firmest hope was in the strength and spirit of the Varangian  
 guards, of the Danes and English, as they are named in the  
 writers of the times.<sup>66</sup> After ten days' incessant labour, the  
 ground was levelled, the ditch filled, the approaches of the  
 besiegers were regularly made, and two hundred and fifty  
 engines of assault exercised their various powers to clear the  
 rampart, to batter the walls, and to sap the foundations.  
 On the first appearance of a breach, the scaling ladders were  
 applied: the numbers that defended the vantage ground repulsed  
 and oppressed the adventurous Latins; but they admired the  
 resolution of fifteen knights and sergeants, who had gained the  
 ascent, and maintained their perilous station till they were  
 precipitated or made prisoners by the imperial guards. On the  
 side of the harbour, the naval attack was more successfully  
 conducted by the Venetians; and that industrious people  
 employed every resource that was known and practised before  
 the invention of gunpowder. A double line, three bow-shots  
 in front, was formed by the galleys and ships; and the swift  
 motion of the former was supported by the weight and loftiness  
 of the latter, whose decks, and poops, and turret, were the  
 platforms of military engines, that discharged their shot over  
 the heads of the first line. The soldiers who leaped from the  
 galleys on shore, immediately planted and ascended their  
 scaling-ladders, while the large ships

<sup>65</sup> On the most correct plans of Constantinople, I know not how to measure more than 4000 paces. Yet Villehardouin computes the space at three leagues (No. 86.) If his eyes were not deceived, he must reckon by the old Gallic league of 1500 paces, which might still be used in Champagne.

<sup>66</sup> The guards, the Varangi, are styled by Villehardouin (No. 89. 95, &c.) Englois et Danois avec leurs haches. Whatever had been their origin, a French pilgrim could not be mistaken in the nations of which they were at that time composed.

advancing more slowly into the intervals, and lowering a draw-bridge, opened a way through the air from their masts to the rampart. In the midst of the conflict, the doge, a venerable and conspicuous form, stood aloft in complete armour on the prow of his galley. The great standard of St. Mark was displayed before him ; his threats, promises, and exhortations, urged the diligence of the rowers ; his vessel was the first that struck ; and Dandolo was the first warrior on the shore. The nations admired the magnanimity of the blind old man, without reflecting that his age and infirmities diminished the price of life, and enhanced the value of immortal glory. On a sudden, by an invisible hand (for the standard-bearer was probably slain,) the banner of the republic was fixed on the rampart ; twenty-five towers were rapidly occupied ; and, by the cruel expedient of fire, the Greeks were driven from the adjacent quarter. The doge had despatched the intelligence of his success, when he was checked by the danger of his confederates. Nobly declaring that he would rather die with the pilgrims than gain a victory by their destruction, Dandolo relinquished his advantage, recalled his troops, and hastened to the scene of action. He found the six weary diminutive *battles* of the French encompassed by sixty squadrons of the Greek cavalry, the least of which was more numerous than the largest of their divisions. Shame and despair had provoked Alexius to the last effort of a general sally ; but he was awed by the firm order and manly aspect of the Latins ; and, after skirmishing at a distance, withdrew his troops in the close of the evening. The silence or tumult of the night exasperated his fears ; and the timid usurper, collecting a treasure of ten thousand pounds of gold, basely deserted his wife, his people, and his fortune ; threw himself into a bark, stole through the Bosphorus, and landed in shameful safety in an obscure harbour of Thrace. As soon as they were apprised of his flight, the Greek nobles sought pardon and peace in the dungeon where the blind Isaac expected each hour the visit of the executioner. Again saved and exalted by the vicissitudes of fortune, the captive in his imperial robes was replaced on the throne, and surrounded with prostrate slaves, whose real terror and affected joy he was incapable of discerning. At the dawn of day hostilities were suspended ; and the Latin chiefs were surprised by a message from the lawful and reigning emperor, who was impatient to embrace his son and to reward his generous deliverers.<sup>67</sup>

<sup>67</sup> For the first siege and conquest of Constantinople, we may read the original letter of the crusaders to Innocent III. *Gesta*, c. 91, p. 533, 534. Villehardouin, No. 75—99. Nicetas in Alexio Commen. l. iii. c. 10, p. 349—352. Dandolo, in Chron. p. 322. Gunther, and his abbot Martin, were not yet returned from their obstinate pilgrimage to Jerusalem, or St. John d'Acre, where the greatest part of the company had died of the plague,



CHAP. But these generous deliverers were unwilling to release

LX. their hostage, till they had obtained from his father the payment, or at least the promise, of their recompense. They chose four ambassadors, Matthew of Montmorency, our historian the marshal of Champagne, and two Venetians, to congratulate the emperor. The gates were thrown open on their approach, the streets on both sides were lined with the battle-axes of the Danish and English guard: the presence-chamber glittered with gold and jewels, the false substitutes of virtue and power; by the side of the blind Isaac, his wife was seated, the sister of the king of Hungary; and by her appearance, the noble matrons of Greece were drawn from their domestic retirement, and mingled with the circle of senators and soldiers. The Latins, by the mouth of the marshal, spoke like men, conscious of their merits, but who respected the work of their own hands; and the emperor clearly understood, that his son's engagements with Venice and the pilgrims must be ratified without hesitation or delay. Withdrawing into a private chamber with the empress, a chamberlain, an interpreter, and the four ambassadors, the father of young Alexius inquired with some anxiety into the nature of his stipulations. The submission of the Eastern empire to the pope, the succour of the Holy Land, and a present contribution of two hundred thousand marks of silver. "These conditions are weighty," was his prudent reply; "they are hard to accept, and difficult to perform. But no conditions can exceed the measure of your services and deserts." After this satisfactory assurance, the barons mounted on horseback, and introduced the heir of Constantinople to the city and palace; his youth and marvellous adventures engaged every heart in his favour, and Alexius was solemnly crowned with his father in the dome of St. Sophia. In the first days of his reign, the people, already blessed with the restoration of plenty and peace, were delighted by the joyful catastrophe of the tragedy; and the discontent of the nobles, their regret, and their fears, were covered by the polished surface of pleasure and loyalty. The mixture of two discordant nations in the same capital, might have been pregnant with mischief and danger; and the suburb of Galata, or Pera, was assigned for the quarters of the French and Venetians. But the liberty of trade and familiar intercourse was allowed between the friendly nations; and each day the pilgrims were tempted by devotion or curiosity to visit the churches and palaces of Constantinople. Their rude minds, insensible perhaps of the finer arts, were astonished by the magnificent scenery; and the poverty of their native towns enhanced the populousness and riches of the first metropolis of Christendom.<sup>63</sup> Descending from his state, young Alexius was prompt-

Restoration  
of the em-  
peror Isaac  
Angelus,  
and his son  
Alexius,  
July 19.

<sup>63</sup> Compare, in the rude energy of Villichardouin (No. 66. 100,) the inside and



ed by interest and gratitude to repeat his frequent and familiar visits to his Latin allies; and in the freedom of the table, the gay petulance of the French sometimes forgot the emperor of the East.<sup>69</sup> In their more serious conferences, it was agreed, that the reunion of the two churches must be the result of patience and time; but avarice was less tractable than zeal; and a large sum was instantly disbursed to appease the wants, and silence the importunity, of the crusaders.<sup>70</sup> Alexius was alarmed by the approaching hour of their departure: their absence might have relieved him from the engagement which he was yet incapable of performing: but his friends would have left him, naked and alone, to the caprice and prejudice of a perfidious nation. He wished to bribe their stay, the delay of a year, by undertaking to defray their expense, and to satisfy, in their name, the freight of the Venetian vessels. The offer was agitated in the council of the barons; and, after a repetition of their debates and scruples, a majority of votes again acquiesced in the advice of the doge and the prayer of the young emperor. At the price of sixteen hundred pounds of gold, he prevailed on the marquis of Montferrat to lead him with an army round the provinces of Europe; to establish his authority, and pursue his uncle, while Constantinople was awed by the presence of Baldwin and his confederates of France and Flanders. The expedition was successful; the blind emperor exulted in the success of his arms, and listened to the predictions of his flatterers, that the same Providence which had raised him from the dungeon to the throne, would heal his gout, restore his sight, and watch over the long prosperity of his reign. Yet the mind of the suspicious old man was tormented by the rising glories of his son; nor could his pride conceal from his envy, that while his own name was pronounced in faint and reluctant acclamations, the royal youth was the theme of spontaneous and universal praise.<sup>71</sup>

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By the recent invasion, the Greeks were awakened from a dream of nine centuries; from the vain presumption that the

Quarrel of  
the Greeks  
and Latins.

outside views of Constantinople, and their impression on the minds of the pilgrims: *cette ville (says he) que de toutes les autres ére souveraine. See the parallel passages of Fulcherius Carnotensis, Hist. Hierosol. l. i. c. 4. and Will. Tyr. ii. 3, xx. 26.*

<sup>69</sup> As they played at dice, the Latins tore off his diadem, and clapped on his head a woollen or hairy cap, *το μεγαλυπρεπες και παγκλειστον κατερρυτιανεν νομα*. (Nicetas, p. 358.) If these merry companions were Venetians, it was the insolence of trade and a commonwealth.

<sup>70</sup> Villehardouin, No 101. Dandolo, p. 322. The doge affirms, that the Venetians were paid more slowly than the French; but he owns, that the histories of the two nations differed on that subject. Had he read Villehardouin? The Greeks complained, however, *quod totius Græciæ opes transtulisset* (Gunther, Hist. C. P. c. 13.) See the lamentations and invectives of Nicetas (p. 355.)

<sup>71</sup> The reign of Alexius Comnenus occupies three books in Nicetas, p. 291—352. The short restoration of Isaac and his son is despatched in five chapters, p. 352—362.

CHAP. capital of the Roman empire was impregnable to foreign arms.  
 LX. The strangers of the West had violated the city, and bestowed the sceptre, of Constantine: their Imperial clients soon became as unpopular as themselves: the well known vices of Isaac were rendered still more contemptible by his infirmities; and the young Alexius was hated as an apostate, who had renounced the manners and religion of his country. His secret covenant with the Latins was divulged or suspected; the people, and especially the clergy, were devoutly attached to their faith and superstition; and every convent, and every shop, resounded with the danger of the church and the tyranny of the pope.<sup>72</sup> An empty treasury could ill supply the demands of legal luxury and foreign extortion: the Greeks refused to avert, by a general tax, the impending evils of servitude and pillage; the oppression of the rich excited a more dangerous and personal resentment; and if the emperor melted the plate, and despoiled the images, of the sanctuary, he seemed to justify the complaints of heresy and sacrilege. During the absence of marquis Boniface and his Imperial pupil, Constantinople was visited with a calamity which might be justly imputed to the zeal and indiscretion of the Flemish pilgrims.<sup>73</sup> In one of their visits to the city, they were scandalized by the aspect of a mosque or synagogue, in which one God was worshipped, without a partner or a son. Their effectual mode of controversy was to attack the infidels with the sword, and their habitation with fire: but the infidels, and some Christian neighbours, presumed to defend their lives and properties; and the flames which bigotry had kindled consumed the most orthodox and innocent structures. During eight days and nights, the conflagration spread above a league in front, from the harbour to the Propontis, over the thickest and most populous regions of the city. It is not easy to count the stately churches and palaces that were reduced to a smoking ruin, to value the merchandise that perished in the trading streets, or to number the families that were involved in the common destruction. By this outrage, which the doge and the barons in vain affected to disclaim, the name of the Latins became still more unpopular; and the colony of that nation, above fifteen thousand persons, consulted their safety in a hasty retreat from the city to the protection of their standard in the suburb of Pera. The emperor returned in triumph; but the firmest and most dexte-

<sup>72</sup> When Nicetas reproaches Alexius for his 'impious league, he bestows the harshest names on the pope's new religion; *μιζον και αποπατατον . . . . . παρ-εκτροπην πικρως . . . . . των τε Παπα προνομων καινισμων . . . . . πεταθεν τε και μεταπεινουν των παλαιων Ρωμαιois εθων* (p. 348.) Such was the sincere language of every Greek to the last gasp of the empire.

<sup>73</sup> Nicetas (p. 355,) is positive in the charge, and specifies the Flemings (*φλαμιονες*), though he is wrong in supposing it an ancient name. Villehardouin (No. 107,) exculpates the barons, and is ignorant (perhaps affectedly ignorant) of the names of the guilty.

rous policy would have been insufficient to steer him through the tempest, which overwhelmed the person and government of that unhappy youth. His own inclination, and his father's advice, attached him to his benefactors; but Alexius hesitated between gratitude and patriotism, between the fear of his subjects and of his allies.<sup>74</sup> By his feeble and fluctuating conduct he lost the esteem and confidence of both; and, while he invited the marquis of Montferrat to occupy the palace, he suffered the nobles to conspire, and the people to arm, for the deliverance of their country. Regardless of his painful situation, the Latin chiefs repeated their demands, resented his delays, suspected his intentions, and exacted a decisive answer of peace or war. The haughty summons was delivered by three French knights and three Venetian deputies, who girded their swords, mounted their horses, pierced through the angry multitude, and entered with a fearless countenance the palace and presence of the Greek emperor. In a peremptory tone, they recapitulated their services and his engagements; and boldly declared, that unless their just claims were fully and immediately satisfied, they should no longer hold him either as a sovereign or a friend. After this defiance, the first that had ever wounded an Imperial ear, they departed without betraying any symptoms of fear; but their escape from a servile palace and a furious city astonished the ambassadors themselves; and their return to the camp was the signal of mutual hostility.

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Among the Greeks, all authority and wisdom were overborne by the impetuous multitude, who mistook their rage for valour, their numbers for strength, and their fanaticism for the support and inspiration of Heaven. In the eyes of both nations Alexius was false and contemptible: the base and spurious race of the Angeli was rejected with clamorous disdain; and the people of Constantinople encompassed the senate, to demand at their hands a more worthy emperor. To every senator, conspicuous by his birth or dignity, they successively presented the purple: by each senator the deadly garment was repulsed: the contest lasted three days; and we may learn from the historian Nicetas, one of the members of the assembly, that fear and weakness were the guardians of their loyalty. A phantom, who vanished in oblivion, was forcibly proclaimed by the crowd;<sup>75</sup> but the author of the tumult, and the leader of the war, was a prince of the house of Ducas; and his common appellation of Alexius must be discriminated by the epithet of Mourzoufle,<sup>76</sup> which in the vulgar idiom expressed the close

The war  
renewed,  
A. D. 1204.

<sup>74</sup> Compare the suspicions and complaints of Nicetas, (p. 359—362,) with the blunt charges of Baldwin of Flanders (*Gesta Innocent III.* c. 92, p. 534,) cum patriarcha et mole nobilium, nobis promissis perjurus et mendax.

<sup>75</sup> His name was Nicholas Canabus; he deserved the praise of Nicetas and the vengeance of Mourzoufle (p. 362.)

<sup>76</sup> Villehardouin (No. 116,) speaks of him as a favourite, without knowing



CHAP. junction of his black and shaggy eyebrows. At once a patriot  
 LX. and a courtier, the perfidious Mourzoufle, who was not desti-  
 tute of cunning and courage, opposed the Latins both in speech  
 and action, inflamed the passions and prejudices of the Greeks,  
 and insinuated himself into the favour and confidence of Alex-  
 ius, who trusted him with the office of great chamberlain, and  
 tinged his buskins with the colours of royalty. At the dead of  
 night he rushed into the bed chamber with an affrighted aspect,  
 exclaiming, that the palace was attacked by the people and  
 betrayed by the guards. Starting from his couch, the unsus-  
 pecting prince threw himself into the arms of his enemy, who  
 had contrived his escape by a private staircase. But that  
 staircase terminated in a prison; Alexius was seized, stripped,  
 and loaded with chains; and, after tasting some days the bit-  
 terness of death, he was poisoned, or strangled, or beaten  
 with clubs, at the command, and in the presence, of the  
 tyrant. The emperor Isaac Angelus soon followed his son to  
 the grave, and Mourzoufle, perhaps, might spare the super-  
 fluous crime of hastening the extinction of impotence and  
 blindness.

Alexius and  
 his father  
 deposed by  
 Mour-  
 zoufle,  
 Feb. 8.

Second  
 Siege,  
 January—  
 April.

The death of the emperors, and the usurpation of Mour-  
 zoufle, had changed the nature of the quarrel. It was no  
 longer the disagreement of allies who overvalued their services,  
 or neglected their obligations: the French and Venetians forgot  
 their complaints against Alexius, dropped a tear on the untimely  
 fate of their companion, and swore revenge against the per-  
 fidious nation who had crowned his assassin. Yet the prudent  
 doge was still inclined to negotiate; he asked as a debt, a  
 subsidy, or a fine, fifty thousand pounds of gold, about two  
 millions sterling; nor would the conference have been abruptly  
 broken, if the zeal, or policy, of Mourzoufle had not refused  
 to sacrifice the Greek church to the safety of the state.<sup>77</sup>  
 Amidst the invective of his foreign and domestic enemies, we  
 may discern, that he was not unworthy of the character which  
 he had assumed, of the public champion: the second siege of  
 Constantinople was far more laborious than the first; the  
 treasury was replenished, and discipline was restored, by a  
 severe inquisition into the abuses of the former reign; and  
 Mourzoufle, an iron mace in his hand, visiting the posts, and  
 affecting the port and aspect of a warrior, was an object of  
 terror to his soldiers, at least, and to his kinsmen. Before and  
 after the death of Alexius, the Greeks made two vigorous and  
 well-conducted attempts to burn the navy in the harbour; but  
 the skill and courage of the Venetians repulsed the fireships;

that he was a prince of the blood, *Angelus* and *Ducas*. Ducange, who pries  
 into every corner, believes him to be the son of Isaac Ducas Sebastocrator, and  
 second cousin of young Alexius.

<sup>77</sup> This negotiation, probable in itself, and attested by Nicetas (p. 365,) is  
 omitted as scandalous by the delicacy of Dandolo and Villehardouin.

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and the vagrant flames wasted themselves without injury in the sea.<sup>78</sup> In a nocturnal sally the Greek emperor was vanquished by Henry, brother of the count of Flanders: the advantages of number and surprise aggravated the shame of his defeat; his buckler was found on the field of battle; and the Imperial standard,<sup>79</sup> a divine image of the Virgin, was presented, as a trophy and a relic, to the Cistercian monks, the disciples of St. Bernard. Near three months, without excepting the holy season of Lent, were consumed in skirmishes and preparations, before the Latins were ready or resolved for a general assault. The land fortifications had been found impregnable; and the Venetian pilots represented, that, on the shore of the Propontis, the anchorage was unsafe; and the ships must be driven by the current far away to the straits of the Hellespont; a prospect not unpleasing to the reluctant pilgrims, who sought every opportunity of breaking the army. From the harbour, therefore, the assault was determined by the assailants, and expected by the besieged; and the emperor had placed his scarlet pavilions on a neighbouring height, to direct and animate the efforts of his troops. A fearless spectator, whose mind could entertain the ideas of pomp and pleasure, might have admired the long array of two embattled armies, which extended above half a league, the one on the ships and galleys, the other on the walls and towers raised above the ordinary level by several stages of wooden turrets. Their first fury was spent in the discharge of darts, stones, and fire, from the engines; but the water was deep; the French were bold; the Venetians were skilful; they approached the walls; and a desperate conflict of swords, spears, and battle-axes, was fought on the trembling bridges that grappled the floating, to the stable, batteries. In more than a hundred places, the assault was urged, and the defence was sustained, till the superiority of ground and numbers finally prevailed, and the Latin trumpets sounded a retreat. On the ensuing days, the attack was renewed with equal vigour, and a similar event; and in the night, the doge and the barons held a council, apprehensive only for the public danger; not a voice pronounced the words of escape or treaty; and each warrior, according to his temper, embraced the hope of victory or the assurance of a glorious death.<sup>80</sup> By the experience of the former siege, the Greeks were instructed, but the Latins were animated; and the knowledge that Constantinople *might* be taken,

<sup>78</sup> Baldwin mentions both attempts to fire the fleet (Gest. c. 92, p. 534, 535;) Villehardouin (No. 113—115,) only describes the first. It is remarkable, that neither of these warriors observe any peculiar properties in the Greek fire.

<sup>79</sup> Ducange (No. 119,) pours forth a torrent of learning on the *Gonfanon Imperial*. This banner of the virgin is shown at Venice as a trophy and relic: if it be genuine, the pious doge must have cheated the monks of Cîteaux.

<sup>80</sup> Villehardouin (No. 126,) confesses, that mult ere grant peril; and Guntherus (Hist. C. P. c. 13,) affirms, that nulla spes victoriæ arridere poterat. Yet the knight despises those who thought of flight, and the monk praises his countrymen who were resolved on death.

CHAP. was of more avail than the local precautions which that know-  
 LX. ledge had inspired for its defence. In the third assault, two  
 ships were linked together to double their strength; a strong  
 north wind drove them on the shore; the bishops of Troyes  
 and Soissons led the van; and the auspicious names of the  
*pilgrim* and *paradise* resounded along the line.<sup>81</sup> The episco-  
 pal banners were displayed on the walls; a hundred marks  
 of silver had been promised to the first adventurers; and  
 if their reward was intercepted by death, their names have  
 been immortalized by fame. Four towers were scaled; three  
 gates were burst open; and the French knights, who might  
 tremble on the waves, felt themselves invincible on horseback  
 on the solid ground. Shall I relate that the thousands who  
 guarded the emperor's person fled on the approach and before  
 the lance of a single warrior? Their ignominious flight is  
 attested by their countryman Nicetas; an army of phantoms  
 marched with the French hero, and he was magnified to a giant  
 in the eyes of the Greeks.<sup>82</sup> While the fugitives deserted  
 their posts and cast away their arms, the Latins entered the  
 city under the banners of their leaders; the streets and gates  
 opened for their passage: and either design or accident kindled  
 a third conflagration, which consumed in a few hours the  
 measure of three of the largest cities of France.<sup>83</sup> In the close  
 of the evening, the barons checked their troops and fortified  
 their stations; they were awed by the extent and populousness  
 of the capital, which might yet require the labour of a month,  
 if the churches and palaces were conscious of their internal  
 strength. But in the morning, a suppliant procession, with  
 crosses and images, announced the submission of the Greeks,  
 and deprecated the wrath of the conquerors; the usurper  
 escaped through the golden gate; the palaces of Blachernæ  
 and Boucoleon were occupied by the count of Flanders and  
 the marquis of Montferrat; and the empire which still bore the  
 name of Constantine, and the title of Roman, was subverted  
 by the arms of the Latin pilgrims.<sup>84</sup>

<sup>81</sup> Baldwin, and all the writers, honour the names of these two galleys, *felici*  
*auspicio*.

<sup>82</sup> With an allusion to Homer, Nicetas calls him *εννέα οργυας*, nine *orgyæ*, or  
 eighteen yards high, a stature which would indeed have excused the terror of  
 the Greeks. On this occasion, the historian seems sonder of the marvellous,  
 than of his country, or perhaps of truth. Baldwin exclaims in the words of  
 the psalmist, *persequitur unus ex nobis centum alienos*.

<sup>83</sup> Villehardouin (No. 130,) is again ignorant of the authors of *this* more legi-  
 timate fire, which is ascribed by Gunther to a *quidam comes Teutonicus*, (c. 14.)  
 They seem ashamed, the incendiaries!

<sup>84</sup> For the second siege and conquest of Constantinople, see Villehardouin  
 (No. 113—132.) Baldwin's second Epistle to Innocent III. (*Gesta*, c. 92, p.  
 534—537,) with the whole reign of Mourzouffe, in Nicetas (p. 363—375;) and  
 borrow some hints from Dandolo (*Chron. Venet.* p. 327—330,) and Gunther  
 (*Hist. C. P.* c. 14—18,) who add the decorations of prophecy and vision. The  
 former produces an oracle of the Erythræan sibyl, of a great armament on the  
 Adriatic, under a blind chief, against Byzantium, &c. Curious enough, were  
 the prediction anterior to the fact,




Constantinople had been taken by storm ; and no restraints CHAP.  
except those of religion and humanity, were imposed on the LX.  
conquerors by the laws of war. Boniface, marquis of Mont-  
ferrat, still acted as their general ; and the Greeks, who revered Pillage of  
Constanti-  
nople.  
his name as that of their future sovereign, were heard to ex-  
claim in a lamentable tone, “ Holy marquis-king, have mercy  
upon us ! ” His prudence or compassion opened the gates of the  
city to the fugitives ; and he exhorted the soldiers of the cross  
to spare the lives of their fellow Christians. The streams of  
blood that flow down the pages of Nicetas, may be reduced to  
the slaughter of two thousand of his unresisting countrymen ;<sup>85</sup>  
and the greater part was massacred, not by the strangers but  
by the Latins, who had been driven from the city, and who  
exercised the revenge of a triumphant faction. Yet of these  
exiles, some were less mindful of injuries than of benefits ; and  
Nicetas himself was indebted for his safety to the generosity of  
a Venetian merchant. Pope Innocent the Third accuses the  
pilgrims of respecting, in their lust, neither age nor sex, nor  
religious profession ; and bitterly laments that the deeds of  
darkness, fornication, adultery, and incest, were perpetrated  
in open day ; and that noble matrons and holy nuns were pol-  
luted by the grooms and peasants of the Catholic camp.<sup>86</sup> It is  
indeed probable that the license of victory prompted and co-  
vered a multitude of sins : but it is certain, that the capital of the  
East contained a stock of venal or willing beauty, sufficient to  
sate the desires of twenty thousand pilgrims ; and female  
prisoners were no longer subject to the right or abuse of do-  
mestic slavery. The marquis of Montferrat was the patron of  
discipline and decency ; the count of Flanders was the mirror of  
chastity : they had forbidden, under pain of death, the rape of  
married women or virgins, or nuns ; and the proclamation was  
sometimes invoked by the vanquished<sup>87</sup> and respected by the  
victors. Their cruelty and lust were moderated by the authority  
of the chiefs, and feelings of the soldiers ; for we are no longer  
describing an irruption of the northern savages ; and however  
ferocious they might still appear, time, policy, and religion, had  
civilized the manners of the French, and still more of the Ita-  
lians. But a free scope was allowed to their avarice, which was  
glutted, even in the holy week, by the pillage of Constantino-

<sup>85</sup> Ceciderunt tamen eâ die civium quasi duo millia, &c. (Gunther, c. 18.) Arithmetic is an excellent touchstone to try the amplifications of passion and rhetoric.

<sup>86</sup> Quidam (says Innocent III. Gesta, c. 94, p. 538,) nec religioni, nec ætati, nec sexui pepercerunt : sed fornicationes, adulteria, et incestus in oculis omnium exercentes, non solum maritatas et viduas, sed et matronas et virgines Deoque dicatas, exposuerunt spurcitiis garcionum. Villehardouin takes no notice of these common incidents.

<sup>87</sup> Nicetas saved, and afterward married, a noble virgin (p. 380,) whom a soldier *ἐν μαρτυρίαις πολλοῖς ὀνείδον ἐπιβρώμαμενος*, had almost violated in spite of the *ἐντοκαί, ἐνταλματα ἐν γυνότων,*

CHAP. LX.  ple. The right of victory, unshackled by any promise or treaty, had confiscated the public and private wealth of the Greeks ; and every hand, according to its size and strength, might lawfully execute the sentence and seize the forfeiture. A portable and universal standard of exchange was found in the coined and uncoined metals of gold and silver, which each captor at home or abroad might convert into the possessions most suitable to his temper and situation. Of the treasures, which trade and luxury had accumulated, the silks, velvets, furs, the gems, spices, and rich moveables, were the most precious, as they could not be procured for money in the ruder countries of Europe. An order of rapine was instituted ; nor was the share of each individual abandoned to industry or chance. Under the tremendous penalties of perjury, excommunication, and death, the Latins were bound to deliver their plunder into the common stock ; three churches were selected for the deposit and distribution of the spoil : a single share was allotted to a foot-soldier ; two for a sergeant on horseback ; four to a knight ; and larger proportions according to the rank and merit of the barons and princes. For violating this sacred engagement, a knight belonging to the count of St. Pol was hanged with his shield and coat of arms round his neck ; his example might render similar offenders more artful and discreet ; but avarice was more powerful than fear ; and it is generally believed, that the secret far exceeded the acknowledged plunder. Yet the magnitude of the prize surpassed the largest scale of experience or expectation.<sup>88</sup> After the whole had been equally divided between the French and Venetians, fifty thousand marks were deducted to satisfy the debts of the former and the demands of the latter. The residue of the French amounted to four hundred thousand marks of silver,<sup>89</sup> about eight hundred thousand pounds sterling ; nor can I better appreciate the value of that sum in the public and private transactions of the age, than by defining it as seven times the annual revenue of the kingdom of England.<sup>90</sup>

Division of  
the spoil.

Misery of  
the Greeks.

In this great revolution we enjoy the singular felicity of comparing the narratives of Villehardouin and Nicetas, the opposite feelings of the marshal of Champagne and the Byzantine

<sup>88</sup> Of the general mass of wealth, Gunther observes, *ut de pauperibus et advenis cives ditissimi redderentur* (Hist. C. P. c. 18,) Villehardouin (No. 132) that since the creation, *ne fu tant gaaginié dans une ville* ; Baldwin (Gesta, c. 92,) *ut tantum tota non videatur possidere Latinitas*.

<sup>89</sup> Villehardouin, No. 133—135. Instead of 400,000 there is a various reading of 500,000. The Venetians had offered to take the whole booty, and to give 400 marks to each knight, 200 to each priest and horseman, and 100 to each foot-soldier : they would have been great losers (Le beau, Hist. du Bas-Empire, tom. xx. p. 506, I know not from whence.)

<sup>90</sup> At the council of Lyons (A. D. 1245,) the English ambassadors stated the revenue of the crown as below that of the foreign clergy, which amounted to 60,000 marks a year (Matthew Paris, p. 451. Hume's History of England, vol. ii. p. 170.)

senator.<sup>91</sup> At the first view it would seem that the wealth of Constantinople was only transferred from one nation to another; and that the loss and sorrow of the Greeks are exactly balanced by the joy and advantage of the Latins. But in the miserable account of war, the gain is never equivalent to the loss, the pleasure to the pain: the smiles of the Latins were transient and fallacious; the Greeks for ever wept over the ruins of their country; and their real calamities were aggravated by sacrilege and mockery. What benefits accrued to the conquerors from the three fires which annihilated so vast a portion of the buildings and riches of the city? What a stock of such things, as could neither be used nor transported, was maliciously or wantonly destroyed? How much treasure was idly wasted in gaming, debauchery, and riot? And what precious objects were bartered for a vile price by the impatience or ignorance of the soldiers, whose reward was stolen by the base industry of the last of the Greeks? These alone, who had nothing to lose, might derive some profit from the revolution; but the misery of the upper ranks of society is strongly painted in the personal adventures of Nicetas himself. His stately palace had been reduced to ashes in the second conflagration; and the senator, with his family and friends, found an obscure shelter in another house which he possessed near the church of St. Sophia. It was the door of this mean habitation that his friend the Venetian merchant guarded in the disguise of a soldier, till Nicetas could save, by a precipitate flight, the relics of his fortune and the chastity of his daughter. In a cold wintry season, these fugitives, nursed in the lap of prosperity, departed on foot; his wife was with child; the desertion of their slaves compelled them to carry their baggage on their own shoulders; and their women, whom they placed in the centre, were exhorted to conceal their beauty with dirt, instead of adorning it with paint and jewels. Every step was exposed to insult and danger: the threats of the strangers were less painful than the taunts of the plebeians, with whom they were now levelled; nor did the exiles breathe in safety till their mournful pilgrimage was concluded at Selymbria, above forty miles from the capital. On their way they overtook the patriarch, without attendance and almost without apparel, riding on an ass, and reduced to a state of apostolical poverty, which, had it been voluntary, might perhaps have been meritorious. In the mean while, his desolate churches were profaned by the licentiousness and party zeal of the Latins. After stripping the gems and pearls, they converted the chalices into drinking-cups; their tables, on which they gamed and feasted, were

Sacrilege  
and mock-  
ery.

<sup>91</sup> The disorders of the sack of Constantinople, and his own adventures, are feelingly described by Nicetas, p. 367—369, and in the *Status Urb.* C. P. p. 375—384. His complaints even of sacrilege are justified by Innocent III. (*Gesta*, c. 92,) but Villehardouin does not betray a symptom of pity or remorse.



CHAP.

LX.

covered with the pictures of Christ and the saints ; and they trampled under foot the most venerable objects of the Christian worship. In the cathedral of St. Sophia, the ample veil of the sanctuary was rent asunder for the sake of the golden fringe ; and the altar, a monument of art and riches, was broken in pieces and shared among the captors. Their mules and horses were laden with the wrought silver and gilded carvings, which they tore down, from the doors and pulpit ; and if the beasts stumbled under the burden, they were stabbed by their impatient drivers, and the holy pavement streamed with their impure blood. A prostitute was seated on the throne of the patriarch ; and that daughter of Belial, as she is styled, sung and danced in the church, to ridicule the hymns and processions of the Orientals. Nor were the repositories of the royal dead secure from violation : in the church of the apostles, the tombs of the emperors were rifled : and it is said, that after six centuries the corpse of Justinian was found without any signs of decay or putrefaction. In the streets, the French and Flemings clothed themselves and their horses in painted robes and flowing headdresses of linen ; and the coarse intemperance of their feasts<sup>92</sup> insulted the splendid sobriety of the East. To expose the arms of a people of scribes and scholars, they affected to display a pen, and ink-horn, and a sheet of paper, without discerning that the instruments of science and valour were *alike* feeble and useless in the hands of the modern Greeks.

Destruction  
of the sta-  
tues,

Their reputation and their language encouraged them, however, to despise the ignorance, and to overlook the progress, of the Latins.<sup>93</sup> In the love of the arts, the national difference was still more obvious and real ; the Greeks preserved with reverence the works of their ancestors, which they could not imitate ; and, in the destruction of the statues of Constantinople, we are provoked to join in the complaints and invectives of the Byzantine historian.<sup>94</sup> We have seen how the rising city was adorned by the vanity and despotism of the Imperial founder : in the ruins of paganism, some gods and heroes were saved from the axe of superstition ; and the forum and hippodrome were dignified with the relics of a better age.

<sup>92</sup> If we rightly apprehend the Greek of Nicetas's receipts, their favourite dishes were boiled buttocks of beef, salt pork and pease, and soup made of garlic and sharp or sour herbs (p. 382.)

<sup>93</sup> Nicetas uses very harsh expressions, παρ' ἀγραμματοῖς βαρβαροῖς, καὶ τέλει ἀναλφάβητοις (Fragment. apud Fabric. Bibliot. Græc. tom. vi. p. 414.) This reproach, it is true, applies most strongly to their ignorance of Greek and of Homer. In their own language, the Latins of the xiith and xiiith centuries were not destitute of literature. See Harris's Philological Inquiries, p. iii. c. 9, 10, 11.

<sup>94</sup> Nicetas was of Chonæ in Phrygia (the old Colossæ of St. Paul :) he raised himself to the honours of senator, judge of the veil, and great logothete ; beheld the fall of the empire, retired to Nice, and composed an elaborate history from the death of Alexius Comnenus to the reign of Henry.

Several of these are described by Nicetas,<sup>95</sup> in a florid and affected style; and, from his descriptions, I shall select some interesting particulars. 1. The victorious charioteers were cast in bronze, at their own, or the public charge, and fitly placed in the hippodrome; they stood aloft in their chariots, wheeling round the goal; the spectators could admire their attitude, and judge of the resemblance: and of these figures, the most perfect might have been transported from the Olympic stadium. 2. The sphynx, river horse, and crocodile, denote the climate and manufacture of Egypt, and the spoils of that ancient province. 3. The she wolf suckling Romulus and Remus; a subject alike pleasing to the old and the new Romans; but which could rarely be treated before the decline of the Greek sculpture. 4. An eagle holding and tearing a serpent in his talons; a domestic monument of the Byzantines, which they ascribed, not to a human artist, but to the magic power of the philosopher Appollonius, who, by his talisman, delivered the city from such venomous reptiles. 5. An ass and his driver; which were erected by Augustus in his colony of Nicopolis, to commemorate a verbal omen of the victory of Actium. 6. An equestrian statue; which passed, in the vulgar opinion, for Joshua, the Jewish conqueror, stretching out his hand to stop the course of the descending sun. A more classical tradition recognised the figures of Bellerophon and Pegasus; and the free attitude of the steed seemed to mark that he trod on air rather than on the earth. 7. A square and lofty obelisk of brass; the sides were embossed with a variety of picturesque and rural scenes: birds singing; rustics labouring, or playing on their pipes; sheep bleating; lambs skipping; the sea, and a scene of fish and fishing; little naked cupids laughing, playing, and belting each other with apples; and, on the summit, a female figure turning with the slightest breath, and thence denominated *the wind's attendant*. 8. The Phrygian shepherd presenting to Venus the prize of beauty, the apple of discord. 9. The incomparable statue of Helen; which is delineated by Nicetas in the words of admiration and love: her well turned feet, snowy arms, rosy lips, bewitching smiles, swimming eyes, arched eyebrows, the harmony of her shape, the lightness of her drapery, and her flowing locks that waved in the wind; a beauty that might have moved her barbarian destroyers to pity and remorse. 10. The manly or divine form of Hercules,<sup>96</sup> as he was restored to life by the master-hand of

<sup>95</sup> A manuscript of Nicetas in the Bodleian library, contains this curious fragment on the statues of Constantinople, which fraud or shame, or rather carelessness has dropped in the common editions. It is published by Fabricius (Bibliot. Græc. tom. vi. p. 405—416,) and immoderately praised by the late ingenious Mr. Harris of Salisbury (Philological Inquiries, p. ii. c. 5, p. 301—312.)

<sup>96</sup> To illustrate the statue of Hercules, Mr. Harris quotes a Greek epigram, and engraves a beautiful gem, which does not however copy the attitude of the

CHAP. Lysippus; of such magnitude, that his thumb was equal to the waist, his leg to the stature, of a common man;<sup>97</sup> his chest ample, his shoulders broad, his limbs strong and muscular, his hair curled, his aspect commanding. Without his bow, or quiver, or club, his lion's skin carelessly thrown over him, he was seated on an osier basket, his right leg and arm stretched to the utmost, his left knee bent, and supporting his elbow, his head reclining on his left hand, his countenance indignant and pensive. 11. A colossal statue of Juno, which had once adorned her temple of Samos; the enormous head by four yoke of oxen was laboriously drawn to the palace. 12. Another colossus, of Pallas or Minerva, thirty feet in height, and representing with admirable spirit the attributes and character of the martial maid. Before we accuse the Latins, it is just to remark, that this Pallas was destroyed after the first siege, by the fear and superstition of the Greeks themselves.<sup>98</sup> The other statues of brass which I have enumerated, were broken and melted by the unfeeling avarice of the crusaders: the cost and labour were consumed in a moment: the soul of genius evaporated in smoke; and the remnant of base metal was coined into money for the payment of the troops. Bronze is not the most durable of monuments: from the marble forms of Phidias and Praxiteles, the Latins might turn aside with stupid contempt;<sup>99</sup> but unless they were crushed by some accidental injury, those useless stones stood secure on their pedestals.<sup>100</sup> The most enlightened of the strangers, above the gross and sensual pursuits of their countrymen, more piously exercised the right of conquest in the search and seizure of the relics of the saints.<sup>101</sup> Immense was the supply of heads and bones, crosses and images, that were scattered by this revolution over the churches of Europe, and such was the increase of pilgrimage and oblation, that no branch, perhaps, of more lucrative plunder was imported from the East.<sup>102</sup> Of the writings of antiquity, many that still existed in the twelfth century

statue: in the latter, Hercules had not his club, and his right leg and arm were extended.

<sup>97</sup> I transcribe these proportions, which appear to me inconsistent with each other; and may possibly show, that this boasted taste of Nicetas was no more than affectation and vanity.

<sup>98</sup> Nicetas in Isaaco Angelo et Alexio, c. 3. p. 359. The Latin editor very properly observes, that the historian, in his bombast style, produces ex pulice elephantem.

<sup>99</sup> In two passages of Nicetas (edit. Paris, p. 360. Fabric. p. 408,) the Latins are branded with the lively reproach of *οι τι ναυη ανεραστοι βαρβαροι*, and their avarice of brass is clearly expressed. Yet the Venetians had the merit of removing four bronze horses from Constantinople to the place of St. Mark (Sanuto, *Vite del Dogi*, in Muratori, *Script. Rerum Italicarum*, tom. xxii. p. 534.)

<sup>100</sup> Winckelman, *Hist. de l'Art*, tom. iii. p. 269, 270.

<sup>101</sup> See the pious robbery of the abbot Martin, who transferred a rich cargo to his monastery of Paris, diocess of Basil (Gunther, *Hist. C. P.* c. 19. 23, 24.) Yet in secreting this booty, the saint incurred an excommunication, and perhaps broke his oath.

<sup>102</sup> Fleury, *Hist. Eccles.* tom. xvi. p. 139—145.



are now lost. But the pilgrims were not solicitous to save or transport the volumes of an unknown tongue : the perishable substance of paper or parchment can only be preserved by the multiplicity of copies ; the literature of the Greeks had almost centred in the metropolis ; and, without computing the extent of our loss, we may drop a tear over the libraries that have perished in the triple fire of Constantinople.<sup>103</sup>

## CHAPTER LXI.

*Partition of the Empire by the French and Venetians—Five Latin Emperors of the House of Flanders and Courtenay—Their Wars against the Bulgarians and Greeks—Weakness and Poverty of the Latin Empire—Recovery of Constantinople by the Greeks—General Consequences of the Crusades.*

AFTER the death of the lawful princes, the French and Venetians, confident of justice and victory, agreed to divide and regulate their future possessions.<sup>1</sup> It was stipulated by treaty, that twelve electors, six of either nation, should be nominated ; that a majority should choose the emperor of the East ; and that, if the votes were equal, the decision of chance should ascertain the successful candidate. To him, with all the titles and prerogatives of the Byzantine throne, they assigned the two palaces of Boucoleon and Blachernæ, with a fourth part of the Greek monarchy. It was defined that the three remaining portions should be equally shared between the republic of Venice and the barons of France ; that each feudatory, with an honourable exception for the doge, should acknowledge and perform the duties of homage and military service to the supreme head of the empire ; that the nation which gave an emperor, should resign to their brethren the choice of a patriarch ; and that the pilgrims, whatever might be their impatience to visit the Holy Land, should devote an-

CHAP.  
LXI.

Election of  
the emper-  
or Bald-  
win I.  
A. D. 1204,  
May 9—16.

<sup>103</sup> I shall conclude this chapter with the notice of a modern history, which illustrates the taking of Constantinople by the Latins ; but which has fallen somewhat late into my hands. Paolo Ramusio, the son of the compiler of voyages, was directed by the Senate of Venice to write the history of the conquest ; and this order, which he received in his youth, he executed in a mature age by an elegant Latin work, *de Bello Constantinopolitano et Imperatoribus Comnenis per Gallos et Venetos restitutis* (Venet. 1635, in folio.) Ramusio, or Rhamnusius, transcribes and translates *sequitur ad unguem*, a MS. of Villehardouin, which he possessed ; but he enriches his narrative with Greek and Latin materials, and we are indebted to him for a correct state of the fleet, the names of the fifty Venetian nobles who commanded the galleys of the republic, and the patriot opposition of Pantaleon Barbus to the choice of the doge for emperor.

<sup>1</sup> See the original treaty of partition, in the Venetian Chronicle of Andrew Dandolo, p. 326—330, and the subsequent election in Villehardouin, No. 136—140, with Ducange in his *Observations*, and the first book of his *Histoire de Constantinople sous l'Empire des François*.

CHAP. other year to the conquest and defence of the Greek provinces.

LXI. After the conquest of Constantinople by the Latins, the treaty was confirmed and executed; and the first and most important step was the creation of an emperor. The six electors of the French nation were all ecclesiastics, the abbot of Loces, the archbishop elect of Acre in Palestine, and the bishops of Troyes, Soissons, Halberstadt, and Bethlehem, the last of whom exercised in the camp the office of pope's legate: their profession and knowledge were respectable; and as *they* could not be the objects, they were best qualified to be the authors, of the choice. The six Venetians were the principal servants of the state, and in this list the noble families of Querini and Contarini are still proud to discover their ancestors. The twelve assembled in the chapel of the palace; and after the solemn invocation of the Holy Ghost, they proceeded to deliberate and vote. A just impulse of respect and gratitude, prompted them to crown the virtues of the doge; his wisdom had inspired their enterprise; and the most youthful knights might envy and applaud the exploits of blindness and age. But the patriot Dandolo was devoid of all personal ambition, and fully satisfied that he had been judged worthy to reign. His nomination was overruled by the Venetians themselves; his countrymen, and perhaps his friends,<sup>2</sup> represented, with the eloquence of truth, the mischiefs that might arise to national freedom and the common cause, from the union of two incompatible characters, of the first magistrate of a republic and the Emperor of the East. The exclusion of the doge left room for the more equal merits of Boniface and Baldwin; and at their names all meaner candidates respectfully withdrew. The marquis of Montferrat was recommended by his mature age and fair reputation, by the choice of the adventurers and the wishes of the Greeks; nor can I believe, that Venice, the mistress of the sea, could be seriously apprehensive of a petty lord at the foot of the Alps.<sup>3</sup> But the count of Flanders was the chief of a wealthy and warlike people; he was valiant, pious, and chaste; in the prime of life, since he was only thirty-two years of age; a descendant of Charlemagne, a cousin of the king of France, and a compeer of the prelates and barons who had yielded with reluctance to the command of a foreigner. Without the chapel, these barons, with the doge and marquis at their head, expected the decision of the twelve electors. It was announced by the bishop of Soissons, in

<sup>2</sup> After mentioning the nomination of the doge by a French elector, his kinsman Andrew Dandolo approves his exclusion, *quidam Venetorum fidelis et nobilis senex, usus oratione satis probabili, &c.* which has been embroidered by modern writers from Blondus to Le Beau.

<sup>3</sup> Nicetas (p. 384,) with the vain ignorance of a Greek, describes the marquis of Montferrat as a *maritime* power. *Δαμπαρδιαν δὲ οἰκιστᾶν παραλίον.* Was he deceived by the Byzantine theme of Lombardy, which extended along the coast of Calabria?

the name of his colleagues : “ Ye have sworn to obey the prince whom we should choose ; by our unanimous suffrage, Baldwin count of Flanders and Hainult is now your sovereign, and the emperor of the East.” He was saluted with loud applause, and the proclamation was re-echoed through the city by the joy of the Latins and the trembling adulation of the Greeks. Boniface was the first to kiss the hand of his rival, and to raise him on the buckler ; and Baldwin was transported to the cathedral, and solemnly invested with the purple buskins. At the end of three weeks he was crowned by the legate, in the vacancy of a patriarch ; but the Venetian clergy soon filled the chapter of St. Sophia, seated Thomas Morosini on the ecclesiastical throne, and employed every art to perpetuate in their own nation the honours and benefices of the Greek church.<sup>4</sup> Without delay, the successor of Constantine instructed Palestine, France, and Rome, of this memorable revolution. To Palestine he sent, as a trophy, the gates of Constantinople, and the chain of the harbour ;<sup>5</sup> and adopted, from the Assize of Jerusalem, the laws or customs best adapted to a French colony and conquest in the East. In his epistles, the natives of France are encouraged to swell that colony, and to secure that conquest, to people a magnificent city and a fertile land, which will reward the labours both of the priest and the soldier. He congratulates the Roman pontiff on the restoration of his authority in the East : invites him to extinguish the Greek schism by his presence in a general council ; and implores his blessing and forgiveness for the disobedient pilgrims. Prudence and dignity are blended in the answer of Innocent.<sup>6</sup> In the subversion of the Byzantine empire, he arraigns the vices of man, and adores the providence of God : the conquerors will be absolved or condemned by their future conduct ; the validity of their treaty depends on the judgment of St. Peter ; but he inculcates their most sacred duty of establishing a just subordination of obedience and tribute, from the Greeks to the Latins, from the magistrate to the clergy, and from the clergy to the pope.

In the divisions of the Greek provinces,<sup>7</sup> the share of the

Division of  
the Greek  
empire.

<sup>4</sup> They exacted an oath from Thomas Morosini to appoint no canons of St. Sophia, the lawful electors, except Venetians who had lived ten years at Venice, &c. But the foreign clergy was envious, the pope disapproved this national monopoly, and of the six Latin patriarchs of Constantinople, only the first and the last were Venetians.

<sup>5</sup> Nicetas, p. 383.

<sup>6</sup> The Epistles of Innocent III. are a rich fund for the ecclesiastical and civil institution of the Latin empire of Constantinople ; and the most important of these epistles (of which the collection in 2 vols. in folio, is published by Stephen Baluze) are inserted in his *Gesta*, in Muratori, *Script. Rerum Italicarum*, tom. iii. p. i. c. 94—105.

<sup>7</sup> In the treaty of partition, most of the names are corrupted by the scribes : they might be restored, and a good map suited to the last age of the Byzantine empire, would be an improvement of geography. But, alas ! d'Anville is no more !



CHAP. Venetians was more ample than that of the Latin emperor. LXI. No more than one-fourth was appropriated to his domain ; a clear moiety of the remainder was reserved for Venice ; and the other moiety was distributed among the adventurers of France and Lombardy. The venerable Dandolo was proclaimed despot of Romania, and invested after the Greek fashion with the purple buskins. He ended at Constantinople his long and glorious life ; and if the prerogative was personal, the title was used by his successors till the middle of the fourteenth century, with the singular, though true, addition of lords of one-fourth and a half of the Roman empire.<sup>8</sup> The doge, a slave of state, was seldom permitted to depart from the helm of the republic ; but his place was supplied by the *bail* or regent, who exercised a supreme jurisdiction over the colony of Venetians ; they possessed three of the eight quarters of the city ; and his independent tribunal was composed of six judges, four counsellors, two chamberlains, two fiscal advocates, and a constable. Their long experience of the Eastern trade enabled them to select their portion with discernment : they had rashly accepted the dominion and defence of Adrianople ; but it was the more reasonable aim of their policy to form a chain of factories, and cities, and islands, along the maritime coast, from the neighbourhood of Ragusa to the Hellespont and the Bosphorus. The labour and cost of such extensive conquests exhausted their treasury : they abandoned their maxims of government, adopted a feudal system, and contented themselves with the homage of their nobles,<sup>9</sup> for the possessions which these private vassals undertook to reduce and maintain. And thus it was that the family of Sanut acquired the duchy of Naxos, which involved the greatest part of the Archipelago. For the price of ten thousand marks, the republic purchased of the marquis of Montferrat the fertile island of Crete or Candia with the ruins of a hundred cities ;<sup>10</sup> but its improvement was stunted by the proud and narrow spirit of an aristocracy ;<sup>11</sup> and the wisest senators would confess, that the sea, not the land, was the treasury of St. Mark. In the moiety of the adventurers, the marquis Boniface might claim the most liberal reward ; and, besides the isle of Crete,

<sup>8</sup> Their style was *dominus quartæ partis et dimidiæ imperii Romani*, till Giovanni Dolfino, who was elected doge in the year 1356 (Sanuto, p. 530. 641.) For the government of Constantinople, see Ducange, *Histoire de C. P.* i. 37.

<sup>9</sup> Ducange (*Hist. de C. P.* ii. 6,) has marked the conquests made by the state or nobles of Venice of the islands of Candia, Corfu, Cephalonia, Zante, Naxos, Paros, Melos, Andros, Mycone, Seyro, Cea, and Lemnos.

<sup>10</sup> Boniface sold the isle of Candia, August 12, A. D. 1204. See the act in Sanuto, p. 533 ; but I cannot understand how it could be his mother's portion, or how she could be the daughter of an emperor Alexius.

<sup>11</sup> In the year 1212, the doge Peter Zani sent a colony to Candia, drawn from every quarter of Venice. But in their savage manners and frequent rebellions, the Candiots may be compared to the Corsicans under the yoke of Genoa ; and when I compare the accounts of Belon and Tournesfort, I cannot discern much difference between the Venetian and the Turkish island.

his exclusion from the throne was compensated by the royal title and the provinces beyond the Hellespont. But he prudently exchanged that distant and difficult conquest for the kingdom of Thessalonica or Macedonia, twelve days' journey from the capital, where he might be supported by the neighbouring powers of his brother-in-law the king of Hungary. His progress was hailed by the voluntary or reluctant acclamations of the natives; and Greece, the proper and ancient Greece, again received a Latin conqueror,<sup>12</sup> who trod with indifference that classic ground. He viewed with a careless eye the beauties of the vale of Tempe; traversed with a cautious step the straits of Thermopylæ; occupied the unknown cities of Thebes, Athens, and Argos; and assaulted the fortifications of Corinth and Napoli,<sup>13</sup> which resisted his arms. The lots of the Latin pilgrims were regulated by chance, or choice, or subsequent exchange; and they abused, with intemperate joy, the triumph over the lives and fortunes of a great people. After a minute survey of the provinces, they weighed in the scales of avarice the revenue of each district, the advantage of the situation, and the ample or scanty supplies for the maintenance of soldiers and horses. Their presumption claimed and divided the long lost dependencies of the Roman sceptre: the Nile and Euphrates rolled through their imaginary realms; and happy was the warrior who drew for his prize the palace of the Turkish sultan of Iconium.<sup>14</sup> I shall not descend to the pedigree of families and the rent-roll of estates, but I wish to specify that the counts of Blois and St. Pol were invested with the dutchy of Nice and the lordship of Demotica:<sup>15</sup> the principal fiefs were held by the service of constable, chamberlain, cupbearer, butler, and chief cook; and our historian, Jeffrey of Villehardouin, obtained a fair establishment on the banks of the Hebrus, and united the double office of marshal of Champagne and Romania. At the head of his knights and archers, each baron mounted on horseback to secure the possession of his share, and their first efforts

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<sup>12</sup> Villehardouin (No. 159, 160, 173—177,) and Nicetas (p. 387—394,) describe the expedition into Greece of the marquis Boniface. The Choniata might derive his information from his brother Michael, archbishop of Athens, whom he paints as an orator, a statesman, and a saint. His encomium of Athens, and the description of Tempe, should be published from the Bodleian MS. of Nicetas (Fabric. Bibliot. Græc. tom. vi. p. 405,) and would have deserved Mr. Harris's inquiries.

<sup>13</sup> Napoli di Romania, or Nauplia, the ancient seaport of Argos, is still a place of strength and consideration, situate on a rocky peninsula, with a good harbour (Chandler's Travels into Greece, p. 227.)

<sup>14</sup> I have softened the expression of Nicetas, who strives to expose the presumption of the Franks. See *de Rebus post C. P. expugnatum*, p. 375—384.

<sup>15</sup> A city surrounded by the river Hebrus, and six leagues to the south of Adrianople, received from its double wall the Greek name of Didymoteichos, insensibly corrupted into Demotica and Dimot. I have preferred the more convenient and modern appellation of Demotica. This place was the last Turkish residence of Charles XII.

CHAP. were generally successful. But the public force was weak-  
 LXI. ened by their dispersion; and a thousand quarrels must arise  
 under a law, and among men, whose sole umpire was the  
 sword. Within three months after the conquest of Constantinople, the emperor and the king of Thessalonica drew their hostile followers into the field; they were reconciled by the authority of the doge, the advice of the marshal, and the firm freedom of their peers.<sup>16</sup>

Revolt of  
 the Greeks,  
 A. D. 1204,  
 &c.

Two fugitives, who had reigned at Constantinople, still asserted the title of emperor; and the subjects of their fallen throne might be moved to pity by the misfortunes of the elder Alexius, or excited to revenge by the spirit of Mourzoufle. A domestic alliance, a common interest, a similar guilt, and the merit of extinguishing his enemies, a brother and a nephew, induced the more recent usurper to unite with the former the relics of his power. Mourzoufle was received with smiles and honours in the camp of his father Alexius; but the wicked can never love, and should rarely trust, their fellow criminals: he was seized in the bath, deprived of his eyes, stripped of his troops and treasures, and turned out to wander an object of horror and contempt to those who with more propriety could hate, and with more justice could punish, the assassin of the emperor Isaac, and his son. As the tyrant, pursued by fear or remorse, was stealing over to Asia, he was seized by the Latins of Constantinople, and condemned, after an open trial, to an ignominious death. His judges debated the mode of his execution, the axe, the wheel, or the stake; and it was resolved that Mourzoufle<sup>17</sup> should ascend the Theodosian column, a pillar of white marble of one hundred and forty-seven feet in height.<sup>18</sup> From the summit he was cast down headlong, and dashed in pieces on the pavement, in the presence of innumerable spectators, who filled the forum of Taurus, and admired the accomplishment of an old prediction, which was explained by this singular event.<sup>19</sup> The fate of Alexius is less tragical: he was sent by the marquiss a cap-

<sup>16</sup> Their quarrel is told by Villehardouin (No. 146—153,) with the spirit of freedom. The merit and reputation of the marshal are acknowledged by the Greek historian (p. 387,) *μεγα παρα τοις Λατινοις δυναμενι στρατιμασι*; unlike some modern heroes, whose exploits are only visible in their own memoirs.

<sup>17</sup> See the fate of Mourzoufle, in Nicetas (p. 393,) Villehardouin (No. 141—145. 163,) and Guntherus (c. 20, 21.) Neither the marshal nor the monk affords a grain of pity for a tyrant or rebel, whose punishment, however, was more unexampled than his crime.

<sup>18</sup> The column of Arcadius, which represents in basso-relievo his victories, or those of his father Theodosius, is still extant at Constantinople. It is described and measured, by Gyllius (Topograph. iv. 7,) Banduri (ad l. i. Antiquit. C. P. p. 507, &c.) and Tournefort (Voyage du Levant, tom. ii. lettre xii. p. 231.)

<sup>19</sup> The nonsense of Gunther and the modern Greeks concerning this *columna fatidica*, is unworthy of notice: but it is singular enough, that fifty years before the Latin conquest, the poet Tzetzes (Chiliad, ix. 277,) relates the dream of a matron, who saw an army in the forum, and a man sitting on the column, clapping his hands and uttering a loud exclamation,



tive to Italy, and a gift to the king of the Romans; but he had not much to applaud his fortune, if the sentence of imprisonment and exile were changed from a fortress in the Alps to a monastery in Asia. But his daughter, before the national calamity, had been given in marriage to a young hero who continued the succession, and restored the throne, of the Greek princes.<sup>20</sup> The valour of Theodore Lascaris was signalized in the two sieges of Constantinople. After the flight of Mourzoufle, when the Latins were already in the city, he offered himself as their emperor to the soldiers and people; and his ambition, which might be virtuous, was undoubtedly brave. Could he have infused a soul into the multitude, they might have crushed the strangers under their feet: their abject despair refused his aid, and Theodore retired to breathe the air of freedom in Anatolia, beyond the immediate view and pursuit of the conquerors. Under the title, at first of despot, and afterward of emperor, he drew to his standard the bolder spirits, who were fortified against slavery by the contempt of life; and as every means was lawful for the public safety, implored without scruple the alliance of the Turkish sultan. Nice, where Theodore established his residence, Prusa and Philadelphia, Smyrna, and Ephesus, opened their gates to their deliverer: he derived strength and reputation from his victories, and even from his defeats; and the successor of Constantine preserved a fragment of the empire from the banks of the Mæander to the suburbs of Nicomedia, and at length of Constantinople. Another portion, distant and obscure, was possessed by the lineal heir of the Comneni, a son of the virtuous Manuel, a grandson of the tyrant Andronicus. His name was Alexius; and the epithet of great was applied perhaps to his stature, rather than to his exploits. By the indulgence of the Angeli, he was appointed governor or duke of Trebizond:<sup>21</sup> his birth gave him ambition, the revolution independence; and without changing his title, he reigned in peace from Sinope to the Phasis, along the coast of the Black Sea. His nameless son and successor is described as the vassal of the sultan, whom he served with two hundred lances; that Comnenian prince was no more than duke of Trebizond, and the title of Emperor was first assumed by the pride and envy of the grandson of Alexius. In the West, a third fragment was saved from the common shipwreck by Michael, a bastard of the house of Angeli, who, before the revo-

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LXI.  
  
Theodore  
Lascaris,  
emperor of  
Nice,  
A. D. 1204  
—1222.

The dukes  
and empe-  
rors of  
Trebizond.

The despots  
of Epirus.

<sup>20</sup> The dynasties of Nice, Trebizond, and Epirus (of which Nicetas saw the origin without much pleasure or hope,) are learnedly explored, and clearly represented, in the *Familia Byzantina* of Ducange.

<sup>21</sup> Except some facts in Pachymer and Nicephorus Gregoras, which will hereafter be used, the Byzantine writers disdain to speak of the empire of Trebizond, or principality of the *Lazi*; and among the Latins it is conspicuous only in the romances of the xivth or xvth century. Yet the indefatigable Ducange has dug out (*Fam. Byz.* p. 192,) two authentic passages in Vincent of Beauvais (*h. xxxi. c. 144.*) and the protonotary Ogerius (*apud Wading, A. D. 1279, No. 4.*)

CHAP. lution, had been known as a hostage, a soldier, and a rebel.

LXI. His flight from the camp of the marquis Boniface secured his freedom; by his marriage with the governor's daughter, he commanded the important place of Durazzo, assumed the title of despot, and founded a strong and conspicuous principality in Epirus, Ætolia, and Thessaly, which have ever been peopled by a warlike race. The Greeks, who had offered their service to their new sovereigns, were excluded by the haughty Latins<sup>22</sup> from all civil and military honours, as a nation born to tremble and obey. Their resentment prompted them to show that they might have been useful friends, since they could be dangerous enemies; their nerves were braced by adversity; whatever was learned or holy, whatever was noble or valiant, rolled away into the independent states of Trebizond, Epirus, and Nice; and a single patrician is marked by the ambiguous praise of attachment and loyalty to the Franks. The vulgar herd of the cities and the country, would have gladly submitted to a mild and regular servitude; and the transient disorders of war would have been obliterated by some years of industry and peace. But peace was banished, and industry was crushed, in the disorders of the feudal system. The *Roman* emperors of Constantinople, if they were endowed with abilities, were armed with power for the protection of their subjects: their laws were wise, and their administration was simple. The Latin throne was filled by a titular prince, the chief, and often the servant, of his licentious confederates; the fiefs of the empire, from a kingdom to a castle, were held and ruled, by the sword of the barons; and their discord, poverty, and ignorance, extended their ramifications of tyranny to the most sequestered villages. The Greeks were oppressed by the double weight of the priest, who was invested with temporal power, and of the soldier, who was inflamed by fanatic hatred; and the insuperable bar of religion and language for ever separated the stranger and the native. As long as the crusaders were united at Constantinople, the memory of their conquest, and the terror of their arms, imposed silence on the captive land: their dispersion betrayed the smallness of their numbers and the defects of their discipline; and some failures and mischances revealed the secret, that they were not invincible. As the fear of the Greeks abated, their hatred increased. They murmured, they conspired; and before a year of slavery had elapsed, they implored, or accepted, the succour of a barbarian, whose power they had felt, and whose gratitude they trusted.<sup>23</sup>

<sup>22</sup> The portrait of the French Latins is drawn in Nicetas by the hand of prejudice and resentment: ὅθεν τῶν ἄλλων ἐθνῶν εἰς Ἀγίους ἐργὰ παρασυμβέβησθαι πνεύχοντο. ἀλλ' ὅδε τις τῶν χερσίων ἢ τῶν μισθῶν παρὰ τοῖς βαρβάροις τυττοῖς ἐπέβηξεν, καὶ παρὰ τυττοῖς αἰμαὶ τῇ φύσιν ἡσυχῇ ἀνημέροι, καὶ τὸν χόλον εἶχον τε λόγῳ προτρέχοντα.

<sup>23</sup> I here begin to use, with freedom and confidence, the eight books of the

The Latin conquerors had been saluted with a solemn and early embassy from John, or Joannice, or Calo-John, the revolted chief of the Bulgarians and Walachians. He deemed himself their brother, as the votary of the Roman pontiff, from whom he had received the regal title and a holy banner; and in the subversion of the Greek monarchy, he might aspire to the name of their friend and accomplice. But Calo-John was astonished to find, that the count of Flanders had assumed the pomp and pride of the successors of Constantine and his ambassadors were dismissed with a haughty message, that the rebel must deserve a pardon by touching with his forehead the footstool of the Imperial throne. His resentment<sup>24</sup> would have exhaled in acts of violence and blood: his cooler policy watched the rising discontent of the Greeks; affected a tender concern for their sufferings; and promised, that their first struggles for freedom should be supported by his person and kingdom. The conspiracy was propagated by national hatred, the firmest band of association and secrecy: the Greeks were impatient to sheath their daggers in the breasts of the victorious strangers; but the execution was prudently delayed, till Henry, the emperor's brother, had transported the flower of his troops beyond the Hellespont. Most of the towns and villages of Thrace were true to the moment and the signal; and the Latins, without arms or suspicion, were slaughtered by the vile and merciless revenge of their slaves. From Demotica, the first scene of the massacre, the surviving vassals of the count of St. Pol escaped to Adrianople; but the French and Venetians, who occupied that city, were slain or expelled by the furious multitude; the garrisons that could effect their retreat fell back on each other toward the metropolis; and the fortresses, that separately stood against the rebels, were ignorant of each other's and of their sovereign's fate. The voice of fame and fear announced the revolt of the Greeks and the rapid approach of their Bulgarian ally; and Calo-John, not depending on the forces of his own kingdom, had drawn from the Scythian wilderness a body of fourteen thousand Comans, who drank, as it was said, the blood of their captives, and sacrificed the Christians on the altars of their gods.<sup>25</sup>

Alarmed by this sudden and growing danger, the emperor despatched a swift messenger to recall count Henry and his

*Histoire de C. P. sous l'Empire des François*, which Ducange has given as a supplement to Villehardouin; and which, in a barbarous style, deserves the praise of an original and classic work.

<sup>24</sup> In Calo-John's answer to the Pope, we may find his claims and complaints (*Gesta Innocent III.* c. 108, 109 :) he was cherished at Rome as the prodigal son.

<sup>25</sup> The Comans were a Tartar or Turkman horde, which encamped in the xiith and xiiith centuries on the verge of Moldavia. The greater part were pagans, but some were Mahometans, and the whole horde was converted to Christianity (A. D. 1370) by Lewis king of Hungary.

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LXI.

The Bulgarian war,  
A. D. 1205.



CHAP. troops; and had Baldwin expected the return of his gallant  
 LXI. brother, with a supply of twenty thousand Armenians, he  
 ~~~~~ might have encountered the invader with equal numbers and  
 March. a decisive superiority of arms and discipline. But the spirit of
 chivalry could seldom discriminate caution from cowardice;
 and the emperor took the field with a hundred and forty
 knights, and their train of archers and sergeants. The mar-
 shal, who dissuaded and obeyed, led the vanguard in their
 march to Adrianople; the main body was commanded by the
 count of Blois; the aged doge of Venice followed with the
 rear; and their scanty numbers were increased from all sides
 by the fugitive Latins. They undertook to besiege the rebels
 of Adrianople; and such was the pious tendency of the cru-
 sades, that they employed the holy week in pillaging the coun-
 try for their subsistence, and in framing engines for the de-
 struction of their fellow-christians. But the Latins were soon
 interrupted and alarmed by the light cavalry of the Comans,
 who boldly skirmished to the edge of their imperfect lines; and
 a proclamation was issued by the marshal of Romania, that, on
 the trumpet's sound, the cavalry should mount and form; but
 that none, under pain of death, should abandon themselves to
 a desultory and dangerous pursuit. This wise injunction was
 first disobeyed by the count of Blois, who involved the empe-
 ror in his rashness and ruin. The Comans, of the Parthian
 or Tartar school, fled before their first charge; but after a ca-
 reer of two leagues, when the knights and their horses were
 almost breathless, they suddenly turned, rallied, and encom-
 passed the heavy squadrons of the Franks. The count was
 slain on the field; the emperor was made prisoner; and if the
 one disdained to fly, if the other refused to yield, their per-
 sonal bravery made a poor atonement for their ignorance, or
 neglect, of the duties of a general²⁶

Defeat and
 captivity of
 Baldwin,
 A. D. 1205,
 April 15.

Retreat of
 the Latins.

Proud of his victory and his royal prize, the Bulgarian ad-
 vanced to relieve Adrianople and achieve the destruction of
 the Latins. They must inevitably have been destroyed, if the
 marshal of Romania had not displayed a cool courage and con-
 summate skill; uncommon in all ages, but most uncommon in
 those times, when war was a passion, rather than a science.
 His grief and fears were poured into the firm and faithful
 bosom of the doge; but in the camp he diffused an assurance
 of safety, which could only be realized by the general belief.
 All day he maintained his perilous station between the city
 and the barbarians: Villehardouin decamped in silence, at the
 dead of night; and his masterly retreat of three days would
 have deserved the praise of Xenophon and the ten thousand.

²⁶ Nicetas, from ignorance or malice, imputes the defeat to the cowardice of Dandolo (p. 393;) but Villehardouin shares his own glory with his venerable friend, qui viels home ére et gote ne veoit, mais mult ere sages et preus et vigueros (No. 193.)

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In the rear the marshal supported the weight of the pursuit; in the front he moderated the impatience of the fugitives; and wherever the Comans approached, they were repelled by a line of impenetrable spears. On the third day, the weary troops beheld the sea, the solitary town of Rodosto,²⁷ and their friends, who had landed from the Asiatic shore. They embraced, they wept; but they united their arms and counsels; and, in his brother's absence, count Henry assumed the regency of the empire, at once in a state of childhood and caducity.²⁸ If the Comans withdrew from the summer heats, seven thousand Latins, in the hour of danger, deserted Constantinople, their brethren, and their vows. Some partial success was overbalanced by the loss of one hundred and twenty knights in the field of Rusium; and of the Imperial domain, no more was left, than the capital with two or three adjacent fortresses on the shores of Europe and Asia. The king of Bulgaria was resistless and inexorable; and Calo-John respectfully eluded the demands of the Pope, who conjured his new proselyte to restore peace and the emperor to the afflicted Latins. The deliverance of Baldwin was no longer, he said, in the power of man: that prince died in prison; and the manner of his death is variously related by ignorance and credulity. The lovers of a tragic legend will be pleased to hear that the royal captive was tempted by the amorous queen of the Bulgarians; that his chaste refusal exposed him to the falsehood of a woman and the jealousy of a savage; that his hands and feet were severed from his body; that his bleeding trunk was cast among the carcasses of dogs and horses; and that he breathed three days, before he was devoured by the birds of prey.²⁹ About twenty years afterward, in a wood of the Netherlands, a hermit announced himself as the true Baldwin, the emperor of Constantinople, and lawful sovereign of Flanders. He related the wonders of his escape, his adventures, and his penance, among a people prone to believe and to rebel; and, in the first transport, Flanders acknowledged her long-lost sovereign. A short examination before the French court detected the impostor, who was punished with an ignominious death; but the Flemings still adhered to the pleasing error; and the countess

Death of
the emperor.

²⁷ The truth of geography, and the original text of Villehardouin (No. 194,) place Rodosto three days' journey (*trois journées*) from Adrianople; but Vigenere, in his version, has most absurdly substituted *trois heures*; and this error, which is not corrected by Ducange, has entrapped several moderns whose names I shall spare.

²⁸ The reign and end of Baldwin are related by Villehardouin and Nicetas (p. 336—416 :) and their omissions are supplied by Ducange in his *Observations*, and to the end of his first book.

²⁹ After brushing away all doubtful and improbable circumstances, we may prove the death of Baldwin, 1. By the firm belief of the French barons (Villehardouin, No. 230.) 2. By the declaration of Calo-John himself, who excuses his not releasing the captive emperor, *quia debitum carnis exsolverat cum carcere teneretur* (*Gesta Innocent III. c. 109.*)

CHAP. Jane is accused by the gravest historians of sacrificing to her
LXI. ambition the life of an unfortunate father.³⁰

Reign and
character
of Henry,
A. D. 1208.
Aug. 20—
A. D. 1216,
June 11.

In all civilized hostility, a treaty is established for the exchange or ransom of prisoners; and if their captivity be prolonged, their condition is known, and they are treated according to their rank with humanity or honour. But the savage Bulgarian was a stranger to the laws of war; his prisons were involved in darkness and silence; and above a year elapsed before the Latins could be assured of the death of Baldwin, before his brother, the regent Henry, would consent to assume the title of emperor. His moderation was applauded by the Greeks as an act of rare and inimitable virtue. Their light and perfidious ambition was eager to seize or anticipate the moment of a vacancy, while a law of succession, the guardian both of the prince and people, was gradually defined and confirmed in the hereditary monarchies of Europe. In the support of the Eastern empire, Henry was gradually left without an associate, as the heroes of the crusade retired from the world or from the war. The doge of Venice, the venerable Dandolo, in the fulness of years and glory, sunk into the grave. The marquis of Montferrat was slowly recalled from the Peloponnesian war to the revenge of Baldwin and the defence of Thessalonica. Some nice disputes of feudal homage and service, were reconciled in a personal interview between the emperor and the king; they were firmly united by mutual esteem and the common danger; and their alliance was sealed by the nuptial of Henry with the daughter of the Italian prince. He soon deplored the loss of his friend and father. At the persuasion of some faithful Greeks, Boniface made a bold and successful inroad among the hills of Rodope; the Bulgarians fled on his approach; they assembled to harass his retreat. On the intelligence that his rear was attacked, without waiting for any defensive armour, he leaped on horseback, couched his lance, and drove the enemies before him; but in the rash pursuit he was pierced with a mortal wound; and the head of the king of Thessalonica was presented to Caro-John, who enjoyed the honours, without the merit of victory. It is here, at this melancholy event, that the pen or the voice of Jeffrey of Villehardouin seems to drop or to expire;³¹ and if he still exercised his military office of marshal of Romania, his subsequent exploits are buried in oblivion.³² The character

³⁰ See the story of this impostor from the French and Flemish writers, in Ducange, *Hist. de C. P.* iii. 9, and the ridiculous fables that were believed by the monks of St. Alban, in Matthew Paris, *Hist. Major.* p. 271, 272.

³¹ Villehardouin, No. 257. I quote, with regret, this lamentable conclusion, where we lose at once the original history, and the rich illustrations of Ducange. The last pages may derive some light from Henry's two Epistles to Innocent III. (*Gesta*, c. 106, 107.)

³² The marshal was alive in 1212, but he probably died soon afterward, without returning to France (*Ducange, Observations sur Villehardouin*, p. 239.) His

of Henry was not unequal to his arduous situation: in the CHAP. siege of Constantinople, and beyond the Hellespont, he had LXI. deserved the fame of a valiant knight and a skilful commander; and his courage was tempered with a degree of prudence and mildness unknown to his impetuous brother. In the double war against the Greeks of Asia and the Bulgarians of Europe, he was ever the foremost on shipboard or on horseback; and though he cautiously provided for the success of his arms, the drooping Latins were often roused by his example to save and to second their fearless emperor. But such efforts, and some supplies of men and money from France, were of less avail than the errors, the cruelty, and death, of their most formidable adversary. When the despair of the Greek subjects invited Calo-John as their deliverer, they hoped that he would protect their liberty and adopt their laws: they were soon taught to compare the degrees of national ferocity, and to execrate the savage conqueror, who no longer dissembled his intention of dispeopling Thrace, of demolishing the cities, and of transplanting the inhabitants beyond the Danube. Many towns and villages of Thrace were already evacuated; a heap of ruins marked the place of Philippopolis, and a similar calamity was expected at Demotica and Adrianople, by the first authors of the revolt. They raised a cry of grief and repentance to the throne of Henry; the emperor alone had the magnanimity to forgive and trust them. No more than four hundred knights, with their sergeants and archers, could be assembled under his banner: and with this slender force he fought and repulsed the Bulgarian, who, besides his infantry, was at the head of forty thousand horse. In this expedition, Henry felt the difference between a hostile and a friendly country; the remaining cities were preserved by his arms; and the savage, with shame and loss, was compelled to relinquish his prey. The siege of Thessalonica was the last of the evils which Calo-John inflicted or suffered; he was stabbed in the night in his tent; and the general, perhaps the assassin, who found him weltering in his blood, ascribed the blow, with general applause, to the lance of St. Demetrius.³³ After several victories, the prudence of Henry concluded an honourable peace with the successor of the tyrant, and with the Greek princes of Nice and Epirus. If he ceded some doubtful limits, an ample kingdom was reserved for himself and his feudatories; and his reign, which lasted only ten years, afforded a short interval of prosperity and peace. Far above the narrow policy of Baldwin and Bo-

sief of Messinople, the gift of Boniface, was the ancient Maximianopolis, which flourished in the time of Ammianus Marcellinus, among the cities of Thrace. (No. 141.)

³³ The church of this patron of Thessalonica was served by the canons of the holy sepulchre, and contained a divine ointment which distilled daily and stupendous miracles (Ducange, Hist. de C. P. ii. 4.)


CHAP. niface, he freely intrusted to the Greeks the most important
 LXI. offices of the state and army; and this liberality of sentiment
 and practice, was the more seasonable, as the princes of Nice
 and Epirus had already learned to seduce and employ the mercenary valour of the Latins. It was the aim of Henry to unite and reward his deserving subjects of every nation and language; but he appeared less solicitous to accomplish the impracticable union of the two churches. Pelagius, the pope's legate, who acted as the sovereign of Constantinople, had interdicted the worship of the Greeks, and sternly imposed the payment of tithes, the double procession of the Holy Ghost, and a blind obedience to the Roman pontiff. As the weaker party, they pleaded the duties of conscience, and implored the rights of toleration: "Our bodies," they said, "are Cesar's, but our souls belong only to God." The persecution was checked by the firmness of the emperor;³⁴ and if we can believe that the same prince was poisoned by the Greeks themselves, we must entertain a contemptible idea of the sense and gratitude of mankind. His valour was a vulgar attribute, which he shared with ten thousand knights; but Henry possessed the superior courage to oppose, in a superstitious age, the pride and avarice of the clergy. In the cathedral of St. Sophia he presumed to place his throne on the right hand of the patriarch; and this presumption excited the sharpest censure of pope Innocent the Third. By a salutary edict, one of the first examples of the laws of mortmain, he prohibited the alienation of fiefs; many of the Latins, desirous of returning to Europe, resigned their estates to the church for a spiritual or temporal reward; these holy lands were immediately discharged from military service; and a colony of soldiers would have been gradually transformed into a college of priests.³⁵

Peter of
 Courtenay,
 emperor of
 Constantinople,
 A. D. 1217,
 April 9.

The virtuous Henry died at Thessalonica, in the defence of that kingdom, and of an infant, the son of his friend Boniface. In the two first emperors of Constantinople the male line of the counts of Flanders was extinct. But their sister Yolande was the wife of a French prince, the mother of a numerous progeny; and one of her daughters had married Andrew, king of Hungary, a brave and pious champion of the cross. By seating him on the Byzantine throne, the barons of Romania would have acquired the forces of a neighbouring and warlike kingdom; but the prudent Andrew revered the laws of succession; and the princess Yolande, with her husband Peter of Courtenay, count of Auxerre, was invited by the Latins to

³⁴ Acropolita (c. 17,) observes the persecution of the legate, and the toleration of Henry ('Egri as he calls him,) *κλυδανὰ κατεστρεψε*.

³⁵ See the reign of HENRY, in Ducange (Hist. de C. P. l. i. c. 35—41, l. ii. c. 1—22,) who is much indebted to the Epistles of the Popes. Le Beau (Hist. du Bas-Empire, tom. xxi. p. 120—122,) has found, perhaps in Doutreman, some laws of Henry, which determined the service of fiefs, and the prerogative of the emperor.

assume the empire of the East. The royal birth of his father, CHAP.
the noble origin of his mother, recommended to the barons of LXI.
France the first cousin of their king. His reputation was fair, 
his possessions were ample, and, in the bloody crusade against
the Albigeois, the soldiers and the priests had been abundantly
satisfied of his zeal and valour. Vanity might applaud the ele-
vation of a French emperor of Constantinople ; but prudence
must pity rather than envy, his treacherous and imaginary
greatness. To assert and adorn his title, he was reduced to
sell or mortgage the best of his patrimony. By these expedi-
ents, the liberality of his royal kinsman Philip Augustus, and
the national spirit of chivalry, he was enabled to pass the Alps
at the head of one hundred and forty knights, and five thousand
five hundred sergeants and archers. After some hesitation,
pope Honorius the Third was persuaded to crown the suc-
cessor of Constantine ; but he performed the ceremony in a
church without the walls, lest he should seem to imply or to
bestow any right of sovereignty over the ancient capital of the
empire. The Venetians had engaged to transport Peter and
his forces beyond the Adriatic, and the empress, with her four
children, to the Byzantine palace ; but they required, as the
price of their service, that he should recover Durazzo from the
despot of Epirus. Michael Angelus, or Comnenus, the first of
his dynasty, had bequeathed the succession of his power and
ambition to Theodore, his legitimate brother, who already
threatened and invaded the establishments of the Latins.
After discharging his debt by a fruitless assault, the emperor
raised the siege to prosecute a long and perilous journey over
land from Durazzo to Thessalonica. He was soon lost in the
mountains of Epirus ; the passes were fortified ; his provisions
exhausted ; he was delayed and deceived by a treacherous
negotiation ; and after Peter of Courtenay and the Roman
legate had been arrested in a banquet, the French troops, with-
out leaders or hopes, were eager to exchange their arms for
the delusive promise of mercy and bread. The Vatican thun-
dered ; and the impious Theodore was threatened with the
vengeance of earth and heaven ; but the captive emperor and
his soldiers were forgotten, and the reproaches of the pope are
confined to the imprisonment of his legate. No sooner was
he satisfied by the deliverance of the priest and a promise of
spiritual obedience, than he pardoned and protected the despot
of Epirus. His peremptory commands suspended the ardour
of the Venetians and the king of Hungary ; and it was only by
a natural or untimely death³⁶ that Peter of Courtenay was re-
leased from his hopeless captivity.³⁷

His captivi-
ty and
death,
A. D. 1217
—1219.

³⁶ Acropolita (c. 14,) affirms, that Peter of Courtenay died by the sword (*εγενετο μαχαιρας γενεσθαι*) : but from his dark expressions, I should conclude a previous captivity, *ως παντας αργον δεσποματος πινισαι συν πασι σκευεσι*. The Chronicle of Auxerre delays the emperor's death till the year 1219 ; and Auxerre is in the neighbourhood of Courtenay.

³⁷ See the reign and death of Peter of Courtenay, in Ducange (*Hist. de C. P.*)

CHAP.

LXI.

Robert
emperor of
Constanti-
nople,
A. D. 1221
—1228.

The long ignorance of his fate, and the presence of the lawful sovereign, of Yolande, his wife or widow, delayed the proclamation of a new emperor. Before her death, and in the midst of her grief, she was delivered of a son, who was named Baldwin, the last and most unfortunate of the Latin princes of Romania; but his childhood would have prolonged the troubles of a minority, and his claims were superseded by the elder claims of his brethren. The first of these, Philip of Courtenay, who derived from his mother the inheritance of Namur, had the wisdom to prefer the substance of a marquissate to the shadow of an empire; and on his refusal, Robert, the second of the sons of Peter and Yolande, was called to the throne of Constantinople. Warned by his father's mischance, he pursued his slow and secure journey through Germany and along the Danube: a passage was opened by his sister's marriage with the king of Hungary; and the emperor Robert was crowned by the patriarch in the cathedral of St. Sophia. But his reign was an era of calamity and disgrace; and the colony, as it was styled, of NEW FRANCE, yielded on all sides to the Greeks of Nice and Epirus. After a victory, which he owed to his perfidy rather than his courage, Theodore Angelus entered the kingdom of Thessalonica, expelled the feeble Demetrius, the son of the marquis Boniface, erected his standard on the walls of Adrianople; and added, by his vanity, a third or fourth name, to the list of rival emperors. The relics of the Asiatic province were swept away by John Vataces, the son-in-law and successor of Theodore Lascaris, and who, in a triumphant reign of thirty-three years, displayed the virtues both of peace and war. Under his discipline the swords of the French mercenaries were the most effectual instrument of his conquests, and their desertion from the service of their country was at once a symptom and a cause of the rising ascendant of the Greeks. By the construction of a fleet he obtained the command of the Hellespont, reduced the islands of Lesbos and Rhodes, attacked the Venetians of Candia, and intercepted the rare and parsimonious succours of the West. Once, and once only, the Latin emperor sent an army against Vataces; and in the defeat of that army, the veteran knights, the last of the original conquerors, were left on the field of battle. But the success of a foreign enemy was less painful to the pusillanimous Robert than the insolence of his Latin subjects, who confounded the weakness of the emperor and of the empire. His personal misfortunes will prove the anarchy of the government and the ferociousness of the times. The amorous youth had neglected his Greek bride, the daughter of Vataces, to introduce into the palace a beautiful maid,

1. ii. c. 22—28,) who feebly strives to excuse the neglect of the emperor by Honorius III.

of a private, though noble, family of Artois ; and her mother had been tempted by the lustre of the purple to forfeit her engagements with a gentleman of Burgundy. His love was converted into rage ; he assembled his friends, forced the palace gates, threw the mother into the sea, and inhumanly cut off the nose and lips of the wife or concubine of the emperor. Instead of punishing the offender, the barons avowed and applauded the savage deed,³⁸ which, as a prince and as a man, it was impossible that Baldwin should forgive. He escaped from the guilty city to implore the justice or compassion of the pope : the emperor was coolly exhorted to return to his station ; before he could obey, he sunk under the weight of grief, shame, and impotent resentment.³⁹

It was only in the age of chivalry, that valour could ascend from a private station to the thrones of Jerusalem and Constantinople. The titular kingdom of Jerusalem had devolved to Mary, the daughter of Isabella and Conrad of Montferrat, and the grand-daughter of Almeric or Amaury. She was given to John of Brienne, of a noble family in Champagne, by the public voice, and the judgment of Philip Augustus, who named him as the most worthy champion of the Holy Land.⁴⁰ In the fifth crusade, he led a hundred thousand Latins to the conquest of Egypt ; by him the siege of Damietta was achieved ; and the subsequent failure was justly ascribed to the pride and avarice of the legate. After the marriage of his daughter with Frederic the Second,⁴¹ he was provoked by the emperor's ingratitude to accept the command of the army of the church ; and though advanced in life and despoiled of royalty, the sword and spirit of John of Brienne were still ready for the service of Christendom. In the seven years of his brother's reign, Baldwin of Courtenay had not emerged from a state of childhood, and the barons of Romania felt the strong necessity of placing the sceptre in the hands of a man and a hero. The veteran king of Jerusalem might have disdained the name and office of regent ; they agreed to invest him for his life with the title and prerogatives of emperor, on the sole condition, that Baldwin should marry his second daughter, and succeed at a mature age to the throne of Constantinople. The expectation, both of the Greeks and Latins, was kindled by the renown,

Baldwin II.
and John of
Brienne,
emperors of
Constanti-
nople,
A. D. 1226
—1237.

³⁸ Marinus Sanutus (*Secreta Fidelium Crusis*, l. ii. p. 4, c. 18, p. 73,) is so much delighted with this bloody deed, that he has transcribed it in his margin as a bonum exemplum. Yet he acknowledges the damsel for the lawful wife of Robert.

³⁹ See the reign of Robert in Ducange (*Hist. de C. P.* l. iii. c. 1—12.)

⁴⁰ Rex igitur Franciæ, deliberatione habitâ respondit nuntiis, se daturum hominem Syriæ partibus aptum ; in armis probum (*preux*;) in bellis securum, in agendis providum, Johannem comitem Brennensem. Sanut. *Secret. Fidelium*, l. iii. p. xi. c. 4, p. 205. Matthew Paris, p. 159.

⁴¹ Giannone (*Istoria Civile*, tom. ii. l. xvi. p. 330—385,) discusses the marriage of Frederic II. with the daughter of John of Brienne, and the double union of the crowns of Naples and Jerusalem.

CHAP. the choice, and the presence of John of Brienne : and they
 LXI. admired his martial aspect, his green and vigorous age of more
 ~~~~~ than fourscore years, and his size and stature, which surpassed  
 the common measure of mankind.<sup>42</sup> But avarice, and the love  
 of ease, appeared to have chilled the ardour of enterprise: his  
 troops were disbanded, and two years rolled away without action  
 or honour, till he was awakened by the dangerous alliance  
 of Vataces, emperor of Nice, and of Azan king of Bulgaria.  
 They besieged Constantinople, by sea and land, with an army  
 of one hundred thousand men, and a fleet of three hundred  
 ships of war ; while the entire force of the Latin emperor was  
 reduced to one hundred and sixty knights, and a small addition  
 of sergeants and archers. I tremble to relate, that instead of  
 defending the city, the hero made a sally at the head of his  
 cavalry ; and that of forty-eight squadrons of the enemy, no  
 more than three escaped from the edge of his invincible sword.  
 Fired by his example, the infantry and the citizens boarded the  
 vessels that anchored close to the walls ; and twenty-five were  
 dragged in triumph into the harbour of Constantinople. At  
 the summons of the emperor, the vassals and allies armed in  
 her defence, broke through every obstacle that opposed their  
 passage ; and in the succeeding year, obtained a second  
 victory over the same enemies. By the rude poets of the age,  
 John of Brienne is compared to Hector, Roland, and Judas  
 Machabæus :<sup>43</sup> but, their credit, and his glory, receive some  
 abatement from the silence of the Greeks. The empire was  
 soon deprived of the last of her champions ; and the dying  
 monarch was ambitious to enter paradise in the habit of a  
 Franciscan friar.<sup>44</sup>

Baldwin II.  
 A. D. 1237,  
 March 23—  
 A. D. 1261,  
 July 25.

In the double victory of John of Brienne, I cannot discover  
 the name or exploits of his pupil Baldwin, who had attained  
 the age of military service, and who succeeded to the Imperial  
 dignity on the decease of his adopted father.<sup>45</sup> The royal  
 youth was employed on a commission more suitable to his

<sup>42</sup> Acropolita, c. 27. The historian was at that time a boy, and educated at Constantinople. In 1233, when he was eleven years old, his father broke the Latin chain, left a splendid fortune, and escaped to the Greek court of Nice, where his son was raised to the highest honours.

<sup>43</sup> Philip Mouskes, bishop of Tournay (A. D. 1274—1282,) has composed a poem, or rather a string of verses, in bad old Flemish French, on the Latin emperors of Constantinople, which Ducange has published at the end of Villehardouin ; see p. 224, for the prowess of John of Brienne.

N'Aie, Ector, Roll' ne Ogiers  
 Ne Judas Machabeus li siers  
 Tant ne fit d'armes et estors  
 Com fist li Rois Jehans cel jors  
 Et il defors et il dedans  
 La paru sa force et ses sens  
 Et li hardiment qu'il avoit.

<sup>44</sup> See the reign of John de Brienne, in Ducange, Hist. de C. P. l. iii. c. 13—26.

<sup>45</sup> See the reign of Baldwin II. till his expulsion from Constantinople, in Ducange, Hist. de C. P. l. iv. c. 1—34, the end l. v. c. 1—33.



temper; he was sent to visit the Western courts, of the pope CHAP. more especially, and of the king of France; to excite their LXI. pity by the view of his innocence and distress; and to obtain some supplies of men or money for the relief of the sinking empire. He thrice repeated these mendicant visits, in which he seemed to prolong his stay and postpone his return; of the five and twenty years of his reign, a greater number were spent abroad than at home; and in no place did the emperor deem himself less free and secure, than in his native country, and his capital. On some public occasion, his vanity might be soothed by the title of Augustus, and by the honours of the purple; and at the general council of Lyons, when Frederic the Second was excommunicated and deposed, his Oriental colleague was enthroned on the right hand of the pope. But how often was the exile, the vagrant, the Imperial beggar, humbled with scorn, insulted with pity, and degraded in his own eyes and those of the nations? In his first visit to England he was stopped at Dover, by a severe reprimand, that he should presume, without leave, to enter an independent kingdom. After some delay, Baldwin, however, was permitted to pursue his journey, was entertained with cold civility, and thankfully departed with a present of seven hundred marks.<sup>46</sup> From the avarice of Rome, he could only obtain the proclamation of a crusade, and a treasure of indulgences; a coin, whose currency was depreciated by too frequent and indiscriminate abuse. His birth and misfortunes recommended him to the generosity of his cousin Louis the Ninth; but the martial zeal of the saint was diverted from Constantinople to Egypt and Palestine; and the public and private poverty of Baldwin was alleviated, for a moment, by the alienation of the marquise of Namur and the lordship of Courtenay, the last remains of his inheritance.<sup>47</sup> By such shameful or ruinous expedients, he once more returned to Romania, with an army of thirty thousand soldiers, whose numbers were doubled in the apprehension of the Greeks. His first despatches to France and England announced his victories and his hopes: he had reduced the country round the capital to the distance of three days' journey; and if he succeeded against an important, though nameless, city (most probably Chiorli,) the frontier would be safe, and the passage accessible. But these expectations (if Baldwin was sincere) quickly vanished like a dream; the troops and treasures of

<sup>46</sup> Matthew Paris relates the two visits of Baldwin II. to the English court, p. 396. 637: his return to Greece *armatâ manû*, p. 407: his letters of his *nomen formidabile*, &c. p. 481 (a passage which had escaped Ducange:) his expulsion, p. 850.

<sup>47</sup> Louis IX. disapproved and stopped the alienation of Courtenay (Ducange, l. iv. c. 23.) It is now annexed to the royal demesne, but granted for a term (*engagé*) to the family of Boulainvilliers. Courtenay, in the election of Nemours in the Isle de France, is a town of 900 inhabitants with the remains of a castle (Melanges tirés d'une grand Bibliothèque, tom. xlv. p. 74—77.)

CHAP. France melted away in his unskilful hands ; and the throne of  
 LXI. the Latin emperor was protected by a dishonourable alliance  
 with the Turks and Comans. To secure the former, he consented to bestow his niece on the unbelieving sultan of Cogni ; to please the latter, he complied with their pagan rites ; a dog was sacrificed between the two armies ; and the contracting parties tasted each other's blood, as a pledge of their fidelity.<sup>48</sup> In the palace or prison of Constantinople, the successor of Augustus demolished the vacant houses for winter-fuel, and stripped the lead from the churches for the daily expense of his family. Some usurious loans were dealt with a scanty hand by the merchants of Italy ; and Philip, his son and heir, was pawned at Venice as the security for a debt.<sup>49</sup> Thirst, hunger, and nakedness, are positive evils ; but wealth is relative ; and a prince, who would be rich in a private station, may be exposed, by the increase of his wants, to all the anxiety and bitterness of poverty.

The holy  
 crown of  
 thorns.

But in this abject distress, the emperor and empire were still possessed of an ideal treasure, which drew its fantastic value from the superstition of the Christian world. The merit of the true cross was somewhat impaired by its frequent division ; and a long captivity among the infidels might shed some suspicion on the fragments that were produced in the East and West. But another relic of the Passion was preserved in the Imperial chapel of Constantinople ; and the crown of thorns which had been placed on the head of Christ was equally precious and authentic. It had formerly been the practice of the Egyptian debtors to deposite, as a security, the mummies of their parents ; and both their honour and religion were bound for the redemption of the pledge. In the same manner, and in the absence of the emperor, the barons of Romania borrowed the sum of thirteen thousand one hundred and thirty-four pieces of gold,<sup>50</sup> on the credit of the holy crown : they failed in the performance of their contract : and a rich Venetian, Nicholas Querini, undertook to satisfy their impatient creditors, on condition that the relic should be lodged at Venice, to become his absolute property, if it were not redeemed within a short and definite term. The barons apprised their sovereign of the hard treaty and impending loss ; and as the empire could not afford a ransom of seven thousand pounds sterling, Baldwin was anxious to snatch the prize from the Venetians, and to vest

<sup>48</sup> Joinville, p. 104, edit. du Louvre. A Coman prince, who died without baptism, was buried at the gates of Constantinople with a live retinue of slaves and horses.

<sup>49</sup> Sanut. Secret. Fidel. Crucis, l. ii. p. iv. c. 18, p. 73.

<sup>50</sup> Under the words, *Perparus*, *Perpera*, *Hyperperum*, Ducange is short and vague : *Monetæ* genus. From a corrupt passage of Guntherus (Hist. C. P. c. 8, p. 10,) I guess, that the *Perpera* was the nummus aureus, the fourth part of a mark of silver, or about ten shillings sterling in value. In lead, it would be too contemptible.

CHAP.

LXI.

it with more honour and emolument in the hands of the most Christian king.<sup>51</sup> Yet the negotiation was attended with some delicacy. In the purchase of relics, the saint would have started at the guilt of simony; but if the mode of expression were changed, he might lawfully repay the debt, accept the gift, and acknowledge the obligation. His ambassadors, two Dominicans, were despatched to Venice, to redeem and receive the holy crown, which had escaped the dangers of the sea and the galleys of Vataces. On opening a wooden box, they recognised the seals of the doge and barons, which were applied on a shrine of silver; and within this shrine, the monument of the Passion was enclosed in a golden vase. The reluctant Venetians yielded to justice and power: the emperor Frederic granted a free and honourable passage; the court of France advanced as far as Troyes in Champagne, to meet with devotion this inestimable relic: it was borne in triumph through Paris by the king himself, barefoot, and in his shirt, and a free gift of ten thousand marks of silver reconciled Baldwin to his loss. The success of this transaction tempted the Latin emperor to offer with the same generosity the remaining furniture of his chapel;<sup>52</sup> a large and authentic portion of the true cross; the baby-linen of the Son of God; the lance, the sponge, and the chain of his Passion; the rod of Moses, and a part of the skull of St. John the Baptist. For the reception of these spiritual treasures, twenty thousand marks were expended by St. Louis on a stately foundation, the holy chapel of Paris, on which the muse of Boileau has bestowed a comic immortality. The truth of such remote and ancient relics, which cannot be proved by any human testimony, must be admitted by those who believe in the miracles which they have performed. About the middle of the last age, an inveterate ulcer was touched and cured by an holy prickle of the holy crown:<sup>53</sup> the prodigy is attested by the most pious and enlightened Christians of France; nor will the fact be easily disproved, except by those who are armed with a general antidote against religious credulity.

The Latins of Constantinople<sup>54</sup> were on all sides encom- Progress of  
the Greeks,  
A. D. 1257  
—1261.

<sup>51</sup> For the translation of the holy crown, &c. from Constantinople to Paris, see Ducange (Hist. de C. P. l. iv. c. 11—14, 24. 35,) and Fleury Hist. Eccles. tom. xvii. p. 201—204.)

<sup>52</sup> Melanges tires d'une grande Bibliotheque, tom. xliii. p. 201—205. The Lutrin of Boileau exhibits the inside, the soul and manners of the *Sainte Chapelle*; and many facts relative to the institution are collected and explained by his commentators, Brossette and de St. Marc.

<sup>53</sup> It was performed, A. D. 1656, March 24, on the niece of Pascal; and that superior genius, with Arnauld, Nicole, &c. were on the spot to believe and attest a miracle which confounded the Jesuits, and saved Port Royal (Œuvres de Racine, tom. vi. p. 176—187, in his eloquent History of Port Royal.)

<sup>54</sup> Voltaire, (Siccle de Louis XIV. c. 37. Œuvres, tom. ix. p. 178, 179,) strives to invalidate the fact; but Hume (Essays, vol. ii. p. 483, 484,) with more skill and success, seizes the battery, and turns the cannon against his enemies.

<sup>55</sup> The gradual losses of the Latins may be traced in the third, fourth, and fifth books of the compilation of Ducange; but of the Greek conquests he has



CHAP. passed and pressed : their sole hope, the last delay of their  
 LXI. ruin, was in the division of their Greek and Bulgarian enemies ;  
 ~~~~~ and of this hope they were deprived by the superior arms and  
 policy of Vataces emperor of Nice. From the Propontis to
 the rocky coast of Pamphylia, Asia was peaceful and prosperous
 under his reign ; and the events of every campaign extended
 his influence in Europe. The strong cities of the hills of
 Macedonia and Thrace, were rescued from the Bulgarians ;
 and their kingdom was circumscribed by its present and proper
 limits, along the southern banks of the Danube. The sole
 emperor of the Romans could no longer brook that a lord of
 Epirus, a Comnenian prince of the West, should presume to
 dispute or to share the honours of the purple ; and the humble
 Demetrius changed the colour of his buskins, and accepted
 with gratitude the appellation of despot. His own subjects
 were exasperated by his baseness and incapacity : they im-
 plored the protection of their supreme lord. After some resist-
 ance, the kingdom of Thessalonica was united to the empire of
 Nice : and Vataces reigned without a competitor from the
 Turkish borders to the Adriatic gulf. The princes of Europe
 revered his merit and power ; and had he subscribed an
 orthodox creed, it should seem that the pope would have
 abandoned without reluctance the Latin throne of Constantino-
 ple. But the death of Vataces, the short and busy reign of
 Theodore his son, and the helpless infancy of his grandson
 John, suspended the restoration of the Greeks. In the next
 chapter, I shall explain their domestic revolutions ; in this
 place, it will be sufficient to observe, that the young prince
 was oppressed by the ambition of his guardian and colleague,
 Michael Palæologus, who displayed the virtues and vices that
 belong to the founder of a new dynasty. The emperor Bald-
 win had flattered himself, that he might recover some provinces
 or cities by an impotent negotiation. His ambassadors were
 dismissed from Nice with mockery and contempt. At every
 place which they named, Palæologus alleged some special
 reason, which rendered it dear and valuable in his eyes : in
 the one he was born ; in another he had been first promoted
 to military command ; and in a third he had enjoyed, and hoped
 long to enjoy, the pleasures of the chase. “And what then do
 you propose to give us ?” said the astonished deputies.
 “Nothing,” replied the Greek, “not a foot of land. If your
 master be desirous of peace, let him pay me as an annual tri-
 bute, the sum which he receives from the trade and customs
 of Constantinople. On these terms, I may allow him to reign.

Michael
 Palæolo-
 gus, the
 Greek
 emperor,
 A. D. 1259,
 Dec. 1.

dropped many circumstances, which may be recovered from the large history of George Acropolita, and the three first books of Nicephorus Gregoras, two writers of the Byzantine series, who have had the good fortune to meet with learned editors, to Leo Allatius at Rome, and John Boivin, in the Academy of Inscriptions of Paris.

If he refuses, it is war. I am not ignorant of the art of war, CHAP. and I trust the event to God and my sword."⁵⁶ An expedition LXI. against the despot of Epirus was the first prelude of his arms. If a victory was followed by a defeat; if the race of the Comneni or Angeli survived in those mountains his efforts and his reign; the captivity of Villehardouin, prince of Achaia, deprived the Latins of the most active and powerful vassal of their expiring monarchy. The republics of Venice and Genoa disputed, in the first of their naval wars, the command of the sea and the commerce of the East. Pride and interest attached the Venetians to the defence of Constantinople; their rivals were tempted to promote the designs of her enemies, and the alliance of the Genoese with the schismatic conqueror provoked the indignation of the Latin Church.⁵⁷

Intent on this great object, the emperor Michael visited in person and strengthened the troops and fortifications of Thrace. The remains of the Latins were driven from their last possessions: he assaulted without success the suburb of Galata; and corresponded with a perfidious baron, who proved unwilling, or unable, to open the gates of the metropolis. The next spring, his favourite general, Alexius Strategopulus, whom he had decorated with the title of Cesar, passed the Hellespont with eight hundred horse and some infantry,⁵⁸ on a secret expedition. His instructions enjoined him to approach, to listen, to watch, but not to risk any doubtful or dangerous enterprise against the city. The adjacent territory between the Propontis and the Black Sea, was cultivated by a hardy race of peasants and outlaws, exercised in arms, uncertain in their allegiance, but inclined by language, religion, and present advantage, to the party of the Greeks. They were styled the *volunteers*,⁵⁹ and by their free service, the army of Alexius, with the regulars of Thrace and the Coman auxiliaries,⁶⁰ was augmented to the number of five and twenty thousand men. By the ardour of the volunteers, and by his own ambition, the Cesar was stimulated to disobey the precise orders of his master, in the just confidence that success would plead his pardon and reward.

⁵⁶ George Acropolita, c. 73, p. 89, 90, edit. Paris.

⁵⁷ The Greeks, ashamed of any foreign aid, disguise the alliance and succour of the Genoese; but the fact is proved by the testimony of J. Villani (Chron. l. vi. c. 71, in Muratori, Script. Rerum Italicarum, tom. xiii. p. 202, 203,) and William de Nangis (Annales de St. Louis, p. 248, in the Louvre Joinville,) two impartial foreigners; and Urban IV. threatened to deprive Genoa of her archbishop.

⁵⁸ Some precautions must be used in reconciling the discordant numbers, the 800 soldiers of Nicetas, the 25,000 of Spandugino (apud Ducange, l. v. c. 24 :) the Greeks and Scythians of Acropolita, and the numerous army of Michael, in the Epistles of Pope Urban IV. (i. 129.)

⁵⁹ Θαναταρχοι. They are described and named by Pachymer (l. ii. c. 14.)

⁶⁰ It is needless to seek these Comans in the deserts of Tartary, or even of Moldavia. A part of the horde had submitted to John Vataces, and was probably settled as a nursery of soldiers on some waste lands of Thrace (Cantacuzen, l. i. c. 2.)

CHAP. The weakness of Constantinople, and the distress and terror
 LXI. of the Latins, were familiar to the observation of the volunteers; and they represented the present moment as the most propitious to surprise and conquest. A rash youth, the new governor of the Venetian colony, had sailed away with thirty galleys and the best of the French knights, on a wild expedition to Daphnusia, a town on the Black Sea, at the distance of forty leagues, and the remaining Latins were without strength or suspicion. They were informed that Alexius had passed the Hellespont: but their apprehensions were lulled by the smallness of his original numbers; and their imprudence had not watched the subsequent increase of his army. If he left his main body to second and support his operations, he might advance unperceived in the night with a chosen detachment. While some applied scaling ladders to the lowest part of the walls, they were secure of an old Greek, who would introduce their companions through a subterraneous passage into his house; they could soon on the inside break an entrance through the golden gate, which had been long obstructed; and the conqueror would be in the heart of the city, before the Latins were conscious of their danger. After some debate, the Cesar resigned himself to the faith of the volunteers; they were trusty, bold, and successful; and in describing the plan, I have already related the execution and success.⁶¹ But no sooner had Alexius passed the threshold of the golden gate, than he trembled at his own rashness; he paused, he deliberated; till the desperate volunteers urged him forwards, by the assurance that in retreat lay the greatest and most inevitable danger. Whilst the Cesar kept his regulars in firm array, the Comans dispersed themselves on all sides; an alarm was sounded, and the threats of fire and pillage compelled the citizens to a decisive resolution. The Greeks of Constantinople remembered their native sovereigns; the Genoese merchants their recent alliance and Venetian foes; every quarter was in arms; and the air resounded with a general acclamation of "Long life and victory to Michael and John, the august emperors of the Romans!" Their rival, Baldwin, was awakened by the sound; but the most pressing danger could not prompt him to draw his sword in the defence of a city which he deserted, perhaps, with more pleasure than regret; he fled from the palace to the sea-shore, where he descried the welcome sails of the fleet returning from the vain and fruitless attempt on Daphnusia. Constantinople was irrecoverably lost; but the Latin emperor and the principal families embarked on board the Venetian galleys, and steered for the isle of Euboea, and

⁶¹ The loss of Constantinople is briefly told by the Latins: the conquest is described with more satisfaction by the Greeks: by Acropolita (c. 95,) Pachymer (l. ii. c. 26, 27,) Nicephorus Gregoras (l. iv. c. 1, 2.) See Ducange, *Hist. de C. P. l. v. c. 19—27.*

afterward for Italy, where the royal fugitive was entertained by the pope and Sicilian king with a mixture of contempt and pity. From the loss of Constantinople to his death, he consumed thirteen years, soliciting the Catholic powers to join in his restoration; the lesson had been familiar to his youth; nor was his last exile more indigent or shameful than his three former pilgrimages to the courts of Europe. His son Philip was the heir of an ideal empire; and the pretensions of *his* daughter Catharine were transported by her marriage to Charles of Valois, the brother of Philip the Fair, king of France. The house of Courtenay was represented in the female line by successive alliances, till the title of emperor of Constantinople, too bulky and sonorous for a private name, modestly expired in silence and oblivion.⁶²

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LXI.

After this narrative of the expeditions of the Latins to Palestine and Constantinople, I cannot dismiss this subject without revolving the general consequences on the countries that were the scene, and on the nations that were the actors, of these memorable crusades.⁶³ As soon as the arms of the Franks were withdrawn, the impression, though not the memory, was erased in the Manometan realms of Egypt and Syria. The faithful disciples of the prophet were never tempted by a profane desire to study the laws or language of the idolaters; nor did the simplicity of their primitive manners receive the slightest alteration from their intercourse in peace and war with the unknown strangers of the West. The Greeks, who thought themselves proud, but who were only vain, showed a disposition somewhat less inflexible. In the efforts for the recovery of their empire, they emulated the valour, discipline, and tactics, of their antagonists. The modern literature of the West they might justly despise; but its free spirit would instruct them in the rights of man; and some institutions of public and private life were adopted from the French. The correspondence of Constantinople and Italy diffused the knowledge of the Latin tongue; and several of the fathers and classics were at length honoured with a Greek version.⁶⁴ But the national and religious prejudices of the Orientals were inflamed by persecu-

General
conse-
quences of
the cru-
sades.

⁶² See the three last books (l. v—viii.) and the genealogical tables of Ducange. In the year 1382, the titular emperor of Constantinople was James de Baux, duke of Andria, in the kingdom of Naples, the son of Margaret, daughter of Catharine de Valois, daughter of Catharine, daughter of Philip, son of Baldwin II. (Ducange, l. viii. c. 37, 38.) It is uncertain whether he left any posterity.

⁶³ Abulfeda, who saw the conclusion of the crusades, speaks of the kingdoms of the Franks and those of the Negroes, as equally unknown (Prolegom. ad Geograph.) Had he not disdained the Latin language, how easily might the Syrian prince have found books and interpreters?

⁶⁴ A short and superficial account of these versions from Latin into Greek, is given by Huet (de Interpretatione et de claris Interpretibus, p. 131—135.) Maximus Planudes, a monk of Constantinople, (A. D. 1327—1353,) has translated Cesar's Commentaries, the *Somnium Scipionis*, the *Metamorphoses* and *Heroides* of Ovid, &c. (Fabric. Bib. Græc. tom. x. p. 533.)

CHAP. tion ; and the reign of the Latins confirmed the separation of
LXI. the two churches.

~~~~~ If we compare, at the era of the crusades, the Latins of Europe with the Greeks and Arabians, their respective degrees of knowledge, industry, and art, our rude ancestors must be content with the third rank in the scale of nations. Their successive improvement and present superiority may be ascribed to a peculiar energy of character, to an active and imitative spirit, unknown to their more polished rivals, who at that time were in a stationary or retrograde state. With such a disposition, the Latins should have derived the most early and essential benefits from a series of events which opened to their eyes the prospect of the world, and introduced them to a long and frequent intercourse with the more cultivated regions of the East. The first and most obvious progress was in trade and manufactures, in the arts which are strongly prompted by the thirst of wealth, the calls of necessity, and the gratification of the sense or vanity. Among the crowds of unthinking fanatics, a captive or a pilgrim might sometimes observe the superior refinements of Cairo and Constantinople : the first importer of windmills<sup>65</sup> was the benefactor of nations ; and if such blessings are enjoyed without any grateful remembrance, history has condescended to notice the more apparent luxuries of silk and sugar, which were transported into Italy from Greece and Egypt. But the intellectual wants of the Latins were more slowly felt and supplied ; the ardour of studious curiosity was awakened in Europe by different causes and more recent events ; and, in the age of the crusades, they viewed with careless indifference the literature of the Greeks and Arabians. Some rudiments of mathematical and medicinal knowledge might be imparted in practice and in figures ; necessity might produce some interpreters for the grosser business of merchants and soldiers ; but the commerce of the Orientals had not diffused the study and knowledge of their languages in the schools of Europe.<sup>66</sup> If a similar principle of religion repulsed the idiom of the Koran, it should have excited their patience and curiosity to understand the original text of the Gospel ; and the same grammar would have unfolded the sense of Plato and the beauties of Homer. Yet in a reign of sixty years the Latins of Constantinople disdained the speech and learning of their subjects ; and the manuscripts were the only treasures which the natives might enjoy without rapine or envy. Aristotle was indeed the oracle of the Western universities ; but it was a

<sup>65</sup> Windmills, first invented in the dry country of Asia Minor, were used in Normandy as early as the year 1105 (*Vie privée des François*, tom. i. p. 42, 43. Ducange, Gloss. Latin. tom. iv. p. 474.)

<sup>66</sup> See the complaints of Roger Bacon (*Biographia Britannica*, vol. i. p. 418. Kippis's edition.) If Bacon himself, or Gerbert, understood some Greek, they were prodigies, and owed nothing to the commerce of the East.

barbarous Aristotle ; and, instead of ascending to the fountain-head, his Latin votaries humbly accepted a corrupt and remote version from the Jews and Moors of Andalusia. The principle of the crusades was a savage fanaticism ; and the most important effects were analogous to the cause. Each pilgrim was ambitious to return with his sacred spoils, the relics of Greece and Palestine ; and each relic was preceded and followed by a train of miracles and visions. The belief of the Catholics was corrupted by new legends, their practice by new superstitions ; and the establishment of the inquisition, the mendicant orders of monks and friars, the last abuse of indulgences, and the final progress of idolatry, flowed from the baneful fountain of the holy war. The active spirit of the Latins preyed on the vitals of their reason and religion ; and if the ninth and tenth centuries were the times of darkness, the thirteenth and fourteenth were the age of absurdity and fable.

CHAP.  
LXI.

In the profession of Christianity, in the cultivation of a fertile land, the northern conquerors of the Roman empire insensibly mingled with the provincials, and rekindled the embers of the arts of antiquity. Their settlements about the age of Charlemagne had acquired some degree of order and stability, when they were overwhelmed by new swarms of invaders, the Normans, Saracens, and Hungarians, who replunged the western countries of Europe into their former state of anarchy and barbarism. About the eleventh century, the second tempest had subsided by the expulsion or conversion of the enemies of Christendom : the tide of civilization, which had so long ebbed, began to flow with a steady and accelerated course ; and a fairer prospect was opened to the hopes and efforts of the rising generations.

Great was the increase, and rapid the progress, during the two hundred years of the crusades ; and some philosophers have applauded the propitious influence of these holy wars, which appear to me to have checked rather than forwarded the maturity of Europe. The lives and labours of millions, which were buried in the East, would have been more profitably employed in the improvement of their native country : the accumulated stock of industry and wealth would have overflowed in navigation and trade ; and the Latins would have been enriched and enlightened by a pure and friendly correspond-

<sup>67</sup> Such was the opinion of the great Leibnitz (*Œuvres de Fontenelle*, tom. x. p. 458,) a master of the history of the middle ages. I shall only instance the pedigree of the Carmelites, and the flight of the house of Loretto, which were both derived from Palestine.

<sup>68</sup> If I rank the Saracens with the barbarians, it is only relative to their wars, or rather inroads, in Italy and France, where their sole purpose was to plunder and destroy.

<sup>69</sup> On this interesting subject, the progress of Society in Europe, a strong ray of philosophic light has broke from Scotland in our own times ; and it is with private, as well as public regard, that I repeat the names of Hume, Robertson, and Adam Smith.



CHAP. LXI. ence with the climates of the East. In one respect I can indeed perceive the accidental operation of the crusades, not so much in producing a benefit as in removing an evil. The larger portion of the inhabitants of Europe was chained to the soil, without freedom, or property, or knowledge; and the two orders of ecclesiastics and nobles, whose numbers were comparatively small, alone deserved the name of citizens and men. This oppressive system was supported by the arts of the clergy and the swords of the barons. The authority of the priests operated in the darker ages as a salutary antidote: they prevented the total extinction of letters, mitigated the fierceness of the times, sheltered the poor and defenceless, and preserved or revived the peace and order of civil society. But the independence, rapine, and discord, of the feudal lords were unmingled with any semblance of good; and every hope of industry and improvement was crushed by the iron weight of the martial aristocracy. Among the causes that undermined that Gothic edifice, a conspicuous place must be allowed to the crusades. The estates of the barons were dissipated, and their race was often extinguished, in these costly and perilous expeditions. Their poverty extorted from their pride those charters of freedom which unlocked the fetters of the slave, secured the farm of the peasant and the shop of the artificer, and gradually restored a substance and a soul to the most numerous and useful part of the community. The conflagration which destroyed the tall and barren trees of the forest, gave air and scope to the vegetation of the smaller and nutritive plants of the soil.

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*Digression on the Family of Courtenay.*

THE purple of three emperors, who have reigned at Constantinople, will authorize or excuse a digression on the origin and singular fortunes of the house of COURTENAY, in the three principal branches, I. Of Edessa; II. Of France; and, III. Of England, of which the last only has survived the revolutions of eight hundred years.

I. Before the introduction of trade, which scatters riches, and of knowledge, which dispels prejudice, the prerogative of birth is most strongly felt and most humbly acknowledged. In every age the laws and manners of the Germans have descri-

<sup>70</sup> I have applied, but not confined, myself to "A Genealogical History of the noble and illustrious Family of Courtenay, by Ezra Cleaveland, Tutor to Sir William Courtenay, and Rector of Honiton; Exon. 1735," in folio. The first part is extracted from William of Tyre; the second from Bouchet's French history; and the third from various memorials, public, provincial, and private, of the Courtenays of Devonshire. The rector of Honiton has more gratitude than industry, and more industry than criticism.

minated the ranks of society : the dukes and counts, who shared the empire of Charlemagne, converted their office to an inheritance ; and to his children each feudal lord bequeathed his honour and his sword. The proudest families are content to lose in the darkness of the middle ages, the tree of their pedigree, which, however deep and lofty, must ultimately rise from a plebeian root ; and their historians must descend ten centuries below the Christian era, before they can ascertain any lineal succession by the evidence of surnames, of arms, and of authentic records. With the first rays of light, we discern the nobility and opulence of Atho, a French knight ; his nobility, in the rank and title of a nameless father ; his opulence, in the foundation of the castle of Courtenay in the district of Gatinois, about fifty-six miles to the south of Paris. From the reign of Robert, the son of Hugh Capet, the barons of Courtenay are conspicuous among the immediate vassals of the crown ; and Joscelin, the grandson of Atho and a noble dame, is enrolled among the heroes of the first crusade. A domestic alliance (their mothers were sisters) attached him to the standard of Baldwin of Bruges, the second count of Edessa ; a princely fief, which he was worthy to receive, and able to maintain, announces the number of his martial followers : and after the departure of his cousin, Joscelin himself was invested with the county of Edessa on both sides of the Euphrates. By economy in peace, his territories were replenished with Latin and Syrian subjects ; his magazines with corn, wine, and oil ; his castles with gold and silver, with arms and horses. In a holy warfare of thirty years, he was alternately a conqueror and a captive ; but he died like a soldier, in a horse-litter at the head of his troops ; and his last glance beheld the flight of the Turkish invaders who had presumed on his age and infirmities. His son and successor, of the same name, was less deficient in valour than in vigilance ; but he sometimes forgot that dominion is acquired and maintained by the same arts. He challenged the hostility of the Turks, without securing the friendship of the prince of Antioch ; and, amidst the peaceful luxury of Turbessel, in Syria,<sup>72</sup> Joscelin neglected the defence of the Christian frontier beyond the Euphrates. In his absence, Zenghi, the first of the Atabeks, besieged and stormed his capital, Edessa, which was feebly defended by a timorous and disloyal crowd of Orientals ; the Franks were oppressed in a bold attempt for its recovery, and Courtenay ended his days in the prison of Aleppo. He still left a fair and ample patrimony. But the victorious Turks oppressed on all

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I. The  
counts of  
Edessa,  
A. D. 1101  
—1152.

<sup>71</sup> The primitive record of the family, is a passage of the continuator of Aimoin, a monk of Fleury, who wrote in the xiith century. See his Chronicle, in the Historians of France, tom. xi. p. 276.

<sup>72</sup> Turbessel, or as it is now styled Telbesh, is fixed by d'Anville four and twenty miles from the great passage over the Euphrates at Zeugma,

CHAP. sides the weakness of a widow and orphan ; and, for the equivalent of an annual pension, they resigned to the Greek emperor the charge of defending, and the shame of losing, the last relics of the Latin conquest. The countess-dowager of Edessa retired to Jerusalem with her two children ; the daughter, Agnes, became the wife and mother of a king ; the son, Joscelin the Third, accepted the office of seneschal, the first of the kingdom, and held his new estates in Palestine by the service of fifty knights. His name appears with honour in all the transactions of peace and war ; but he finally vanishes in the fall of Jerusalem ; and the name of Courtenay, in this branch of Edessa, was lost by the marriage of his two daughters with a French and a German baron.<sup>73</sup>

II. The  
Courtenays  
of France,

their alliance with  
the royal  
family,  
A. D. 1150.

II. While Joscelin reigned beyond the Euphrates, his elder brother Milo, the son of Joscelin, the son of Atho, continued, near the Seine, to possess the castle of their fathers, which was at length inherited by Rainaud, or Reginald, the youngest of his three sons. Examples of genius or virtue must be rare in the annals of the oldest families ; and in a remote age, their pride will embrace a deed of rapine and violence : such, however, as could not be perpetrated without some superiority of courage, or at least, of power. A descendant of Reginald of Courtenay may blush for the public robber, who stripped and imprisoned several merchants, after they had satisfied the king's duties, at Sens and Orleans. He will glory in the offence, since the bold offender could not be compelled to obedience and restitution till the regent and the count of Champagne prepared to march against him at the head of an army.<sup>74</sup> Reginald bestowed his estates on his eldest daughter, and his daughter on the seventh son of king Louis the Fat ; and their marriage was crowned with a numerous offspring. We might expect that a private should have merged in a royal name ; and that the descendants of Peter of France and Elizabeth of Courtenay would have enjoyed the title and honours of princes of the blood. But this legitimate claim was long neglected and finally denied ; and the causes of their disgrace will represent the story of this second branch. 1. Of all the families now extant, the most ancient, doubtless, and the most illustrious, is the house of France, which has occupied the same throne above eight hundred years, and descends, in a clear and lineal series of males, from the middle of the ninth century.<sup>75</sup> In the age

<sup>73</sup> His possessions are distinguished in the Assizes of Jerusalem, (c. 326,) among the feudal tenures of the kingdom, which must therefore have been collected between the years 1153 and 1187. His pedigree may be found in the *Lignages d'Outremer*, c. 16.

<sup>74</sup> The rapine and satisfaction of Reginald de Courtenay, are preposterously arranged in the epistles of the abbot and regent Suger (cxiv. cxvi.) the best memorials of the age (Duchesne, *Scriptores Hist. Franc.* tom. iv. p. 530.)

<sup>75</sup> In the beginning of the eleventh century, after naming the father and grandfather of Hugh Capet, the monk Glaber is obliged to add, *cujus genus valde in ante reperitur obscurum*. Yet we are assured that the grandfather of Hugh



of the crusades, it was already revered both in the East and West. But from Hugh Capet to the marriage of Peter, no more than five reigns or generations had elapsed; and so precarious was their title, that the eldest sons, as a necessary precaution, were previously crowned during the lifetime of their fathers. The peers of France have long maintained their precedency before the younger branches of the royal line; nor had the princes of the blood, in the twelfth century, acquired that hereditary lustre which is now diffused over the most remote candidates for the succession. 2. The barons of Courtenay must have stood high in their own estimation, and in that of the world, since they could impose on the son of a king the obligation of adopting for himself and all his descendants the name and arms of their daughter and his wife. In the marriage of an heiress with her inferior or her equal, such exchange was often required and allowed: but as they continued to diverge from the regal stem, the sons of Louis the Fat were insensibly confounded with their maternal ancestors; and the new Courtenays might deserve to forfeit the honours of their birth, which a motive of interest had tempted them to renounce. 3. The shame was far more permanent than the reward, and a momentary blaze was followed by a long darkness. The eldest son of these nuptials, Peter of Courtenay, had married, as I have already mentioned, the sister of the counts of Flanders, the two first emperors of Constantinople: he rashly accepted the invitation of the barons of Romania; his two sons, Robert and Baldwin, successively held and lost the remains of the Latin empire in the East, and the granddaughter of Baldwin the Second again mingled her blood with the blood of France and of Valois. To support the expenses of a troubled and transitory reign, their patrimonial estates were mortgaged or sold; and the last emperors of Constantinople depended on the annual charity of Rome and Naples.

While the elder brothers dissipated their wealth in romantic adventures, and the castle of Courtenay was profaned by a plebeian owner, the younger branches of that adopted name were propagated and multiplied. But their splendour was clouded by poverty and time: after the decease of Robert, great butler of France, they descended from princes to barons; the next generations were confounded with the simple gentry; the

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Capet was Robert the Strong, count of Anjou (A. D. 863—873,) a noble Frank of Neustria, Neustriacus.... generosæ stirpis, who was slain in the defence of his country against the Normans, dum patriæ fines tuebatur. Beyond Robert, all is conjecture or fable. It is a probable conjecture, that the third race descended from the second by Childebrand, the brother of Charles Martel. It is an absurd fable, that the second was allied to the first by the marriage of Ansbert, a Roman senator and the ancestor of St. Arnoul, with Blitilde, a daughter of Clotaire I. The Saxon origin of the house of France is an ancient but incredible opinion. See a judicious memoir of M. de Foncemagne (*Memoires de l'Academie des Inscriptions*, tom. xx. p. 548—579.) He had promised to declare his own opinion in a second memoir, which has never appeared.

CHAP. descendants of Hugh Capet could no longer be visible in the  
 LXI. rural lords of Tanlay and of Champignelles. The more adventurous embraced without dishonour the profession of a soldier: the least active and opulent might sink, like their cousins of the branch of Dreux, into the condition of peasants. Their royal descent, in a dark period of four hundred years, became each day more obsolete and ambiguous; and their pedigree, instead of being enrolled in the annals of the kingdom, must be painfully searched by the minute diligence of heralds and genealogists. It was not till the end of the sixteenth century, on the accession of a family almost as remote as their own, that the princely spirit of the Courtenays again revived; and the question of the nobility, provoked them to assert the royalty, of their blood. They appealed to the justice and compassion of Henry the Fourth; obtained a favourable opinion from twenty lawyers of Italy and Germany, and modestly compared themselves to the descendants of king David, whose prerogatives were not impaired by the lapse of ages or the trade of a carpenter.<sup>76</sup> But every ear was deaf, and every circumstance was adverse, to their lawful claims. The Bourbon kings were justified by the neglect of the Valois: the princes of the blood more recent and lofty, disdained the alliance of this humble kindred: the parliament, without denying their proofs, eluded a dangerous precedent by an arbitrary distinction, and established St. Louis as the first father of the royal line.<sup>77</sup> A repetition of complaints and protests was repeatedly disregarded; and the hopeless pursuit was terminated in the present century by the death of the last male of the family.<sup>78</sup> Their painful and anxious situation was alleviated by the pride of conscious virtue: they sternly rejected the temptations of fortune and favour; and a dying Courtenay would have sacrificed his son

<sup>76</sup> Of the various petitions, apologies, &c. published by the *princes* of Courtenay, I have seen the three following, all in octavo: 1. *De Stirpe et Origine Domus de Courtenay: addita sunt Responsa celeberrimorum Europæ Jurisconsultorum*: Paris, 1607. 2. *Representation du Procédé tenu à l'instance faite devant le Roi, par Messieurs de Courtenay, pour la conservation de l'Honneur et Dignité de leur Maison, branche de la royale Maison de France*: à Paris, 1613. 3. *Representation du subject qui a porté Messieurs de Salles et Fraville, de la Maison de Courtenays, à se retirer hors du Royaume*, 1614. It was a homicide, for which the Courtenays expected to be pardoned, or tried, as princes of the blood.

<sup>77</sup> The sense of the parliaments is thus expressed by Thuanus: *Principis nomen nusquam in Galliâ tributum, nisi iis qui per matres e regibus nostris originem repetunt: qui nunc tantum a Ludovico nono beatæ memoriæ numerantur: nam Cortinaei et Drocenses, a Ludovico crasso genus ducentes, hodie inter eos minime recensentur*. A distinction of expediency, rather than justice. The sanctity of Louis IX. could not invest him with any special prerogative, and all the descendants of Hugh Capet must be included in his original compact with the French nation.

<sup>78</sup> The last male of the Courtenays was Charles Roger, who died in the year 1730, without leaving any sons. The last female was Helene de Courtenay, who married Louis de Beaufremont. Her title of *Princesse du Sang Royal de France*, was suppressed (February 7th, 1737) by an *arrêt* of the parliament of Paris.



if the youth could have renounced, for any temporal interest, CHAP.  
the right and title of a legitimate prince of the blood of France.<sup>79</sup> LXI.

III. According to the old register of Ford Abbey, the Cour-  
tenays of Devonshire are descended from prince *Florus*, the III. The  
Courtenays  
of England. second son of Peter, and the grandson of Louis the Fat.<sup>80</sup> This  
fable of the grateful or venal Monks was too respectfully en-  
tertained by our antiquaries, Cambden<sup>81</sup> and Dugdale;<sup>82</sup> but  
it is so clearly repugnant to truth and time, that the rational  
pride of the family now refuses to accept this imaginary found-  
er. Their most faithful historians believe, that after giving  
his daughter to the king's son, Reginald of Courtenay abandon-  
ed his possessions in France, and obtained from the English  
monarch a second wife and a new inheritance. It is certain, at  
least, that Henry the Second distinguished in his camps and  
councils, a Reginald, of the name and arms, and, as it may be  
fairly presumed, of the genuine race, of the Courtenays of  
France. The right of wardship enabled a feudal lord to  
reward his vassal with the marriage and estate of a noble  
heiress; and Reginald of Courtenay acquired a fair establish-  
ment in Devonshire, where his posterity has been seated  
above six hundred years.<sup>83</sup> From a Norman baron, Bald-  
win de Brioniis, who had been invested by the Conqueror,  
Hawise, the wife of Reginald, derived the honour of Okehamp-  
ton, which was held by the service of ninety-three knights; and  
a female might claim the manly offices of hereditary viscount or  
sheriff, and of captain of the royal castle of Exeter. Their son  
Robert married the sister of the earl of Devon; at the end of  
a century, on the failure of the family of Rivers, his great  
grandson, Hugh the Second, succeeded to a title which was still  
considered as a territorial dignity; and twelve earls of Devon-  
shire, of the name of Courtenay, have flourished in a period of  
two hundred and twenty years. They were ranked among the  
chief of the barons of the realm; nor was it till after a strenu-

The earls of  
Devonshire.

<sup>79</sup> The singular anecdote to which I allude, is related in the *Recueil de Pieces interessantes et peu connues* (Maestricht, 1786, in 4 vols. 12mo;) and the unknown editor quotes his author, who had received it from Helene de Courtenay, marquise de Beaufremont.

<sup>80</sup> Dugdale, *Monasticon Anglicanum*, vol. i. p. 786. Yet this fable must have been invented before the reign of Edward III. The profuse devotion of the three first generations to Ford abbey, was followed by oppression on one side and ingratitude on the other; and in the sixth generation, the monks ceased to register the births, actions, and deaths of their patrons.

<sup>81</sup> In his *Britannia*, in the list of the earls of Devonshire. His expression, *e regio sanguine ortos credunt*, betrays, however, some doubt or suspicion.

<sup>82</sup> In his *Baronage*, P. i. p. 634, he refers to his own *Monasticon*. Should he not have corrected the register of Ford abbey, and annihilated the phantom *Florus*, by the unquestionable evidence of the French historians?

<sup>83</sup> Besides the third and most valuable book of Cleveland's *History*, I have consulted Dugdale, the father of our genealogical science (*Baronage*, P. i. p. 634—643.)

<sup>84</sup> This great family, de Ripuariis, de Redvers, de Rivers, ended, in Edward the First's time, in Isabella de Fortibus, a famous and potent dowager, who long survived her brother and husband (*Dugdale, Baronage*, P. i. p. 254—257.)



CHAP. ous dispute, that they yielded to the fief of Arundel, the first  
 LXI. place in the parliament of England; their alliances were contracted with the noblest families, the Veres, Despencers, St. Johns, Talbots, Bohuns, and even the Plantagenets themselves; and in a contest with John of Lancaster, a Courtenay, bishop of London, and afterward archbishop of Canterbury, might be accused of profane confidence in the strength and number of his kindred. In peace, the earls of Devon resided in their numerous castles and manors of the west; their ample revenue was appropriated to devotion and hospitality; and the epitaph of Edward, surnamed, from his misfortune, the *blind*, from his virtues, the *good*, earl, inculcates with much ingenuity a moral sentence, which may however be abused by thoughtless generosity. After a grateful commemoration of the fifty-five years of union and happiness, which he enjoyed with Mabel his wife, the good earl thus speaks, from the tomb;

What we gave, we have;  
 What we spent, we had;  
 What we left, we lost.<sup>85</sup>

But their *losses*, in this sense, were far superior to their gifts and expenses; and their heirs, not less than the poor, were the objects of their paternal care. The sums which they paid for livery and seisin, attest the greatness of their possessions; and several estates have remained in their family since the thirteenth and fourteenth centuries. In war, the Courtenays of England fulfilled the duties, and deserved the honours of chivalry. They were often intrusted to levy and to command the militia of Devonshire and Cornwall; they often attended their supreme lord to the borders of Scotland; and in foreign service, for a stipulated price, they sometimes maintained fourscore men at arms and as many archers. By sea and land they fought under the standard of the Edwards and Henries; their names are conspicuous in battles, in tournaments, and in the original list of the order of the garter; three brothers shared the Spanish victory of the Black prince; and in the lapse of six generations, the English Courtenays had learned to despise the nation and country from which they derived their origin. In the quarrel of the two roses, the earls of Devon adhered to the house of Lancaster, and three brothers successively died, either in the field or on the scaffold. Their honours and estates were restored by Henry the Seventh; a daughter of Edward the Fourth was not disgraced by the nuptials of a Courtenay; their son, who was created marquis of Exeter, enjoyed the favour of his cousin Henry the Eighth; and in the camp of Cloth of Gold, he broke a lance against the French monarch. But the favour of

<sup>85</sup> Cleaveland p. 142. By some, it is assigned to a Rivers earl of Devon; but the English denotes the xvth, rather than the xiiiith century.

Henry was the prelude of disgrace ; his disgrace was the signal of death ; and of the victims of the jealous tyrant, the marquis of Exeter is one of the most noble and guiltless. His son Edward lived a prisoner in the Tower, and died an exile at Padua ; and the secret love of queen Mary, whom he slighted, perhaps for the princess Elizabeth, has shed a romantic colour on the story of this beautiful youth. The relics of his patrimony were conveyed into strange families by the marriages of his four aunts ; and his personal honours, as if they had been legally extinct, were revived by the patents of succeeding princes. But there still survived a lineal descendant of Hugh the First earl of Devon, a younger branch of the Courtenays, who have been seated at Powderham castle above four hundred years from the reign of Edward the Third to the present hour. Their estates have been increased by the grant and improvement of land in Ireland, and they have been recently restored to the honours of the peerage. Yet the Courtenays still retain the plaintive motto, which asserts the innocence, and deploras the fall, of their ancient house. While they sigh for past greatness, they are doubtless sensible of present blessings : in the long series of the Courtenay annals, the most splendid era is likewise the most unfortunate ; nor can an opulent peer of Britain be inclined to envy the emperors of Constantinople, who wandered over Europe to solicit alms for the support of their dignity and the defence of their capital.

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## CHAPTER LXII.

*The Greek Emperors of Nice and Constantinople—Elevation and Reign of Michael Palæologus—His false Union with the Pope and the Latin Church—Hostile Designs of Charles of Anjou—Revolt of Sicily—War of the Catalans in Asia and Greece—Revolutions and present State of Athens.*

THE loss of Constantinople restored a momentary vigour to the Greeks. From their palaces, the princes and nobles were driven into the field ; and the fragments of the falling monarchy were grasped by the hands of the most vigorous or the most skilful candidates. In the long and barren pages of the Byzantine annals,<sup>1</sup> it would not be an easy task to equal

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Restoration  
of the  
Greek  
empire.

<sup>86</sup> *Ubi lapsus ! Quid feci ?* a motto which was probably adopted by the Powderham branch, after the loss of the earldom of Devonshire, &c. The primitive arms of the Courtenays were, *or, three torteaux, gules*, which seem to denote their affinity with Godfrey of Bouillon, and the ancient counts of Boulogne.

<sup>1</sup> For the reigns of the Nicene emperors, more especially of John Vataces and his son, their minister, George Acropolita, is the only genuine contemporary : but George Pachymer returned to Constantinople with the Greeks, at the age of nineteen (Hanckius. de Script. Byzant. c. 33, 34, p. 561—578, Fabric.

CHAP. the two characters of Theodore Lascaris and John Ducas Vataces,<sup>2</sup> who replanted and upheld the Roman standard at Nice in Bithynia. The difference of their virtues was happily suited

Theodore Lascaris,  
A. D. 1204  
—1222.

John Ducas Vataces,  
A. D. 1222  
—1255,  
Oct. 30.

to the diversity of their situation. In his first efforts, the fugitive Lascaris commanded only three cities and two thousand soldiers: his reign was the season of generous and active despair: in every military operation he staked his life and crown; and his enemies, of the Hellespont and the Mæander, were surprised by his celerity and subdued by his boldness. A victorious reign of eighteen years expanded the principality of Nice to the magnitude of an empire. The throne of his successor and son-in-law Vataces was founded on a more solid basis, a larger scope, and more plentiful resources; and it was the temper as well as the interest, of Vataces to calculate the risk, to expect the moment, and to ensure the success, of his ambitious designs. In the decline of the Latins, I have briefly exposed the progress of the Greeks; the prudent and gradual advances of a conqueror, who, in a reign of thirty-three years, rescued the provinces from national and foreign usurpers, till he pressed on all sides the Imperial city, a leafless and sapless trunk which must fall at the first stroke of the axe. But his interior and peaceful administration is still more deserving of notice and praise. The calamities of the times had wasted the numbers and the substance of the Greeks; the motives and the means of agriculture were extirpated; and the most fertile lands were left without cultivation or inhabitants. A portion of this vacant property was occupied and improved by the command, and for the benefit of the emperor; a powerful hand and a vigilant eye supplied and surpassed, by a skilful management, the minute diligence of a private farmer; the royal domain became the garden and granary of Asia; and without impoverishing the people, the sovereign acquired a fund of innocent and productive wealth. According to the nature of the soil, his lands were sown with corn or planted with vines; the pastures were filled with horses and oxen, with sheep and hogs; and when Vataces presented to the empress a crown of diamonds and pearls, he informed her with a smile that this precious ornament arose from the sale of the eggs of his innumerable poultry. The produce of his domain was applied to the maintenance of his palace and hospitals, the calls of dignity and benevolence; the lesson was still more useful than the revenue; the plough was restored to its ancient security and honour; and the nobles were taught to seek a sure and independent revenue from their

Bibliot. Græc. tom. vi. p. 448—490.) Yet the history of Nicephorus Gregoras though of the xivth century, is a valuable narrative from the taking of Constantinople by the Latins.

<sup>2</sup> Nicephorus Gregoras (l. ii. c. 1,) distinguishes between the *αἰὲν ὀφειλόμενον* of Lascaris, and the *εὐσεβεία* of Vataces. The two portraits are in a very good style

s Pachymer, l. i. c. 23, 24. Nic. Greg. l. ii. c. 6. The reader of the Byzantines must observe how rarely we are indulged with such precious details.





estates, instead of adorning their splendid beggary by the oppression of the people, or (what is almost the same) by the favours of the court. The superfluous stock of corn and cattle was eagerly purchased by the Turks, with whom Vataces preserved a strict and sincere alliance; but he discouraged the importation of foreign manufactures, the costly silks of the East, and the curious labours of the Italian looms. "The demands of nature and necessity," was he accustomed to say, "are indispensable; but the influence of fashion may rise and sink at the breath of a monarch;" and both his precept and example recommended simplicity of manners and the use of domestic industry. The education of youth and the revival of learning were the most serious objects of his care; and without deciding the precedency, he pronounced with truth, that a prince and a philosopher<sup>4</sup> are the two most eminent characters of human society. His first wife was Irene, the daughter of Theodore Lascaris, a woman more illustrious by her personal merit, the milder virtues of her sex, than by the blood of the Angeli and Comneni, that flowed in her veins, and transmitted the inheritance of the empire. After her death he was contracted to Anne or Constance, a natural daughter of the emperor Frederic the Second; but as the bride had not attained the years of puberty, Vataces placed in his solitary bed an Italian damsel of her train; and his amorous weakness bestowed on the concubine the honours, though not the title, of lawful empress. His frailty was censured as a flagitious and damnable sin by the monks; and their rude invectives exercised and displayed the patience of the royal lover. A philosophic age may excuse a single vice, which was redeemed by a crowd of virtues; and in the review of his faults, and the more intemperate passions of Lascaris, the judgment of their contemporaries was softened by gratitude to the second founders of the empire.<sup>5</sup> The slaves of the Latins, without law or peace, applauded the happiness of their brethren who had resumed their national freedom; and Vataces employed the laudable policy of convincing the Greeks of every dominion that it was their interest to be enrolled in the number of his subjects.

A strong shade of degeneracy is visible between John Vataces and his son Theodore; between the founder who sustained the weight, and the heir who enjoyed the splendour, of the Imperial crown.<sup>6</sup> Yet the character of Theodore was not devoid of

<sup>4</sup> Μὴνὶ γὰρ πάντων ἀγαθῶν νομιστάτι βασιλεὺς καὶ φιλοσοφῶς (Greg. Acropol. c. 32.) The emperor, in a familiar conversation, examined and encouraged the studies of his future logothete.

<sup>5</sup> Compare Acropolita (c. 18. 52,) and the two first books of Nicephorus Gregoras.

<sup>6</sup> A Persian saying, that Cyrus was the *father*, and Darius the *master*, of his subjects, was applied to Vataces and his son. But Pachymer (l. i. c. 23,) has mistaken the mild Darius for the cruel Cambyses, despot or tyrant of his people.

CHAP. energy ; he had been educated in the school of his father, in the  
 LXII. exercise of war and hunting : Constantinople was yet spared ;  
 but in the three years of a short reign, he thrice led his armies  
 into the heart of Bulgaria. His virtues were sullied by a choleric and suspicious temper : the first of these may be ascribed to the ignorance of control ; and the second might naturally arise from a dark and imperfect view of the corruption of mankind. On a march in Bulgaria, he consulted on a question of policy his principal ministers ; and the Greek logothete, George Acropolita, presumed to offend him by the declaration of a free and honest opinion. The emperor half unsheathed his scimitar ; but his more deliberate rage reserved Acropolita for a baser punishment. One of the first officers of the empire was ordered to dismount, stripped of his robes, and extended on the ground in the presence of the prince and army. In this posture he was chastised with so many and such heavy blows from the clubs of two guards or executioners, that when Theodore commanded them to cease, the great logothete was scarcely able to arise and crawl away to his tent. After a seclusion of some days, he was recalled by a peremptory mandate to his seat in council ; and so dead were the Greeks to the sense of honour and shame, that it is from the narrative of the sufferer himself that we acquire the knowledge of his disgrace.<sup>7</sup> The cruelty of the emperor was exasperated by the pangs of sickness, the approach of a premature end, and the suspicion of poison and magic. The lives and fortunes, the eyes and limbs, of his kinsmen and nobles, were sacrificed to each sally of passion ; and before he died, the son of Vataces might deserve from the people, or at least from the court, the appellation of tyrant. A matron of the family of the Palæologi had provoked his anger by refusing to bestow her beauteous daughter on the vile plebeian who was recommended by his caprice. Without regard to her birth or age, her body, as high as the neck, was enclosed in a sack, with several cats, who were pricked with pins to irritate their fury against their unfortunate fellow captive. In his last hours the emperor testified a wish to forgive and be forgiven, a just anxiety for the fate of John his son and successor, who, at the age of eight years, was condemned to the dangers of a long minority. His last choice intrusted the office of guardian to the sanctity of the patriarch Arsenius, and to the courage of George Muzalon, the great domestic, who was equally distinguished by the royal favour and the public hatred. Since their connexion with the Latins, the names and privileges of hereditary rank had insinuated themselves into

A. D. 1259,  
August.

Minority of  
John Las-  
caris,  
A. D. 1259,  
August.

By the institution of taxes, Darius had incurred the less odious, but more contemptible name of *Καπηλος*, merchant or broker (Herodotus, iii. 89.)

<sup>7</sup> Acropolita (c. 63,) seems to admire his own firmness in sustaining a beating, and not returning to council till he was called. He relates the exploits of Theodore, and his own services, from c. 53, to c. 74, of his history. See the third book of Nicephorus Gregoras.

the Greek monarchy; and the noble families<sup>8</sup> were provoked by the elevation of a worthless favourite, to whose influence they imputed the errors and calamities of the late reign. In the first council, after the emperor's death, Muzalon, from a lofty throne, pronounced a laboured apology of his conduct and intentions: his modesty was subdued by an unanimous assurance of esteem and fidelity; and his most inveterate enemies were the loudest to salute him as the guardian and saviour of the Romans. Eight days were sufficient to prepare the execution of the conspiracy. On the ninth, the obsequies of the deceased monarch were solemnized in the cathedral of Magnesia,<sup>9</sup> an Asiatic city, where he expired, on the banks of the Hermus and at the foot of mount Sipylus. The holy rites were interrupted by a sedition of the guards: Muzalon, his brothers, and his adherents, were massacred at the foot of the altar; and the absent patriarch was associated with a new colleague, with Michael Palæologus, the most illustrious, in birth and merit, of the Greek nobles.<sup>10</sup>

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Of those who are proud of their ancestors, the far greater part must be content with local or domestic renown; and few there are who dare trust the memorials of their family to the public annals of their country. As early as the middle of the eleventh century, the noble race of the Palæologi<sup>11</sup> stands high and conspicuous in the Byzantine history; it was the valiant George Palæologus who placed the father of the Comneni on the throne; and his kinsmen or descendants continue, in each generation, to lead the armies and councils of the state. The purple was not dishonoured by their alliance; and had the law of succession, and female succession, been strictly observed, the wife of Theodore Lascaris must have yielded to her elder sister, the mother of Michael Palæologus, who afterward raised his family to the throne. In his person the splendour of birth was dignified by the merits of the soldier and statesman: in his early youth he was promoted to the office of *constable* or commander of the French mercenaries; the private expense of a day never exceeded three pieces of gold; but his ambition

Family and  
character  
of Michael  
Palæolo-  
gus.

<sup>8</sup> Pachymer (l. i. c. 21,) names and discriminates fifteen or twenty Greek families, *και σοι αλλη, εις η μεγαλοτης σιγα και χρυση συγκροτητο*. Does he mean by this decoration, a figurative, or a real golden chain? Perhaps both.

<sup>9</sup> The old geographers, with Cellarius and d'Anville, and our travellers, particularly Pocock and Chandler, will teach us to distinguish the two Magnesias of Asia Minor, of the Mæander and of Sipylus. The latter, our present object, is still flourishing for a Turkish city, and lies eight hours, or leagues, to the northeast of Smyrna (Tournesfort, Voyage du Levant, tom. iii. lettre xxii. p. 365—370. Chandler's Travels into Asia Minor, p. 267.)

<sup>10</sup> See Acropolita (c. 75, 76, &c.) who lived too near the times; Pachymer (l. i. c. 13--25,) Gregoras (l. iii. c. 3, 4, 5.)

<sup>11</sup> The pedigree of Palæologus is explained by Ducange (Famil. Byzant. p. 230, &c.): the events of his private life are related by Pachymer (l. i. c. 7—12.) and Gregoras (l. ii. 8, l. iii. 2, 4, l. iv. 1,) with visible favour to the father of the reigning dynasty.



CHAP. was rapacious and profuse ; and his gifts were doubled by the  
 LXII. graces of his conversation and manners. The love of the soldiers and people excited the jealousy of the court ; and Michael thrice escaped from the dangers in which he was involved by his own imprudence or that of his friends. I. Under the reign of Justice and Vataces, a dispute arose<sup>12</sup> between two officers, one of whom accused the other of maintaining the hereditary right of the Palæologi. The cause was decided, according to the new jurisprudence of the Latins, by single combat : the defendant was overthrown ; but he persisted in declaring that himself alone was guilty, and that he had uttered these rash or treasonable speeches without the approbation or knowledge of his patron. Yet a cloud of suspicion hung over the innocence of the constable : he was still pursued by the whispers of malevolence ; and a subtle courtier, the archbishop of Philadelphia, urged him to accept the judgment of God in the fiery proof of the ordeal.<sup>13</sup> Three days before the trial, the patient's arm was enclosed in a bag, and secured by the royal signet ; and it was incumbent on him to bear a red-hot ball of iron three times from the altar to the rails of the sanctuary, without artifice and without injury. Palæologus eluded the dangerous experiment with sense and pleasantry. "I am a soldier," said he, "and will boldly enter the lists with my accusers : but a layman, a sinner like myself, is not endowed with the gift of miracles. *Your* piety, most holy prelate, may deserve the interposition of heaven, and from your hands I will receive the fiery globe, the pledge of my innocence." The archbishop stared ; the emperor smiled ; and the absolution or pardon of Michael was approved by new rewards and new services. II. In the succeeding reign, as he held the government of Nice, he was secretly informed, that the mind of the absent prince was poisoned with jealousy ; and that death or blindness would be his final reward. Instead of awaiting the return and sentence of Theodore, the constable, with some followers, escaped from the city and the empire ; and though he was plundered by the Turkmen of the desert, he found a hospitable refuge in the court of the sultan. In the ambiguous state of an exile, Michael reconciled the duties of gratitude and loyalty ; drawing his sword against the Tartars ; admonishing the garrisons of the Roman limit ; and promoting, by his influence, the restoration of peace, in which his pardon and recall were honourably included. III. While he guarded the West against the despot of Epirus, Michael was again sus-

<sup>12</sup> Acropolita (c. 50,) relates the circumstances of this curious adventure, which seem to have escaped the more recent writers.

<sup>13</sup> Pachymer (l. i. c. 12,) who speaks with proper contempt of this barbarous trial, affirms, that he had seen in his youth many persons who had sustained, without injury, the fiery ordeal. As a Greek, he is credulous ; but the ingenuity of the Greeks might furnish some remedies of art or fraud against their own superstition, or that of their tyrant.

pected and condemned in the palace ; and such was his loyalty or weakness, that he submitted to be led in chains above six hundred miles from Durazzo to Nice. The civility of the messenger alleviated his disgrace ; the emperor's sickness dispelled his danger ; and the last breath of Theodore, which recommended his infant son, at once acknowledged the innocence and the power of Palæologus. CHAP. LXII.

But his innocence had been too unworthily treated, and his power was too strongly felt, to curb an aspiring subject in the fair field that was opened to his ambition.<sup>14</sup> In the council after the death of Theodore, he was the first to pronounce, and the first to violate, the oath of allegiance to Muzalon ; and so dexterous was his conduct, that he reaped the benefit, without incurring the guilt, or at least the reproach of the subsequent massacre. In the choice of a regent, he balanced the interests and passions of the candidates ; turned their envy and hatred from himself against each other, and forced every competitor to own, that after his own claims, those of Palæologus were best entitled to the preference. Under the title of great duke, he accepted or assumed, during a long minority, the active powers of government ; the patriarch was a venerable name ; and the factious nobles were seduced, or oppressed, by the ascendant of his genius. The fruits of the economy of Vataces were deposited in a strong castle on the banks of the Hermus, in the custody of the faithful Varangians : the constable retained his command or influence over the foreign troops ; he employed the guards to possess the treasure, and the treasure to corrupt the guards ; and whatsoever might be the abuse of the public money, his character was above the suspicion of private avarice. By himself, or by his emissaries, he strove to persuade every rank of subjects, that their own prosperity would rise in just proportion to the establishment of his authority. The weight of taxes was suspended, the perpetual theme of popular complaint ; and he prohibited the trials by the ordeal and judicial combat. These Barbaric institutions were already abolished or undermined in France<sup>15</sup> and England ;<sup>16</sup> and the appeal to the sword offended the sense of a civilized,<sup>17</sup>

His elevation to the throne.

<sup>14</sup> Without comparing Pachymer to Thucydides or Tacitus, I will praise his narrative (l. i. c. 13—32, l. ii. c. 1—9,) which pursues the ascent of Palæologus with eloquence, perspicuity, and tolerable freedom. Acropolita is more cautious, and Gregoras more concise.

<sup>15</sup> The judicial combat was abolished by St. Louis in his own territories ; and his example and authority were at length prevalent in France (*Esprit des Loix*, l. xxviii. c. 29.)

<sup>16</sup> In civil cases Henry II. gave an option to the defendant ; Glanville prefers the proof by evidence, and that by judicial combat is reprobated in the *Fleta*. Yet the trial by battle has never been abrogated in the English law, and it was ordered by the judges as late as the beginning of the last century.

<sup>17</sup> Yet an ingenious friend has urged to me in mitigation of this practice, 1. *That* in nations emerging from barbarism, it moderates the license of private war and arbitrary revenge. 2. *That* it is less absurd than the trials by the ordeal, or boiling water, or the cross, which it has contributed to abolish. 3. *That* it

CHAP. and the temper of an unwarlike, people. For the future  
 LXII. maintenance of their wives and children, the veterans were  
 grateful: the priest and the philosopher applauded his ardent  
 zeal for the advancement of religion and learning; and his vague  
 promise of rewarding merit was applied by every candidate  
 to his own hopes. Conscious of the influence of the clergy,  
 Michael successfully laboured to secure the suffrage of that  
 powerful order. Their expensive journey from Nice to Mag-  
 nesia, afforded a decent and ample pretence: the leading pre-  
 lates were tempted by the liberality of his nocturnal visits; and  
 the incorruptible patriarch was flattered by the homage of his  
 new colleague, who led his mule by the bridle into the town,  
 and removed to a respectful distance the importunity of the  
 crowd. Without renouncing his title of royal descent, Palæo-  
 logus encouraged a free discussion into the advantages of elect-  
 ive monarchy; and his adherents asked, with the insolence of  
 triumph, what patient would trust his health, or what merchant  
 would abandon his vessel, to the *hereditary* skill of a physician  
 or a pilot? The youth of the emperor, and the impending  
 dangers of a minority, required the support of a mature and  
 experienced guardian; of an associate, raised above the envy  
 of his equals, and invested with the name and prerogatives of  
 royalty. For the interests of the prince and people, without  
 any selfish views for himself or his family, the great duke con-  
 sented to guard and instruct the son of Theodore; but he  
 sighed for the happy moment when he might restore to his  
 firmer hands the administration of his patrimony, and enjoy  
 the blessings of a private station. He was first invested with  
 the title and prerogatives of *despot*, which bestowed the purple  
 ornaments, and the second place in the Roman monarchy. It  
 was afterward agreed that John and Michael should be pro-  
 claimed as joint-emperors, and raised on the buckler, but that  
 the pre-eminence should be reserved for the birthright of the  
 former. A mutual league of amity was pledged between the  
 royal partners; and in case of a rupture, the subjects were  
 bound, by their oath of allegiance, to declare themselves  
 against the aggressor, an ambiguous name, the seed of discord  
 and civil war. Palæologus was content; but on the day of  
 the coronation, and in the cathedral of Nice, his zealous ad-  
 herents most vehemently urged the just priority of his age and  
 merit. The unseasonable dispute was eluded by postponing  
 to a more convenient opportunity the coronation of John Las-  
 caris; and he walked with a slight diadem in the train of his  
 guardian, who alone received the Imperial crown from the

Michael  
 Palæologus  
 emperor,  
 A. D. 1260,  
 Jan. 1.

served at least as a test of personal courage; a quality so seldom united with a base disposition, that the danger of the trial might be some check to a malicious prosecutor, and a useful barrier against injustice supported by power. The gallant and unfortunate earl of Surrey might probably have escaped his unmerited fate, had not his demand of the combat against his accuser been overruled.



hands of the patriarch. It was not without extreme reluctance CHAP.  
 that Arsenius abandoned the cause of his pupil ; but the Va- LXII.  
 rangians brandished their battle-axes ; a sign of assent was  
 extorted from the trembling youth ; and some voices were  
 heard, that the life of a child should no longer impede the  
 settlement of the nation. A full harvest of honours and em-  
 ployments was distributed among his friends by the grateful  
 Palæologus. In his own family he created a despot and two  
 sebastocrators ; Alexius Strategopulus was decorated with the  
 title of Cesar ; and that veteran commander soon repaid the  
 obligation, by restoring Constantinople to the Greek emperor.

It was in the second year of his reign, while he resided in  
 the palace and gardens of Nymphæum<sup>18</sup> near Smyrna, that the  
 first messenger arrived at the dead of night ; and the stupendous  
 intelligence was imparted to Michael, after he had been gently  
 waked by the tender precaution of his sister Eulogia. The  
 man was unknown or obscure ; he produced no letters from  
 the victorious Cesar ; nor could it easily be credited after the  
 defeat of Vataces and the recent failure of Palæologus himself,  
 that the capital had been surprised by a detachment of eight  
 hundred soldiers. As a hostage, the doubtful author was  
 confined, with the assurance of death or an ample recompense ;  
 and the court was left some hours in the anxiety of hope and  
 fear, till the messengers of Alexius arrived with the authentic  
 intelligence, and displayed the trophies of the conquest, the  
 sword and sceptre,<sup>19</sup> the buskins and bonnet,<sup>20</sup> of the usurper  
 Baldwin, which he had dropped in his precipitate flight. A  
 general assembly of the bishops, senators, and nobles, was  
 immediately convened, and never perhaps was an event re-  
 ceived with more heartfelt and universal joy. In a studied  
 oration, the new sovereign of Constantinople congratulated  
 his own and the public fortune. "There was a time," said he,  
 "a far distant time, when the Roman empire extended to the  
 Adriatic, the Tigris, and the confines of Ethiopia. After the  
 loss of the provinces, our capital itself, in these last and  
 calamitous days, has been wrested from our hands by the bar-  
 barians of the West. From the lowest ebb, the tide of pros-  
 perity has again returned in our favour ; but our prosperity was  
 that of fugitives and exiles ; and when we were asked, which  
 was the country of the Romans, we indicated with a blush the

Recovery  
 of Constan-  
 tinople.  
 A. D. 1261.  
 July 25.

<sup>18</sup> The site of Nymphæum is not clearly defined in ancient or modern geo-  
 graphy. But from the last hours of Vataces (Acropolita, c. 52,) it is evident the  
 palace and gardens of his favourite residence were in the neighbourhood of  
 Smyrna. Nymphæum might be loosely placed in Lydia (Gregoras, l. vi. 6.)

<sup>19</sup> This sceptre, the emblem of justice and power, was a long staff, such as  
 was used by the heroes in Homer. By the later Greeks it was named *Dicanice*,  
 and the Imperial sceptre was distinguished as usual by the red or purple colour.

<sup>20</sup> Acropolita affirms (c. 87,) that this bonnet was after the French fashion ;  
 but from the ruby at the point or summit, Ducange (Hist. de C. P. l. v. c. 28,  
 29,) believes that it was the high-crowned hat of the Greeks. Could Acropolita  
 mistake the dress of his own court ?

CHAP. climate of the globe and the quarter of the heavens. The  
 LXII. divine Providence has now restored to our arms the city of  
 ~~~~~ Constantine, the sacred seat of religion and empire; and it will  
 depend on our valour and conduct to render this important
 acquisition the pledge and omen of future victories." So
 eager was the impatience of the prince and people, that
 Michael made his triumphal entry into Constantinople only
 twenty days after the expulsion of the Latins. The golden
 gate was thrown open at his approach; the devout conqueror
 dismounted from his horse; and a miraculous image of Mary
 the Conductress was borne before him, that the divine Virgin
 in person might appear to conduct him to the temple of her
 son, the cathedral of St. Sophia. But after the first transport
 of devotion and pride, he sighed at the dreary prospect of
 solitude and ruin. The palace was defiled with smoke and
 dirt, and the gross intemperance of the Franks; whole streets
 had been consumed by fire, or were decayed by the injuries of
 time; the sacred and profane edifices were stripped of their
 ornaments; and, as if they were conscious of their approach-
 ing exile, the industry of the Latins had been confined to the
 work of pillage and destruction. Trade had expired under
 the pressure of anarchy and distress; and the numbers of
 inhabitants had decreased with the opulence of the city. It
 was the first care of the Greek monarch to reinstate the nobles
 in the palaces of their fathers; and the houses or the ground
 which they occupied were restored to the families that could
 exhibit a legal right of inheritance. But the far greater part
 was extinct or lost: the vacant property had devolved to the
 lord; he re peopled Constantinople by a liberal invitation
 to the provinces; and the brave *volunteers* were seated in
 the capital which had been recovered by their arms. The
 French barons and the principal families had retired with their
 emperor; but the patient and humble crowd of Latins was
 attached to the country, and indifferent to the change of mas-
 ters. Instead of banishing the factories of the Pisans, Vene-
 tians, and Genoese, the prudent conqueror accepted their
 oaths of allegiance, encouraged their industry, confirmed
 their privileges, and allowed them to live under the jurisdic-
 tion of their proper magistrates. Of these nations, the
 Pisans and Venetians preserved their respective quarters in
 the city; but the services and power of the Genoese deserved
 at the same time the gratitude and the jealousy of the Greeks.
 Their independent colony was first planted at the seaport town
 of Heraclea in Thrace. They were speedily recalled and
 settled in the exclusive possession of the suburb of Galata, an
 advantageous post, in which they revived the commerce, and
 insulted the majesty, of the Byzantine empire.²¹

Return of
 the Greek
 emperor,
 A. D. 1261,
 Aug. 14.

²¹ See Pachymer (l. 2, c. 28—33,) Acropolita (c. 83,) Nicephorus Gregoras (l. iv, 7,) and for the treatment of the subject Latins, Ducange (l. v. c. 30, 31.)

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The recovery of Constantinople was celebrated as the era of a new empire: the conqueror, alone, and by the right of the sword, renewed his coronation in the church of St Sophia; and the name and honours of John Lascaris, his pupil and lawful sovereign, were insensibly abolished. But his claims still lived in the minds of the people; and the royal youth must speedily attain the years of manhood and ambition. By fear or conscience, Palæologus was restrained from dipping his hands in innocent and royal blood; but the anxiety of a usurper and a parent urged him to secure his throne, by one of those imperfect crimes so familiar to the modern Greeks. The loss of sight incapacitated the young prince for the active business of the world: instead of the brutal violence of tearing out his eyes, the visual nerve was destroyed by the intense glare of a red hot basin,²² and John Lascaris was removed to a distant castle, where he spent many years in privacy and oblivion. Such cool and deliberate guilt may seem incompatible with remorse; but if Michael could trust the mercy of heaven, he was not inaccessible to the reproaches and vengeance of mankind, which he had provoked by cruelty and treason. His cruelty imposed on a servile court the duties of applause or silence; but the clergy had a right to speak in the name of their invisible master; and their holy legions were led by a prelate, whose character was above the temptations of hope or fear. After a short abdication of his dignity, Arsenius²³ had consented to ascend the ecclesiastical throne of Constantinople, and to preside in the restoration of the church. His pious simplicity was long deceived by the arts of Palæologus: and his patience and submission might sooth the usuper, and protect the safety of the young prince. On the news of his inhuman treatment, the patriarch unsheathed the spiritual sword; and superstition, on this occasion, was enlisted in the cause of humanity and justice. In a synod of bishops, who were stimulated by the example of his zeal, the patriarch pronounced a sentence of excommunication; though his prudence still repeated the name of Michael in the public prayers. The eastern prelates had not adapted the dangerous maxims of ancient Rome; nor did they presume to enforce their censures, by deposing princes, or absolving nations from their oaths of

Palæologus
blinds and
banishes
the young
emperor,
A. D. 1261.
Dec. 25.

is excom-
municated
by the pa-
triarch
Arsenius,
A. D. 1263
—1268.

²² This milder invention for extinguishing the sight, was tried by the philosopher Democritus on himself, when he sought to withdraw his mind from the visible world: a foolish story! the word *abacinare*, in Latin and Italian, has furnished Ducange (Gloss. Latin.) with an opportunity to review the various modes of blinding: the more violent were scooping, burning with an iron, or hot vinegar, and binding the head with a strong cord till the eyes burst from their sockets. Ingenious tyrants!

²³ See the first retreat and restoration of Arsenius, in Pachymer (l. ii. c. 15, l. iii. c. 1, 2,) and Nicephorus Gregoras (l. iii. c. i. iv. c. 1.) Posterity justly accused the ἀφικνῶν and παύρων of Arsenius, the virtues of a hermit, the vices of a minister (l. xii. c. 2.)

CHAP. allegiance. But the Christian, who had been separated from
 LXII. God and the church, became an object of horror ; and, in a
 turbulent and fanatic capital, that horror might arm the hand
 of an assassin, or inflame a sedition of the people. Palæologus felt his danger, confessed his guilt, and deprecated his judge : the act was irretrievable ; the prize was obtained ; and the most rigorous penance, which he solicited, would have raised the sinner to the reputation of a saint. The unrelenting patriarch refused to announce any means of atonement or any hopes of mercy ; and condescended only to pronounce, that, for so great a crime, great indeed must be the satisfaction. “ Do you require,” said Michael, “ that I should abdicate the empire ?” And at these words, he offered, or seemed to offer, the sword of state. Arsenius eagerly grasped this pledge of sovereignty ; but when he perceived that the emperor was unwilling to purchase absolution at so dear a rate, he indignantly escaped to his cell, and left the royal sinner kneeling and weeping before the door.⁴

Schism of
 the Arse-
 nites,
 A. D. 1266
 —1312.

The danger and scandal of this excommunication subsisted above three years, till the popular clamour was assuaged by time and repentance ; till the brethren of Arsenius condemned his inflexible spirit, so repugnant to the unbounded forgiveness of the gospel. The emperor had artfully insinuated, that, if he were still rejected at home, he might seek in the Roman pontiff, a more indulgent judge ; but it was far more easy and effectual to find or to place that judge at the head of the Byzantine church. Arsenius was involved in a vague rumour of conspiracy and disaffection : some irregular steps in his ordination and government were liable to censure ; a synod deposed him from the episcopal office ; and he was transported under a guard of soldiers to a small island of the Propontis. Before his exile, he sullenly requested that a strict account might be taken of the treasures of the church ; boasted that his sole riches, three pieces of gold, had been earned by transcribing the psalms ; continued to assert the freedom of his mind ; and denied, with his last breath, the pardon which was implored by the royal sinner.⁵ After some delay, Gregory, bishop of Adranople, was translated to the Byzantine throne : but his authority was found insufficient to support the absolution of the emperor ; and Joseph, a reverend monk, was substituted to that important function. This edifying scene was represented in the presence of the senate and people ; at

²⁴ The crime and excommunication of Michael are fairly told by Pachymer (l. iii. c. 10. 14. 19, &c.) and Gregoras (l. iv. c. 4.) His confession and penance restored their freedom.

²⁵ Pachymer relates the exile of Arsenius (l. iv. c. 1—16 :) he was one of the commissaries who visited him in the desert island. The last testament of the unforgiving patriarch is still extant (Dupin, *Bibliothèque Ecclesiastique*, tom. x. p. 95.)

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the end of six years, the humble penitent was restored to the communion of the faithful; and humanity will rejoice, that a milder treatment of the captive Lascaris was stipulated as a proof of his remorse. But the spirit of Arsenius still survived in a powerful faction of the monks and clergy, who persevered above forty-eight years in an obstinate schism. Their scruples were treated with tenderness and respect by Michael and his son; and the reconciliation of the Arsenites was the serious labour of the church and state. In the confidence of fanaticism they had proposed to try their cause by a miracle; and when the two papers, that contained their own and the adverse cause, were cast into a fiery brasier, they expected that the catholic verity would be respected by the flames. Alas! the two papers were indiscriminately consumed, and this unforeseen accident produced the union of a day, and renewed the quarrel of an age.²⁶ The final treaty displayed the victory of the Arsenites: the clergy abstained during forty days from all ecclesiastical functions; a slight penance was imposed on the laity; the body of Arsenius was deposited in the sanctuary; and in the name of the departed saint, the prince and people were released from the sins of their fathers.²⁷

The establishment of his family was the motive, or at least the pretence, of the crime of Palæologus; and he was impatient to confirm the succession, by sharing with his eldest son the honours of the purple. Andronicus, afterward surnamed the Elder, was proclaimed and crowned emperor of the Romans, in the fifteenth year of his age; and, from the first era of a prolix and inglorious reign, he held that august title nine years as the colleague, and fifty as the successor, of his father. Michael himself, had he died in a private station, would have been thought more worthy of the empire: and the assaults of his temporal and spiritual enemies, left him few moments to labour for his own fame or the happiness of his subjects. He wrested from the Franks several of the noblest islands of the Archipelago, Lesbos, Chios, and Rhodes; his brother Constantine was sent to command in Malvasia and Sparta; and the eastern side of the Morea, from Argos and Napoli to Cape Tanarus, was repossessed by the Greeks. This effusion of Christian blood was loudly condemned by the patriarch; and the insolent priest presumed to interpose his fears and scruples between the arms of princes. But in the prosecution of these western conquests, the countries beyond the Hellespont were

Reign of
Michael
Palæologus
A. D. 1258,
Dec. 1,
A. D. 1262,
Dec. 11.
Reign of
Andronicus
the Elder,
A. D. 1273,
Nov. 8—
A. D. 1328,
Feb. 13.

²⁶ Pachymer (l. vii. c. 22,) relates the miraculous trial like a philosopher, and treats with similar contempt a plot of the Arsenites, to hide a revelation in the coffin of some old saint (l. vii. c. 13.) He compensates this incredulity by an image that weeps, another that bleeds (l. vii. c. 30,) and the miraculous cures of a deaf and a mute patient (l. xi. c. 32.)

²⁷ The story of the Arsenites is spread through the thirteen books of Pachymer. Their union and triumph are reserved for Nicephorus Gregoras (l. vii. c. 2,) who neither loves nor esteems these sectaries.

CHAP. left naked to the Turks; and their depredations verified the
 LXII. prophecy of a dying senator, that the recovery of Constantinople would be the ruin of Asia. The victories of Michael were achieved by his lieutenants; his sword rusted in the palace; and in the transactions of the emperor with the popes and the king of Naples, his political arts were stained with cruelty and fraud.²⁸

His union
 with the
 Latin
 church,
 A. D. 1274
 —1277.

I. The Vatican was the most natural refuge of a Latin emperor, who had been driven from his throne; and pope Urban the Fourth appeared to pity the misfortunes, and vindicate the cause, of the fugitive Baldwin. A crusade, with plenary indulgence, was preached by his command against the schismatic Greeks; he excommunicated their allies and adherents; solicited Louis the Ninth in favour of his kinsman; and demanded a tenth of the ecclesiastical revenues of France and England for the service of the holy war.²⁹ The subtle Greek, who watched the rising tempest of the West, attempted to suspend or sooth the hostility of the pope, by suppliant embassies and respectful letters; but he insinuated that the establishment of peace must prepare the reconciliation and obedience of the Eastern church. The Roman court could not be deceived by so gross an artifice; and Michael was admonished that the repentance of the son should precede the forgiveness of the father; and that *faith* (an ambiguous word) was the only basis of friendship and alliance. After a long and affected delay, the approach of danger and the importunity of Gregory the Tenth compelled him to enter on a more serious negotiation: he alleged the example of the great Vataces; and the Greek clergy, who understood the intentions of their prince, were not alarmed by the first steps of reconciliation and respect. But when he pressed the conclusion of the treaty, they strenuously declared, that the Latins, though not in name, were heretics in fact, and that they despised those strangers as the vilest and most despicable portion of the human race.³⁰ It was the task of the emperor to persuade, to corrupt, to intimidate, the most popular ecclesiastics, to gain the vote of each individual, and alternately to urge the arguments of Christian charity and the public welfare. The texts of the fathers and the arms of the Franks were balanced in the theological and political scale; and without approving the addition to the Ni-

²⁸ Of the xiii books of Pachymer, the first six (as the ivth and vth of Nicephorus Gregoras) contain the reign of Michael, at the time of whose death he was forty years of age. Instead of breaking, like his editor the Pere Poussin, his history into two parts, I follow Ducange and Cousin, who number the xiii books in one series.

²⁹ Ducange, Hist. de C. P. l. v. c. 33, &c. from the Epistles of Urban IV.

³⁰ From their mercantile intercourse with the Venetians and Genoese, they branded the Latins as *καπηλαιοι* and *βανδουτοι* (Pachymer, l. v. c. 10.) "Some are heretics in name; others, like the Latins, in fact," said the learned Veggus (l. v. c. 12,) who soon afterward became a convert (c. 15, 16,) and a patriarch (c. 24.)

cene creed, the most moderate were taught to confess, that the two hostile propositions of proceeding from the Father by the Son, and of proceeding from the Father AND the Son, might be reduced to a safe and Catholic sense.³¹ The supremacy of the pope was a doctrine more easy to conceive, but more painful to acknowledge; yet Michael represented to his monks and prelates, that they might submit to name the Roman bishop as the first of the patriarchs; and that their distance and discretion would guard the liberties of the Eastern church from the mischievous consequences of the right of appeal. He protested that he would sacrifice his life and empire, rather than yield the smallest point of orthodox faith or national independence: and this declaration was sealed and ratified by a golden bull. The patriarch Joseph withdrew to a monastery, to resign or resume his throne, according to the event of the treaty: the letters of union and obedience were subscribed by the emperor, his son Andronicus, and thirty-five archbishops and metropolitans, with their respective synods; and the episcopal list was multiplied by many diocesses which were annihilated under the yoke of the infidels. An embassy was composed of some trusty ministers and prelates; they embarked for Italy, with rich ornaments and rare perfumes, for the altar of St. Peter; and their secret orders authorized and recommended a boundless compliance. They were received in the general council of Lyons, by pope Gregory the Tenth, at the head of five hundred bishops.³² He embraced with tears his long-lost and repentant children; accepted the oath of the ambassadors, who abjured the schism in the name of the two emperors; adorned the prelates with the ring and mitre; chanted in Greek and Latin the Nicene creed with the addition of *filiouque*; and rejoiced in the union of the East and West, which had been reserved for his reign. To consummate this pious work, the Byzantine deputies were speedily followed by the pope's nuncios; and their instruction discloses the policy of the Vatican, which could not be satisfied with the vain title of supremacy. After viewing the temper of the prince and people, they were enjoined to absolve the schismatic clergy, who should subscribe and swear their abjuration and obedience; to establish in all the churches the use of the perfect creed; to prepare the entrance of a cardinal legate, with the full powers and dignity of his office; and to instruct the emperor in the advantages which he might derive from the temporal protection of the Roman pontiff.³³

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LXII.

³¹ In this class we may place Pachymer himself, whose copious and candid narrative occupies the vth and vith books of his history. Yet the Greek is silent on the council of Lyons, and seems to believe that the popes always resided in Rome and Italy (l. v. c. 17. 21.)

³² See the acts of the council of Lyons in the year 1274. Fleury, Hist. Ecclesiastique, tom. xviii. p. 181—199. Dupin, Bibliot. Eccles. tom. x. p. 135.

³³ This curious instruction, which has been drawn with more or less honesty,

CHAP. LXII. But they found a country without a friend, a nation in which the names of Rome and Union were pronounced with abhorrence. The patriarch Joseph was indeed removed; his place was filled by Veccus, an ecclesiastic of learning and moderation; and the emperor was still urged by the same motives, to persevere in the same professions. But in his private language, Palæologus affected to deplore the pride, and to blame the innovations, of the Latins; and while he debased his character by this double hypocrisy, he justified and punished the opposition of his subjects. By the joint suffrage of the new and the ancient Rome, a sentence of excommunication was pronounced against the obstinate schismatics: the censures of the church were executed by the sword of Michael; on the failure of persuasion, he tried the arguments of prison and exile, of whipping and mutilation; those touch stones, says a historian, of cowards and the brave. Two Greeks still reigned in Ætolia, Epirus, and Thessaly, with the appellation of despots; they had yielded to the sovereign of Constantinople, but they rejected the chains of the Roman pontiff, and supported their refusal by successful arms. Under their protection, the fugitive monks and bishops assembled in hostile synods; and retorted the name of heretic with the galling addition of apostate: the prince of Trebizond was tempted to assume the forfeit title of emperor; and even the Latins of Negropont, Thebes, Athens, and the Morea, forgot the merits of the convert, to join, with open, or clandestine aid, the enemies of Palæologus. His favourite generals, of his own blood and family, successively deserted, or betrayed the sacrilegious trust. His sister Eulogia, a niece, and two female cousins; conspired against him; another niece, Mary queen of Bulgaria, negotiated his ruin with the sultan of Egypt: and in the public eye their treason was consecrated as the most sublime virtue.³⁴ To the pope's nuncios, who urged the consummation of the work, Palæologus exposed a naked recital of all that he had done and suffered for their sake. They were assured that the guilty sectaries, of both sexes and every rank, had been deprived of their honours, their fortunes, and their liberty; a spreading list of confiscation and punishment, which involved many persons, the dearest to the emperor, or the best deserving of his favour. They were conducted to the prison to behold four princes of the royal blood chained in the four corners, and shaking their fetters in an agony of grief and rage. Two of these captives were afterward released; the

His persecution of the Greeks, A. D. 1277
---1282.

by Wading and Leo Allatius from the archives of the Vatican, is given in an abstract or version by Fleury (tom. xviii. p. 252—258.)

³⁴ This frank and authentic confession of Michael's distress, is exhibited in barbarous Latin by Ogerius, who signs himself Protonotarius Interpretum, and transcribed by Wading from the MSS. of the Vatican (A. D. 1278, No. 3.) His Annals of the Franciscan order, the Fratres Minores, in xvii volumes in folio, (Rome 1741,) I have accidentally seen among the waste paper of a bookseller.

one by submission, the other by death; but the obstinacy of their two companions was chastised by the loss of their eyes; and the Greeks, the least adverse to the union, deplore that cruel and inauspicious tragedy.³⁵ Persecutors must expect the hatred of those whom they oppress; but they commonly find some consolation in the testimony of their conscience, the applause of their party, and, perhaps, the success of their undertaking. But the hypocrisy of Michael, which was prompted only by political motives, must have forced him to hate himself, to despise his followers, and to esteem and envy the rebel champions by whom he was detested and despised. While his violence was abhorred at Constantinople, at Rome his slowness was arraigned and his sincerity suspected; till at length pope Martin the Fourth excluded the Greek emperor from the pale of a church, into which he was striving to reduce a schismatic people. No sooner had the tyrant expired, than the union was dissolved, and abjured by unanimous consent; the churches were purified; the penitents were reconciled; and his son Andronicus, after weeping the sins and errors of his youth, most piously denied his father the burial of a prince and a Christian.³⁶

CHAP.
LXII.

The union
dissolved,
A. D. 1263.

II. In the distress of the Latins, the walls and towers of Constantinople had fallen to decay: they were restored and fortified by the policy of Michael, who deposited a plenteous store of corn and salt provisions, to sustain the siege which he might hourly expect from the resentment of the Western powers. Of these, the sovereign of the two Sicilies was the most formidable neighbour; but as long as they were possessed by Mainfroy, the bastard of Frederic the Second, his monarchy was the bulwark rather than the annoyance of the Eastern empire. The usurper, though a brave and active prince, was sufficiently employed in the defence of his throne: his proscription by successive popes had separated Mainfroy from the common cause of the Latins; and the forces that might have besieged Constantinople, were detained in a crusade against the domestic enemy of Rome. The prize of her avenger, the crown of the two Sicilies, was won and worn by the brother of St. Louis, by Charles count of Anjou and Provence, who led the chivalry of France on this holy expedition.³⁷ The disaffection of his Christian subjects compelled

Charles of
Anjou sub-
dues Na-
ples and
Sicily,
A. D. 1266,
Feb. 26.

³⁵ See the viith book of Pachymer, particularly the chapters, 1. 11. 16. 18. 24—27. He is the more credible, as he speaks of this persecution with less anger than sorrow.

³⁶ Pachymer, l. vii. c. 1—11. 17. The speech of Andronicus the elder (lib. xii. c. 2,) is a curious record, which proves, that if the Greeks were the slaves of the emperor, the emperor was not less the slave of superstition and the clergy.

³⁷ The best accounts, the nearest the time, the most full and entertaining, of the conquest of Naples by Charles of Anjou, may be found in the Florentine Chronicles of Ricordano Malespina (c. 175—193,) and Giovanni Villani (l. vii. c. 1—10. 25—30,) which are published by Muratori, in the viiith and xiiith volumes

CHAP. Mainfroy to enlist a colony of Saracens whom his father had
 LXII. planted in Apulia : and this odious succour will explain the
 defiance of the Catholic hero, who rejected all terms of accommodation. “Bear this message,” said Charles, “to the sultan of Nocera, that God and the sword are umpire between us; and that he shall either send me to paradise, or I will send him to the pit of hell.” The armies met, and though I am ignorant of Mainfroy’s doom in the other world, in this he lost his friends, his kingdom, and his life, in the bloody battle of Benevento. Naples and Sicily were immediately peopled with a warlike race of French nobles; and their aspiring leader embraced the future conquest of Africa, Greece, and Palestine. The most specious reasons might point his first arms against the Byzantine Empire; and Palæologus, diffident of his own strength, repeatedly appealed from the ambition of Charles to the humanity of St Louis, who still preserved a just ascendant over the mind of his ferocious brother. For a while the attention of that brother was confined at home by the invasion of Conradin, the last heir of the Imperial house of Swabia; but the hapless boy sunk in the unequal conflict; and his execution on a public scaffold taught the rivals of Charles to tremble for their heads as well as their dominions. A second respite was obtained by the last crusade of St. Louis to the African coast; and the double motive of interest and duty urged the king of Naples to assist with his powers and his presence, the holy enterprise. The death of St. Louis released him from the importunity of a virtuous censor; the king of Tunis confessed himself the tributary and vassal of the crown of Sicily; and the boldest of the French knights were free to enlist under his banner against the Greek empire. A treaty and a marriage united his interest with the house of Courtenay; his daughter Beatrice was promised to Philip, son and heir of the emperor Baldwin; a pension of six hundred ounces of gold was allowed for his maintenance; and his generous father distributed among his allies the kingdoms and provinces of the East, reserving only Constantinople, and one-day’s journey round the city, for the imperial domain.³⁸ In this perilous moment Palæologus was the most eager to subscribe the creed and implore the protection of the Roman pontiff, who assumed, with propriety and weight, the character of an angel of peace, the common father of the Christians. By his voice, the sword of Charles was chained in the scabbard; and the Greek ambassadors beheld him, in the pope’s antichamber, biting his ivory sceptre in a transport of fury, and

Threatens
 the Greek
 empire,
 A. D.
 1270, &c.

of the historians of Italy. In his *Annals*, (tom. xi. p. 56—72, he has abridged these great events, which are likewise described in the *Istoria Civile* of Giannone, tom. ii. l. xix. tom. iii. l. xx.

³⁸ Ducange, *Hist. de C. P.* l. v. c. 49—56, l. vi. c. 1—13. See Pachymer, l. iv. c. 29, l. v. c. 7—10. 25, l. vi. c. 30. 32, 33, and Nicephorus Gregoras, l. iv. 5. l. v. 1. 6.

deeply resenting the refusal to enfranchise and consecrate his arms. He appears to have respected the disinterested mediation of Gregory the Tenth; but Charles was insensibly disgusted by the pride and partiality of Nicholas the Third; and his attachment to his kindred, the Ursini family, alienated the most strenuous champion from the service of the church. The hostile league against the Greeks, of Philip the Latin emperor, the king of the two Sicilies, and the republic of Venice, was ripened into execution; and the election of Martin the Fourth, a French pope, gave a sanction to the cause. Of the allies, Philip supplied his name, Martin a bull of excommunication, the Venetians, a squadron of forty galleys; and the formidable powers of Charles consisted of forty counts, ten thousand men at arms, a numerous body of infantry, and a fleet of more than three hundred ships and transports. A distant day was appointed for assembling this mighty force in the harbour of Brindisi: and a previous attempt was risked with a detachment of three hundred knights, who invaded Albania, and besieged the fortress of Belgrade. Their defeat might amuse with a triumph the vanity of Constantinople; but the more sagacious Michael, despairing of his arms, depended on the efforts of a conspiracy; on the secret workings of a rat, who gnawed the bow-string³⁹ of the Sicilian tyrant.

CHAP.
LXII.

Among the proscribed adherents of the house of Swabia, John of Procida forfeited a small island of that name in the bay of Naples. His birth was noble, but his education was learned; and in the poverty of exile, he was relieved by the practice of physic, which he had studied in the school of Salerno. Fortune had left him nothing to lose, except life; and to despise life is the first qualification of a rebel. Procida was endowed with the art of negotiation, to enforce his reasons, and disguise his motives: and in his various transactions with nations and men, he could persuade each party that he laboured solely for *their* interest. The new kingdoms of Charles were afflicted by every species of fiscal and military oppression;⁴⁰ and the lives and fortunes of his Italian subjects were sacrificed to the greatness of their master and the licentiousness of his followers. The hatred of Naples was repressed by his presence; but the looser government of his vicegerents excited the contempt, as well as the aversion, of the Sicilians; the island was roused to a sense of freedom by the eloquence of Procida; and he displayed to every baron his private in-

Palaeologus
instigated
the revolt
of Sicily.
A. D. 1280.

³⁹ The reader of Herodotus will recollect how miraculously the Assyrian host of Sennacherib was disarmed and destroyed (l. ii. c. 141.)

⁴⁰ According to Sabas Malaspina (Hist. Sicula, l. iii. c. 16, in Muratori, tom. viii. p. 832,) a zealous Guelph, the subjects of Charles, who had reviled Mainfroy as a wolf, began to regret him as a lamb; and he justifies their discontent by the oppressions of the French government (l. vi. c. 2. 7.) See the Sicilian manifesto in Nicholas Specialis, (l. i. c. 11, in Muratori, tom. v. p. 930.)

CHAP. terest in the common cause. In the confidence of foreign aid,
 L. XII. he successively visited the courts of the Greek emperor, and
 of Peter king of Arragon,⁴¹ who possessed the maritime countries of Valencia and Catalonia. To the ambitious Peter a crown was presented, which he might justly claim by his marriage with the sister of Mainfroy, and by the dying voice of Conradin, who from the scaffold had cast a ring to his heir and avenger. Palæologus was easily persuaded to divert his enemy from a foreign war by a rebellion at home; and a Greek subsidy of twenty-five thousand ounces of gold was most profitably applied to arm a Catalan fleet, which sailed under a holy banner to the specious attack of the Saracens of Africa. In the disguise of a monk or a beggar, the indefatigable missionary of revolt flew from Constantinople to Rome, and from Sicily to Saragossa: the treaty was sealed with the signet of pope Nicholas himself, the enemy of Charles; and his deed of gift transferred the fiefs of St. Peter from the house of Anjou to that of Arragon. So widely diffused and so freely circulated, the secret was preserved above two years with impenetrable discretion; and each of the conspirators imbibed the maxim of Peter who declared that he would cut off his left hand if it were conscious of the intentions of his right. The mine was prepared with deep and dangerous artifice; but it may be questioned, whether the instant explosion of Palermo were the effect of accident or design.

The Sicilian Vespers,
 A. D. 1282,
 March 30.

On the vigil of Easter, a procession of the disarmed citizens visited a church without the walls; and a noble damsel was rudely insulted by a French soldier.⁴² The ravisher was instantly punished with death; and if the people at first were scattered by a military force, their numbers and fury prevailed: the conspirators seized the opportunity; the flame spread over the Island; and eight thousand French were exterminated in a promiscuous massacre, which has obtained the name of the SICILIAN VESPERS.⁴³ From every city the banners of freedom and the church were displayed; the revolt was inspired by the presence of the soul of Procida; and Peter of Arragon, who sailed from the African coast to Palermo, was saluted as the king and saviour of the isle. By the rebellion of a people on whom he had so long trampled with impunity, Charles was astonished and confounded; and in the first agony of grief

⁴¹ See the character and counsels of Peter king of Arragon, in Mariana (*Hist. Hispan.* l. xiv. c. 6, tom. ii. p. 133.) The reader forgives the Jesuit's defects, in favour, always of his style, and often of his sense.

⁴² After enumerating the sufferings of his country, Nicholas Specialis adds, in the true spirit of Italian jealousy, *Quæ omnia et graviora quidem, ut arbitror, patienti animo Siculi tolerassent, nisi (quod primum cunctis dominantibus cavendum est,) elienas scæminas invassissent* (l. i. c. 2, p. 924.)

⁴³ The French were long taught to remember this bloody lesson: "If I am provoked (said Henry the Fourth,) I will breakfast at Milan and dine at Naples." "Your majesty (replied the Spanish ambassador) may perhaps arrive in Sicily for vespers."

and devotion, he was heard to exclaim, "O God ! if thou hast decreed to humble me, grant me at least a gentle and gradual descent from the pinnacle of greatness !" His fleet and army which already filled the seaports of Italy, were hastily recalled from the service of the Grecian war ; and the situation of Messina exposed that town to the first storm of his revenge. Feeble in themselves, and yet hopeless of foreign succour, the citizens would have repented, and submitted on the assurance of full pardon and their ancient privileges. But the pride of the monarch was already rekindled ; and the most fervent entreaties of the legate could extort no more than a promise, that he would forgive the remainder, after a chosen list of eight hundred rebels had been yielded to his discretion. The despair of the Messinese renewed their courage : Peter of Arragon approached to their relief ;⁴⁴ and his rival was driven back by the failure of provision and the terrors of the equinox to the Calabrian shore. At the same moment the Catalan admiral, the famous Roger de Loria, swept the channel with an invincible squadron : the French fleet, more numerous in transports than in galleys, was either burnt or destroyed ; and the same blow assured the independence of Sicily and the safety of the Greek empire. A few days before his death, the emperor Michael rejoiced in the fall of an enemy whom he hated and esteemed ; and perhaps he might be content with the popular judgment, that had they not been matched with each other, Constantinople and Italy must speedily have obeyed the same master.⁴⁵ From this disastrous moment, the life of Charles was a series of misfortunes ; his capital was insulted, his son was made prisoner, and he sunk into the grave without recovering the isle of Sicily, which, after a war of twenty years, was finally severed from the throne of Naples, and transferred, as an independent kingdom, to a younger branch of the house of Arragon.⁴⁶

CHAP.
LXII.

Defeat of
Charles,
Oct. 2.

I shall not, I trust, be accused of superstition : but I must remark, that, even in this world the natural order of events will sometimes afford the strong appearances of moral retribution. The first Palæologus had saved his empire by involving the kingdoms of the West in rebellion and blood ; and from these seeds of discord up rose a generation of iron men, who assaulted and endangered the empire of his son. In modern times, our debts and taxes are the secret poison, which still cor-

The service
and war of
the Catal-
ans in the
Greek em-
pire.
A. D. 1303
—1307.

⁴⁴ This revolt, with the subsequent victory, are related by two national writers. Bartholemy à Neocastro (in Muratori. tom. xiii,) and Nicholas Specialis (in Muratori, tom. x.) the one a contemporary, the other of the next century. The patriot Specialis disclaims the name of rebellion, and all previous correspondence with Peter of Arragon (*nullo communicato consilio*,) who happened to be with a fleet and army on the African coast (l. i. c. 4. 9.)

⁴⁵ Nicephorus Gregoras (l. v. c. 6,) admires the wisdom of Providence in this equal balance of states and princes. For the honour of Palæologus I had rather this balance had been observed by an Italian writer.

⁴⁶ See the Chronicle of Villani, the xith volume of the *Annali d'Italia* of Muratori, and the xxth and xxist books of the *Istoria Civile* of Giannone.

CHAP. rode the bosom of peace ; but in the weak and disorderly go-
 LXII. vernment of the middle ages, it was agitated by the present
 ~~~~~ evil of the disbanded armies. Too idle to work, too proud to  
 beg, the mercenaries were accustomed to a life of rapine : they  
 could rob with more dignity and effect under a banner and a  
 chief ; and the sovereign, to whom their service was useless  
 and their presence importunate, endeavoured to discharge the  
 torrent on some neighbouring countries. After the peace of  
 Sicily, many thousands of Genoese, *Catalans*,<sup>47</sup> &c. who had  
 fought, by sea and land, under the standard of Anjou or Arra-  
 gon, were blended into one nation by the resemblance of their  
 manners and interest. They heard that the Greek provinces  
 of Asia were invaded by the Turks : they resolved to share the  
 harvest of pay and plunder ; and Frederic king of Sicily, most  
 liberally contributed the means of their departure. In a war-  
 fare of twenty years, a ship, or a camp, was become their coun-  
 try ; arms were their sole profession and property ; valour was  
 the only virtue which they knew ; their women had imbibed  
 the fearless temper of their lovers and husbands : it was report-  
 ed, that, with a stroke of their broadsword, the Catalans would  
 cleave a horseman and a horse ; and the report itself was  
 a powerful weapon. Roger de Flor was the most popular of  
 their chiefs ; and his personal merit overshadowed the dignity  
 of his prouder rivals of Arragon. The offspring of a marriage  
 between a German gentleman of the court of Frederic the Se-  
 cond and a damsel of Brindisi, Roger was successively a tem-  
 plar, an apostate, a pirate, and at length the richest and most  
 powerful admiral of the Mediterranean. He sailed from Mes-  
 sina to Constantinople, with eighteen galleys, four great ships,  
 and eight thousand adventurers : and his previous treaty was  
 faithfully accomplished by Andronicus the elder, who accepted  
 with joy and terror this formidable succour. A palace was al-  
 lotted for his reception, and a niece of the emperor was given  
 in marriage to the valiant stranger, who was immediately cre-  
 ated great duke or admiral of Romania. After a decent re-  
 pose, he transported his troops over the Propontis, and boldly  
 led them against the Turks : in two bloody battles thirty thou-  
 sand of the Moslems were slain : he raised the siege of Phila-  
 delphia, and deserved the name of the deliverer of Asia. But  
 after a short season of prosperity, the cloud of slavery and  
 ruin again burst on that unhappy province. The inhabitants  
 escaped (says a Greek historian) from the smoke into the  
 flames ; and the hostility of the Turks was less pernicious than  
 the friendship of the Catalans. The lives and fortunes which  
 they had rescued, they considered as their own : the willing or

<sup>47</sup> In this motley multitude, the Catalans and Spaniards, the bravest of the soldiery, were styled, by themselves and the Greeks, *Amogavares*. Moncada derives their origin from the Goths, and Pachymer (l. xi. c. 22,) from the Arabs ; and in spite of national and religious pride, I am afraid the latter is in the right.

reluctant maid was saved from the race of circumcision for the embraces of a Christian soldier: the exaction of fines and supplies was enforced by licentious rapine and arbitrary executions; and, on the resistance of Magnesia, the great duke besieged a city of the Roman empire.<sup>48</sup> These disorders he excused by the wrongs and passions of a victorious army; nor would his own authority or person have been safe, had he dared to punish his faithful followers, who were defrauded of the just and covenanted price of their services. The threats and complaints of Andronicus disclosed the nakedness of the empire. His golden bull had invited no more than five hundred horse and a thousand foot soldiers; yet the crowds of volunteers, who migrated to the East, had been enlisted and fed by his spontaneous bounty. While his bravest allies were content with three byzants, or pieces of gold, for their monthly pay, an ounce, or even two ounces, of gold were assigned to the Catalans, whose annual pension would thus amount to near an hundred pounds sterling: one of their chiefs had modestly rated at three hundred thousand crowns the value of his *future* merits; and above a million had been issued from the treasury for the maintenance of these costly mercenaries. A cruel tax had been imposed on the corn of the husbandman: one-third was retrenched from the salaries of the public officers; and the standard of the coin was so shamefully debased, that of the four and twenty parts only five were of pure gold.<sup>49</sup> At the summons of the emperor, Roger evacuated a province which no longer supplied the materials of rapine; but he refused to disperse his troops; and while his style was respectful, his conduct was independent and hostile. He protested, that if the emperor should march against him, he would advance forty paces to kiss the ground before him, but in rising from this prostrate attitude Roger had a life and sword at the service of his friends. The great duke of Romanio condescended to accept the title and ornaments of Cesar: but he rejected the new proposal of the government of Asia with a subsidy of corn and money, on condition that he should reduce his troops to the harmless number of three thousand men. Assassination is the last resource of cowards. The Cesar was tempted to visit the royal residence of Adrianople: in the apartment, and

<sup>48</sup> Some idea may be formed of the population of these cities, from the 36,000 inhabitants of Tralles, which, in the preceding reign, was rebuilt by the emperor, and ruined by the Turks. (Pachymer, l. vi. c. 20, 21.)

<sup>49</sup> I have collected these pecuniary circumstances from Pachymer (l. xi. c. 21, l. xii. c. 4, 5, 8, 14, 19,) who describes the progressive degradation of the gold coin. Even in the prosperous times of John Ducas Vataces, the byzants were composed in equal proportions of the pure and the baser metal. The poverty of Michael Palæologus compelled him to strike a new coin, with nine parts, or carats, of gold, and fifteen of copper alloy. After his death, the standard rose to ten carats, till in the public distress it was reduced to the moiety. The prince was relieved for a moment, while credit and commerce were for ever blasted. In France, the gold coin is of twenty-two carats (one-twelfth alloy,) and the standard of England and Holland is still higher.



CHAP. before the eyes, of the empress, he was stabbed by the Alani  
 LXII. guards; and though the deed was imputed to their private re-  
 venge, his countrymen, who dwelt at Constantinople in the se-  
 curity of peace, were involved in the same proscription by the  
 prince or people. The loss of their leader intimidated the  
 crowd of adventurers, who hoisted the sails of flight, and were  
 soon scattered round the coasts of the Mediterranean. But a  
 veteran band of fifteen hundred Catalans or French stood firm  
 in the strong fortress of Gallipoli on the Hellespont, display-  
 ed the banners of Arragon, and offered to revenge and justify  
 their chief by an equal combat of ten or an hundred warriors.  
 Instead of accepting this bold defiance, the emperor Michael,  
 the son and colleague of Andronicus, resolved to oppress them  
 with the weight of multitudes: every nerve was strained to  
 form an army of thirteen thousand horse and thirty thousand  
 foot; and the Propontis was covered with the ships of the  
 Greeks and Genoese. In two battles by sea and land, these  
 mighty forces were encountered and overthrown by the des-  
 pair and discipline of the Catalans; the young emperor fled  
 to the palace; and an insufficient guard of light horse was left  
 for the protection of the open country. Victory renewed the  
 hopes and numbers of the adventurers: every nation was  
 blended under the name and standard of the *great company*;  
 and three thousand Turkish proselytes deserted from the Im-  
 perial service to join this military association. In the posses-  
 sion of Gallipoli, the Catalans intercepted the trade of Con-  
 stantinople and the Black Sea, while they spread their devas-  
 tations on either side of the Hellespont over the confines of  
 Europe and Asia. To prevent their approach, the greatest  
 part of the Byzantine territory was laid waste by the Greeks  
 themselves: the peasants and their cattle retired into the city;  
 and myriads of sheep and oxen, for which neither place nor  
 food could be procured, were unprofitably slaughtered on  
 the same day. Four times the emperor Andronicus sued for  
 peace, and four times he was inflexibly repulsed, till the want  
 of provisions, and the discord of the chiefs, compelled the Ca-  
 talans to evacuate the banks of the Hellespont and the neigh-  
 bourhood of the capital. After their separation from the  
 Turks, the remains of the great company pursued their march  
 through Macedonia and Thessaly, to seek a new establish-  
 ment in the heart of Greece.<sup>50</sup>

[<sup>50</sup> The Catalan war is most copiously related by Pachymer, in the xith, xiith, and xiiiith books, till he breaks off in the year 1308. Nicephoras Gregoras, (l. vii. 3—6,) is more concise and complete. Ducange, who adopts these adven-  
 turers as French, has hunted their footsteps with his usual diligence, (Hist. de C. P. l. vi. c. 22—46.) He quotes an Arragonese history, which I have read with  
 pleasure, and which the Spaniards extol as a model of style and composition  
 (Expedicion de los Catalanes y Arragoneses contra Turcos y Griegos; Barcelo-  
 na, 1623, in quarto; Madrid, 1777, in octavo.) Don Francisco de Moncada,  
 Conde de Osona, may imitate Cesar or Sallust; he may transcribe the Greek

After some ages of oblivion, Greece was awakened to new misfortunes by the arms of the Latins. In the two hundred and fifty years between the first and the last conquests of Constantinople, that venerable land was disputed by a multitude of petty tyrants ; without the comforts of freedom and genius, her ancient cities were again plunged in foreign and intestine war ; and if servitude be preferable to anarchy, they might repose with joy under the Turkish yoke. I shall not pursue the obscure and various dynasties, that rose and fell on the continent or in the isles ; but our silence on the fate of ATHENS,<sup>51</sup> would argue a strange ingratitude to the first and purest school of liberal science and amusement. In the partition of the empire, the principality of Athens and Thebes was assigned to Otho de la Roche, a noble warrior of Burgundy,<sup>52</sup> with the title of great duke,<sup>53</sup> which the Latins understood in their own sense, and the Greeks more foolishly derived from the age of Constantine.<sup>54</sup> Otho followed the standard of the marquis of Montferrat ; the ample state which he acquired by a miracle of conduct or fortune,<sup>55</sup> was peaceably inherited by his son and two grandsons, till the family, though not the nation, was changed, by the marriage of an heiress, into the elder branch of the house of Brienne. The son of that marriage, Walter de Brienne, succeeded to the duchy of Athens ; and with the aid of some Catalan mercenaries, whom he invested with fiefs, reduced above thirty castles of the vassal or neighbouring lords. But when he was informed of the approach and ambition of the great company, he collected a force of seven hundred knights, six thousand four hundred horse, and eight thousand foot, and boldly met them on the banks of the river Cephissus in Bœotia. The Catalans amounted to no more than three thousand five hundred horse, and four thousand foot : but the deficiency of numbers was compensated by stratagem and order. They formed round their camp an artificial

CHAP.  
LXII.  
Revolutions  
of Athens,  
A. D. 1204  
—1456.

or Italian contemporaries ; but he never quotes his authorities, and I cannot discern any national records of the exploits of his countrymen.

<sup>51</sup> See the laborious history of Ducange, whose accurate table of the French dynasties, recapitulates the thirty-five passages in which he mentions the dukes of Athens.

<sup>52</sup> He is twice mentioned by Villehardouin with honour (No. 151. 235 ; ) and under the first passage, Ducange observes all that can be known of his person and family.

<sup>53</sup> From these Latin princes of the xivth century, Boccace, Chaucer, and Shakspeare, have borrowed their Theseus duke of Athens. An ignorant age transfers its own language and manners to the most distant times.

<sup>54</sup> The same Constantine gave to Sicily a king, to Russia the *magnus dapifer* of the empire, to Thebes the *primicerius* : and these absurd fables are properly lashed by Ducange, (ad Nicephor. Greg. l. vii. c. 5.) By the Latins, the Lord of Thebes was styled by corruption the *Megas Kurios*, or Grand Sire !

<sup>55</sup> *Quodam miraculo*, says Alberic. He was probably received by Michael Choniates, the Archbishop who had defended Athens against the tyrant Leo Sgurus (Nicetas in Baldwino.) Michael was the brother of the historian Nicetas ; and his encomium of Athens is still extant in MS. in the Bodleian library (Fabric. Bibliot. Græc. tom. vi. p. 405.)

CHAP. inundation : the duke and his knights advanced without fear  
 EXII. or precaution on the verdant meadow : their horses plunged  
 ~~~~~ into the bog ; and he was cut in pieces, with the greatest part  
 of the French cavalry. His family and nation were expelled ;
 and his son Walter de Brienne, the titular duke of Athens, the
 tyrant of Florence, and the constable of France, lost his life
 in the field of Poitiers. Attica and Bœotia were the rewards
 of the victorious Catalans ; they married the widows and daughters
 of the slain ; and during fourteen years, the great company
 was the terror of the Grecian states. Their factions
 drove them to acknowledge the sovereignty of the house of
 Arragon : and during the remainder of the fourteenth century,
 Athens, as a government or an appanage, was successively bestowed
 by the kings of Sicily. After the French and Catalans,
 the third dynasty was that of the Accaioli, a family, plebeian
 at Florence, potent at Naples, and sovereign in Greece.
 Athens, which they embellished with new buildings, became
 the capital of a state, that extended over Thebes, Argos, Corinth,
 Delphi, and a part of Thessaly ; and their reign was finally
 determined by Mahomet the Second, who strangled the last
 duke, and educated his sons in the discipline and religion of
 the seraglio.

Present
 state of
 Athens.

Athens,⁵⁶ though no more than the shadow of her former
 self, still contains about eight or ten thousand inhabitants : of
 these, three-fourths are Greeks in religion and language ; and
 the Turks, who compose the remainder, have relaxed, in their
 intercourse with the citizens, somewhat of the pride and gravity
 of their national character. The olive tree, the gift of
 Minerva, flourishes in Attica ; nor has the honey of mount
 Hymettus lost any part of its exquisite flavour :⁵⁷ but the languid
 trade is monopolized by strangers ; and the agriculture of a
 barren land is abandoned to the vagrant Walachians. The
 Athenians are still distinguished by the subtlety and acuteness
 of their understandings : but these qualities, unless ennobled
 by freedom and enlightened by study, will degenerate into a
 low and selfish cunning ; and it is a proverbial saying of the
 country, “ From the Jews of Thessalonica, the Turks of Negropont,
 and the Greeks of Athens, good Lord deliver us ! ” This artful
 people has eluded the tyranny of the Turkish bashaws, by an
 expedient which alleviates their servitude, and

⁵⁶ The modern account of Athens, and the Athenians, is extracted from Spon (*Voyage en Grece*, tom. ii. p. 79—199,) and Wheeler (*Travels into Greece*, p. 337—414,) Stuart (*Antiquities of Athens*, passim) and Chandler (*Travels into Greece*, p. 23—172.) The first of these travellers visited Greece in the year 1676, the last 1765 ; and ninety years had not produced much difference in the tranquil scene.

⁵⁷ The ancients, or at least the Athenians, believed that all the bees in the world had been propagated from mount Hymettus. They taught, that health might be preserved, and life prolonged, by the external use of oil, and the internal use of Honey (*Geoponica*, l. xv. c. 7, p. 1089—1094, edit. Niclas.)

aggravates their shame. About the middle of the last century, the Athenians chose for their protector the Kislar Aga, or chief black eunuch of the seraglio. This Æthiopian slave, who possesses the sultan's ear, condescends to accept the tribute of thirty thousand crowns : his lieutenant, the Waywode, whom he annually confirms, may reserve for his own about five or six thousand more ; and such is the policy of the citizens, that they seldom fail to remove and punish an oppressive governor. Their private differences are decided by the archbishop, one of the richest prelates of the Greek church, since he possesses a revenue of one thousand pounds sterling ; and by a tribunal of the eight *geronti* or elders, chosen in the eight quarters of the city : the noble families cannot trace their pedigree above three hundred years ; but their principal members are distinguished by a grave demeanor, a fur cap, and the lofty appellation of *archon*. By some, who delight in the contrast, the modern language of Athens is represented as the most corrupt and barbarous of the seventy dialects of the vulgar Greek.⁵⁸ This picture is too darkly coloured ; but it would not be easy, in the country of Plato and Demosthenes, to find a reader, or a copy, of their works. The Athenians walk with supine indifference among the glorious ruins of antiquity ; and such is the debasement of their character, that they are incapable of admiring the genius of their predecessors.⁵⁹

CHAPTER LXIII.

Civil Wars, and Ruin of the Greek Empire—Reigns of Andronicus, the Elder and Younger, and John Palæologus—Regency, Revolt, Reign, and Abdication of John Cantacuzene—Establishment of a Genoese Colony at Pera or Galata—Their Wars with the Empire and City of Constantinople.

THE long reign of Andronicus¹ the elder is chiefly memorable by the disputes of the Greek church, the invasion of the Catalans, and the rise of the Ottoman power. He is celebrated as the most learned and virtuous prince of the age ; but such virtue, and such learning, contributed neither to the per-


CHAP.
LXIII.

Superstition of Andronicus and the times, A. D. 1249—1320.

⁵⁸ Ducange, Glossar. Græc. Præfat. p. 8, who quotes for his author Theodorus Zygomalas, a modern grammarian. Yet Spon (tom. p. ii. 194,) and Wheeler (p. 355,) no incompetent judges, entertain a more favourable opinion of the Attic dialect.

⁵⁹ Yet we must not accuse them of corrupting the name of Athens, which they still call Athini. From the *ας την Αθηναν*, we have formed our own barbarism of *Setines*.

¹ Andronicus himself will justify our freedom in the invective (Nicephorus Gregoras, l. i. c. 1,) which he pronounced against historic falsehood. It is true, that his censure is more pointedly urged against calumny than against adulation.

CHAP. LXIII.  fection of the individual, nor to the happiness of society. A slave of the most abject superstition, he was surrounded on all sides by visible and invisible enemies; nor were the flames of hell less dreadful to his fancy, than those of a Catalan or Turkish war. Under the reign of the Palæologi, the choice of the patriarch was the most important business of the state; the heads of the Greek church were ambitious and fanatic monks; and their vices or virtues, their learning or ignorance, were equally mischievous or contemptible. By his intemperate discipline, the patriarch Athanasius, excited the hatred of the clergy and people; he was heard to declare that the sinner should swallow the last dregs of the cup of penance; and the foolish tale was propagated, of his punishing a sacrilegious ass that had tasted the lettuce of a convent garden. Driven from the throne by the universal clamour, Athanasius composed before his retreat two papers of a very opposite cast. His public testament was in the tone of charity and resignation: the private codicil breathed the direst anathemas against the authors of his disgrace, whom he excluded for ever from the communion of the holy trinity, the angels, and the saints. This last paper he enclosed in an earthen pot, which was placed, by his order, on the top of one of the pillars in the dome of St. Sophia, in the distant hope of discovery and revenge. At the end of four years, some youths, climbing by a ladder in search of pigeons' nests, detected the fatal secret; and as Andronicus felt himself touched and bound by the excommunication, he trembled on the brink of the abyss which had been so treacherously dug under his feet. A synod of bishops was instantly convened to debate this important question; the rashness of these clandestine anathemas was generally condemned; but as the knot could be untied only by the same hand, as that hand was now deprived of the crosier, it appeared that this posthumous decree was irrevocable by any earthly power. Some faint testimonies of repentance and pardon were extorted from the author of the mischief; but the conscience of the emperor was still wounded, and he desired, with no less ardour than Athanasius himself, the restoration of a patriarch, by whom alone he could be healed. At the dead of night, a monk rudely knocked at the door of the royal bedchamber, announcing a revelation of plague and famine, of inundations and earthquakes. Andronicus started from his bed, and spent the night in prayer, till he felt, or thought that he felt, a slight motion of the earth. The emperor on foot led the bishops and monks to the cell of Athanasius; and, after a proper resist-

² For the anathema in the pigeon's nest, see Pachymer (l. ix. c. 24,) who relates the general history of Athanasius (l. viii. c. 13—16. 20—24, l. x. c. 27—29. 31—36, l. xi. c. 1—3. 5, 6, l. xiii. c. 8. 10. 23. 35,) and is followed by Nicephorus Gregoras (l. vi. c. 5. l. 7. l. vii. c. 1. 9,) who includes the second retreat of this second Chrysostom.

ance, the saint, from whom this message had been sent, consented to absolve the prince, and govern the church, of Constantinople. Untamed by disgrace, and hardened by solitude, the shepherd was again odious to the flock; and his enemies contrived a singular, and as it proved, a successful, mode of revenge. In the night, they stole away the footstool or foot-cloth of his throne, which they secretly replaced with the decoration of a satirical picture. The emperor was painted with a bridle in his mouth, and Athanasius leading the tractable beast to the feet of Christ. The authors of the libel were detected and punished; but as their lives had been spared, the Christian priest in sullen indignation retired to his cell; and the eyes of Andronicus, which had been opened for a moment, were again closed by his successor.

If this transaction be one of the most curious and important of a reign of fifty years, I cannot at least accuse the brevity of my materials, since I reduce into some few pages the enormous folios of Pachymer,³ Cantacuzene,⁴ and Nicephorus Gregoras,⁵ who have composed the prolix and languid story of the times. The name and situation of the emperor John Cantacuzene might inspire the most lively curiosity. His memorials of forty years extend from the revolt of the younger Andronicus to his own abdication of the empire; and it is observed, that, like Moses and Cesar, he was the principal actor in the scenes which he describes. But in this eloquent work, we should vainly seek the sincerity of a hero or a penitent. Retired in a cloister from the vices and passions of the world, he presents not a confession, but an apology, of the life of an ambitious statesman. Instead of unfolding the true counsels and characters of men, he displays the smooth and specious surface of events, highly varnished with his own praises and those of his friends. Their motives are always pure; their ends always legitimate: they conspire and rebel without any views of interest; and the violence which they inflict or suffer is celebrated as the spontaneous effect of reason and virtue.

After the example of the first of the Palæologi, the elder Andronicus associated his son Michael to the honours of the purple; and from the age of eighteen to his premature death, that prince was acknowledged, above twenty-five years, as the

First disputes between the elder and younger Andronicus, A. D. 1320.

³ Pachymer, in seven books, 377 folio pages, describes the first twenty-six years of Andronicus the elder; and marks the date of his composition by the current news or lie of the day (A. D. 1308.) Either death or disgust prevented him from resuming the pen.

⁴ After an interval of twelve years, from the conclusion of Pachymer, Cantacuzenus takes up the pen; and his first book (c. 1—59, p. 9—150,) relates the civil war, and the eight last years of the elder Andronicus. The ingenious comparison with Moses and Cesar, is fancied by his French translator, the president Cousin.

⁵ Nicephorus Gregoras more briefly includes the entire life and reign of Andronicus the elder (l. vi. c. 1, p. 96—291.) This is the part of which Cantacuzene complains as a false and malicious representation of his conduct.

CHAP. second emperor of the Greeks.⁶ At the head of an army, he excited neither the fears of the enemy nor the jealousy of the court; his modesty and patience were never tempted to compute the years of his father; nor was that father compelled to repent of his liberality either by the virtues or vices of his son. The son of Michael was named Andronicus from his grandfather, to whose early favour he was introduced by that nominal resemblance. The blossoms of wit and beauty increased the fondness of the elder Andronicus; and with the common vanity of the age, he expected to realize in the second, the hope which had been disappointed in the first, generation. The boy was educated in the palace as an heir and a favourite; and in the oaths and acclamations of the people, the *august triad* was formed by the names of the father, the son, and the grandson. But the younger Andronicus was speedily corrupted by his infant greatness, while he beheld with puerile impatience the double obstacle that hung, and might long hang, over his rising ambition. It was not to acquire fame, or to diffuse happiness, that he so eagerly aspired: wealth and impunity were in his eyes the most precious attributes of a monarch; and his first indiscreet demand was the sovereignty of some rich and fertile island, where he might lead a life of independence and pleasure. The emperor was offended by the loud and frequent intemperance which disturbed his capital; the sums which his parsimony denied were supplied by the Genoese usurers of Pera; and the oppressive debt, which consolidated the interest of a faction, could be discharged only by a revolution. A beautiful female, a matron in rank, a prostitute in manners, had instructed the younger Andronicus in the rudiments of love; but he had reason to suspect the nocturnal visits of a rival; and a stranger passing through the street was pierced by the arrows of his guards, who were placed in ambush at her door. That stranger was his brother, prince Manuel, who languished and died of his wound; and the emperor Michael, their common father, whose health was in a declining state, expired on the eighth day, lamenting the loss of both his children.⁷ However guiltless in his intention, the younger Andronicus might impute a brother's and a father's death to the consequence of his own vices; and deep was the sigh of thinking and feeling men, when they perceived, instead of

⁶ He was crowned May 21st, 1295, and died October 12th, 1320, (Ducange, *Fam. Byz.* p. 239.) His brother Theodore, by a second marriage, inherited the marquisate of Montferrat, apostatized to the religion and manners of the Latins (οτι και γαρην και πιστη και σχηματι, και γινεσκον κηρα και πασιν εβουλι λατινος ην ακραιωνος. Nic. Greg. l. ix. c. i.) and founded a dynasty of Italian princes, which was extinguished A. D. 1593. (Ducange, *Fam. Byz.* p. 249—253.)

⁷ We are indebted to Nicephorus Gregoras (l. viii. c. 1,) for the knowledge of this tragic adventure; while Cantacuzene more discreetly conceals the vices of Andronicus the younger, of which he was the witness, and perhaps the associate (l. i. c. 1, &c.)

sorrow and repentance, his ill-dissembled joy on the removal of two odious competitors. By these melancholy events, and the increase of his disorders, the mind of the elder emperor was gradually alienated; and, after many fruitless reproofs, he transferred on another grandson⁸ his hopes and affection. The change was announced by the new oath of allegiance to the reigning sovereign, and the *person* whom he should appoint for his successor; and the acknowledged heir, after a repetition of insults and complaints, was exposed to the indignity of a public trial. Before the sentence, which would probably have condemned him to a dungeon or a cell, the emperor was informed that the palace courts were filled with the armed followers of his grandson; the judgment was softened to a treaty of reconciliation; and the triumphant escape of the prince encouraged the ardour of the younger faction.

Yet the capital, the clergy, and the senate, adhered to the person, or at least to the government, of the old emperor; and it was only in the provinces, by flight, and revolt, and foreign succour, that the malecontents could hope to vindicate their cause and subvert his throne. The soul of the enterprise was the great domestic John Cantacuzene: the sally from Constantinople is the first date of his actions and memorials; and if his own pen be most descriptive of his patriotism, an unfriendly historian has not refused to celebrate the zeal and ability which he displayed in the service of the young emperor. That prince escaped from the capital under the pretence of hunting; erected his standard at Adrianople, and, in a few days, assembled fifty thousand horse and foot, whom neither honour nor duty could have armed against the barbarians. Such a force might have saved or commanded the empire; but their councils were discordant, their motions were slow and doubtful, and their progress was checked by intrigue and negotiation. The quarrel of the two Andronici was protracted, and suspended, and renewed, during a ruinous period of seven years. In the first treaty, the relics of the Greek empire were divided: Constantinople, Thessalonica, and the islands, were left to the elder, while the younger acquired the sovereignty of the greatest part of Thrace, from Philippi to the Byzantine limits. By the second treaty, he stipulated the payment of his troops, his immediate coronation, and an adequate share of the power and revenue of the state. The third civil war was terminated by the surprise of Constantinople, the final retreat of the old emperor, and the sole reign of his victorious grandson. The reasons of this delay may be found in the characters of the men and of the times. When the heir of the monarchy first pleaded his wrongs and his apprehensions, he was heard

CHAP.
LXIII.

Three civil wars between the two emperors, A. D. 1321, April 20—A. D. 1328, May 24.

Coronation of the younger Andronicus A. D. 1325 Feb. 2.

⁸ His destined heir was Michael Catharus, the bastard of Constantine his second son. In this project of excluding his grandson Andronicus, Nicephorus Gregoras (l. viii. c. 3,) agrees with Cantacuzene (l. i. c. 1, 2.)

CHAP. with pity and applause; and his adherents repeated on all
 LXIII. sides the inconsistent promise, that he would increase the pay
 of the soldiers and alleviate the burthens of the people. The
 grievances of forty years were mingled in his revolt; and the
 rising generation was fatigued by the endless prospect of a
 reign, whose favourites and maxims were of other times. The
 youth of Andronicus had been without spirit, his age was with-
 out reverence: his taxes produced an annual revenue of five
 hundred thousand pounds; yet the richest of the sovereigns of
 Christendom was incapable of maintaining three thousand horse
 and twenty galleys to resist the destructive progress of the
 Turks.⁹ "How different," said the younger Andronicus, "is
 my situation from that of the son of Philip! Alexander might
 complain, that his father would leave him nothing to conquer:
 alas! my grandsire will leave me nothing to lose." But the
 Greeks were soon admonished, that the public disorders could
 not be healed by a civil war; and that their young favourite
 was not destined to be the saviour of a falling empire.
 On the first repulse, his party was broken by his own levity,
 their intestine discord, and the intrigues of the ancient court,
 which tempted each malecontent to desert or betray the cause
 of rebellion. Andronicus the younger was touched with re-
 morse, or fatigued with business, or deceived by negotiation;
 pleasure rather than power was his aim; and the license of
 maintaining a thousand hounds, a thousand hawks, and a thou-
 sand huntsmen, was sufficient to sully his fame and disarm his
 ambition.

The elder
 Andronicus
 abdicates
 the govern-
 ment,
 A. D. 1338,
 May 24.

Let us now survey the catastrophe of this busy plot, and
 the final situation of the principal actors.¹⁰ The age of An-
 dronicus was consumed in civil discord; and, amidst the
 events of war and treaty, his power and reputation continually
 decayed, till the fatal night in which the gates of the city and
 palace were opened without resistance to his grandson. His
 principal commander scorned the repeated warnings of dan-
 ger; and retiring to rest in the vain security of ignorance,
 abandoned the feeble monarch, with some priests and pages,
 to the terrors of a sleepless night. These terrors were quickly
 realized by the hostile shouts which proclaimed the titles and
 victory of Andronicus the younger; and the aged emperor,
 falling prostrate before an image of the virgin, despatched
 a suppliant message to resign the sceptre, and to obtain his
 life at the hands of the conqueror. The answer of his grand-

⁹ See Nicephorus Gregoras, l. viii. c. 6. The younger Andronicus complained, that in four years and four months a large sum of 350,000 byzants of gold was due to him for the expenses of his household (Cantacuzen. l. i. c. 48.) Yet he would have remitted the debt, if he might have been allowed to squeeze the farmers of the revenue.

¹⁰ I follow the chronology of Nicephorus Gregoras, who is remarkably exact. It is proved that Cantacuzene has mistaken the dates of his own actions, or rather that his text has been corrupted by ignorant transcribers.

son was decent and pious; at the prayer of his friends, the younger Andronicus assumed the sole administration; but the elder still enjoyed the name and pre-eminence of the first emperor, the use of the great palace, and a pension of twenty-four thousand pieces of gold, one-half of which was assigned on the royal treasure, and the other on the fishery of Constantinople. But this impotence was soon exposed to contempt and oblivion; the vast silence of the palace was disturbed only by the cattle and poultry of the neighbourhood, which roved with impunity through the solitary courts; and a reduced allowance of ten thousand pieces of gold¹¹ was all that he could ask, and more than he could hope. His calamities were embittered by the gradual extinction of sight; his confinement was rendered each day more rigorous; and during the absence and sickness of his grandson, his inhuman keepers, by the threats of instant death, compelled him to exchange the purple for the monastic habit and profession. The monk *Antony* had renounced the pomp of the world; yet he had occasion for a coarse fur in the winter season, and as wine was forbidden by his confessor, and water by his physician, the sherbet of Egypt was his common drink. It was not without difficulty, that the late emperor could procure three or four pieces to satisfy these simple wants; and if he bestowed the gold to relieve the more painful distress of a friend, the sacrifice is of some weight in the scale of humanity and religion. Four years after his abdication, Andronicus or Antony expired in a cell, in the seventy-fourth year of his age; and the last strain of adulation could only promise a more splendid crown of glory in heaven, than he had enjoyed upon earth.¹²

His death
A. D. 1332,
Feb. 13.

Nor was the reign of the younger, more glorious or fortunate than that of the elder, Andronicus.¹³ He gathered the fruits of ambition; but the taste was transient and bitter: in the supreme station he lost the remains of his early popularity; and the defects of his character became still more conspicuous to the world. The public reproach urged him to march in person against the Turks; nor did his courage fail in the hour of trial; but a defeat and a wound were the only trophies of his expedition in Asia, which confirmed the establishment of the Ottoman monarchy. The abuses of the civil government attained their full maturity and perfection; his neglect of forms,

Reign of
Andronicus
the younger,
A. D. 1328,
May 24—
A. D. 1341,
June 15.

¹¹ I have endeavoured to reconcile the 24,000 pieces of Cantacuzene (l. ii. c. i.) with the ten thousand of Nicephorus Gregoras (l. ix. c. ii.); the one of whom wished to soften, the other to magnify, the hardships of the old emperor.

¹² See Nicephorus Gregoras (l. ix. 6, 7, 8. 10. 14, l. x. c. 1.) The historian had tasted of the prosperity, and shared the retreat, of his benefactor; and that friendship which "waits or to the scaffold or the cell," should not lightly be accused as "a hireling, a prostitute to praise."

¹³ The sole reign of Andronicus the younger is described by Cantacuzene (l. ii. c. 1—40, p. 191—339,) and Nicephorus Gregoras (l. ix. c. 7—l. xi. c. 11, p. 262—361.)

CHAP. and the confusion of national dresses, are deplored by the
 LXIII. Greeks as the fatal symptoms of the decay of the empire.
 ~~~~~ Adronicus was old before his time; the intemperance of  
 youth had accelerated the infirmities of age; and after being  
 rescued from a dangerous malady by nature, or physic, or the  
 Virgin, he was snatched away before he had accomplished his  
 forty-fifth year. He was twice married; and as the progress  
 of the Latins in arms and arts had softened the prejudices of  
 the Byzantine court, his two wives were chosen in the princely  
 houses of Germany and Italy. The first, Agnes at home, Irene  
 in Greece, was daughter of the duke of Brunswick. Her father<sup>14</sup>  
 was a petty lord<sup>15</sup> in the poor and savage regions of the north  
 of Germany;<sup>16</sup> yet he derived some revenue from his silver  
 mines;<sup>17</sup> and his family is celebrated by the Greeks as the  
 most ancient and noble of the Teutonic name.<sup>18</sup> After the  
 death of this childless princess, Andronicus sought in marriage  
 Jane, the sister of the count of Savoy;<sup>19</sup> and his suit was pre-

His two  
 wives.

<sup>14</sup> Agnes, or Irene, was the daughter of duke Henry the Wonderful, the chief of the house of Brunswick, and the fourth in descent from the famous Henry the Lion, duke of Saxony and Bavaria, and conqueror of the Sclavi, on the Baltic coast. Her brother Henry was surnamed the *Greek*, from his two journeys into the East: but these journeys were subsequent to his sister's marriage; and I am ignorant *how* Agnes was discovered in the heart of Germany, and recommended to the Byzantine court (Rimius, *Memoirs of the House of Brunswick*, p. 126—137.)

<sup>15</sup> Henry the Wonderful was the founder of the branch of Grubenhagen, extinct in the year 1596 (Rimius, p. 287.) He resided in the castle of Wolfenbuttel, and possessed no more than the sixth part of the allodial estates of Brunswick and Luneburgh, which the Guelph family had saved from the confiscation of their great fiefs. The frequent partitions among brothers had almost ruined the princely houses of Germany, till that just, but pernicious, law was solely superseded by the right of primogeniture. The principality of Grubenhagen, one of the last remains of the Hercynian forest, is a woody, mountainous, and barren tract (Busching's *Geography*, vol. vi. p. 270—286, English translation.)

<sup>16</sup> The royal author of the *Memoirs of Brandenburg* will teach us, how justly, in a much later period, the north of Germany deserved the epithets of poor and barbarous (*Essai sur les Mœurs, &c.*) In the year 1306, in the woods of Luneburgh, some wild people of the Vened race were allowed to bury alive their infirm and useless parents (Rimius, p. 136.)

<sup>17</sup> The assertion of Tacitus, that Germany was destitute of the precious metals, must be taken, even in his own time, with some limitation (*Germania*, c. 5. *Annal.* xi. 20.) According to Spener (*Hist. Germaniæ Pragmatica*, tom. i. p. 351,) *Argentifodina*, in *Hercyniis montibus*, imperante Othone magno (A. D. 968) *primum apertæ, largam etiam opes augendi dederunt copiam*: but Rimius (p. 258, 259,) defers till the year 1016 the discovery of the silver mines of Grubenhagen, or the Upper Hartz, which were productive in the beginning of the ninth century, and which still yield a considerable revenue to the house of Brunswick.

<sup>18</sup> Cantacuzene has given a most honourable testimony, *ην δ' ἐν Γερμανίᾳ αὐτὴν βοῦγαττηρ ὄνομας ντὶ μητρὸς ἑκ* (the modern Greeks employ the *ν* for the *δ*, and the *μπ* for the *β*, and the whole will read in the Italian idiom *di Brunzuic*;) *τὴ πατρ' αὐτοῖς ἐπιφανέσθαι, καὶ λαμπροτάτην πάντας τὰς ομοφυλὰς ὑπερβαλλόντος τυ γένους*. The praise is just in itself, and pleasing to an English ear.

<sup>19</sup> Anne, or Jane, was one of the four daughters of Amedée the Great, by a second marriage, and half sister of his successor Edward count of Savoy (Anderson's *Tables*, p. 650.) See Cantacuzene (l. i. c. 40—42.)

ferred to that of the French king.<sup>20</sup> The count respected in his sister the superior majesty of a Roman empress : her retinue was composed of knights and ladies ; she was regenerated and crowned in St. Sophia, under the more orthodox appellation of Anne ; and, at the nuptial feast, the Greeks and Italians vied with each other in the martial exercises of tilts and tournaments.

The empress Anne of Savoy survived her husband ; their son, John Palæologus, was left an orphan and an emperor, in the ninth year of his age ; and his weakness was protected by the first and most deserving of the Greeks. The long and cordial friendship of his father for John Cantacuzene is alike honourable to the prince and the subject. It had been formed amidst the pleasures of their youth ; their families were almost equally noble ;<sup>21</sup> and the recent lustre of the purple was amply compensated by the energy of a private education. We have seen that the young emperor was saved by Cantacuzene from the power of his grandfather ; and, after six years of civil war, the same favourite brought him back in triumph to the palace of Constantinople. Under the reign of Andronicus the younger, the great domestic ruled the emperor and the empire ; and it was by his valour and conduct that the isle of Lesbos and the principality of Ætolia were restored to their ancient allegiance. His enemies confess, that, among the public robbers, Cantacuzene alone was moderate and abstemious ; and the free and voluntary account which he produces of his own wealth<sup>22</sup> may sustain the presumption that it was devolved by inheritance, and not accumulated by rapine. He does not indeed specify the value of his money, plate, and jewels ; yet, after a voluntary gift of two hundred vases of silver, after much had been secreted by his friends and plundered by his foes, his forfeit treasures were sufficient for the equipment of a fleet of seventy galleys. He does not measure the size and number of his estates ; but his granaries were heaped with an incredible store of wheat and barley ; and the labour of a thousand yoke of oxen might cultivate, according to the practice of antiquity, about sixty-two thousand five hundred acres of arable land.<sup>23</sup> His pastures were stocked with two thousand five hundred

CHAP. LXIII.  
Reign of John Palæologus.

A. D. 1341,  
June 5.  
A. D. 1391.  
Fortune of John Cantacuzenus,

<sup>20</sup> That king, if the fact be true, must have been Charles the Fair, who in five years (1321—1326) was married to three wives (Anderson, p. 628.) Anne of Savoy arrived at Constantinople in February 1326.

<sup>21</sup> The noble race of the Cantacuzeni (illustrious from the xith century in the Byzantine annals) was drawn from the Paladins of France, the heroes of those romances which in the xiiith century were translated and read by the Greeks (Ducange, *Fam. Byzant.* p. 258.

<sup>22</sup> See Cantacuzene (l. iii. c. 24. 30. 36.)

<sup>23</sup> Saferna, in Gaul, and Columella, in Italy, or Spain, allow two yoke of oxen, two drivers, and six labourers, for two hundred jugera (125 English acres) of arable land, and three more men must be added if there be much underwood (Columella de Re Rusticâ, l. ii. c. 13, p. 441, edit. Gesner.)



CHAP. brood mares, two hundred camels, three hundred mules, five  
 LXIII. hundred asses, five thousand horned cattle, fifty thousand hogs,  
 ~~~~~ and seventy thousand sheep ;<sup>24</sup> a precious record of rural opu-  
 lence, in the last period of the empire, and in a land, most
 probably in Thrace, so repeatedly wasted by foreign and do-
 mestic hostility. The favour of Cantacuzene was above his
 fortune. In the moments of familiarity, in the hour of sickness,
 the emperor was desirous to level the distance between them,
 and pressed his friend to accept the diadem and purple. The
 virtue of the great domestic, which is attested by his own
 pen, resisted the dangerous proposal ; but the last testament
 of Andronicus the younger named him the guardian of his son,
 and the regent of the empire.

He is left
 regent of
 the empire.

His regency
 is attacked,
 A. D. 1341.

by Apo-
 caucus ;

by the em-
 press Anne,
 of Savoy ;

by the
 patriarch.

Had the regent found a suitable return of obedience and
 gratitude, perhaps he would have acted with pure and zealous
 fidelity in the service of his pupil.²⁵ A guard of five hundred
 soldiers watched over his person and the palace ; the funeral
 of the late emperor was decently performed ; the capital was
 silent and submissive ; and five hundred letters, which Canta-
 cuzene despatched in the first month, informed the provinces
 of their loss and their duty. The prospect of a tranquil mi-
 nority was blasted by the great duke or admiral Apocaucus ;
 and to exaggerate *his* perfidy, the Imperial historian is pleased
 to magnify his own imprudence, in raising him to that office
 against the advice of his more sagacious sovereign. Bold and
 subtle, rapacious and profuse, the avarice and ambition of
 Apocaucus were by turns subservient to each other ; and his
 talents were applied to the ruin of his country. His arrogance
 was heightened by the command of a naval force and an im-
 pregnable castle, and under the mask of oaths and flattery he
 secretly conspired against his benefactor. The female court
 of the empress was bribed and directed ; he encouraged Anne
 of Savoy to assert, by the law of nature, the tutelage of her
 son ; the love of power was disguised by the anxiety of mater-
 nal tenderness ; and the founder of the Palæologi had instruct-
 ed his posterity to dread the example of a perfidious guardian.
 The patriarch John of Apri, was a proud and feeble old man,
 encompassed by a numerous and hungry kindred. He pro-
 duced an obsolete epistle of Andronicus, which bequeathed
 the prince and people to his pious care ; the fate of his pre-
 decessor Arsenius prompted him to prevent, rather than pu-

²⁴ In this enumeration (l. iii. c. 30,) the French translation of the president Cousin is blotted with three palpable and essential errors. 1. He omits the 1000 yoke of working oxen. 2. He interprets the πενταμοιριας προς διαχιλιας, by the number of fifteen hundred. 3. He confounds myriads with chiliads, and gives Cantacuzene no more than 5000 hogs. Put not your trust in translations !

²⁵ See the regency and reign of John Cantacuzenus, and the whole progress of the civil war, in his own history (l. iii. c. 1—100, p. 348—700,) and in that of Nicephorus Gregoras (l. xii. c. l. 4. xv. c. 9, p. 353—492.)

nish, the crimes of a usurper; and Apocaucus smiled at the success of his own flattery, when he beheld the Byzantine priest assuming the state and temporal claims of the Roman pontiff.²⁶ Between three persons so different in their situation and character, private league was concluded: a shadow of authority was restored to the senate; and the people were tempted by the name of freedom. By this powerful confederacy, the great domestic was assaulted, at first with clandestine, at length with open, arms. His prerogatives were disputed; his opinions slighted; his friends persecuted; and his safety was threatened both in the camp and city. In his absence on the public service, he was accused of treason; proscribed as an enemy of the church and state; and delivered, with all his adherents, to the sword of justice, the vengeance of the people, and the power of the devil: his fortunes were confiscated; his aged mother was cast into prison; all his past services were buried in oblivion; and he was driven by injustice to perpetrate the crime of which he was accused.²⁷ From the review of his preceding conduct, Cantacuzene appears to have been guiltless of any treasonable designs; and the only suspicion of his innocence must arise from the vehemence of his protestations, and the sublime purity which he ascribes to his own virtue. While the empress and the patriarch still affected the appearances of harmony, he repeatedly solicited the permission of retiring to a private, and even a monastic, life. After he had been declared a public enemy, it was his fervent wish to throw himself at the feet of the young emperor, and to receive without a murmur the stroke of the executioner: it was not without reluctance that he listened to the voice of reason, which inculcated the sacred duty of saving his family and friends, and proved that he could only save them by drawing the sword and assuming the Imperial title.

In the strong city of Demotica, his peculiar domain, the emperor John Cantacuzenus was invested with the purple buskins: his right leg was clothed by his noble kinsmen, the left by the Latin chiefs, on whom he conferred the order of knighthood. But even in this act of revolt, he was studious of loyalty; and the titles of John Palæologus and Anne of Savoy were proclaimed before his own name and that of his wife Irene. Such vain ceremony is a thin disguise of rebellion, nor are there perhaps any *personal* wrongs that can authorize

Cantacuzene assumes the purple, A. D. 1341, Oct. 26.

²⁶ He assumed the royal privilege of red shoes or buskins; placed on his head a mitre of silk and gold; subscribed his epistles with hyacinth or green ink, and claimed for the new, whatever Constantine had given to the ancient, Rome (Cantacuzen. l. iii. c. 36. Nic. Gregoras, l. xiv. c. 3.)

²⁷ Nic. Gregoras (l. xii. c. 5,) confesses the innocence and virtues of Cantacuzenus, the guilt and flagitious vices of Apocaucus; nor does he dissemble the motive of his personal and religious enmity to the former; *νυν δὲ διὰ παντὶ ἀλλοτρίως αἰτίας ὁ πρῶτος τῆς τῶν ὁλῶν ἐδοξεν εἶναι θόρος.*

CHAP. a subject to take arms against his sovereign : but the want of
 LXIII. preparation and success may confirm the assurance of the
 usurper, that this decisive step was the effect of necessity rather than of choice. Constantinople adhered to the young emperor ; the king of Bulgaria was invited to the relief of Adrianople : the principal cities of Thrace and Macedonia, after some hesitation, renounced their obedience to the great domestic ; and the leaders of the troops and the provinces were induced, by their private interest, to prefer the loose dominion of a woman and a priest. The army of Cantacuzene, in sixteen divisions, was stationed on the banks of the Melas to tempt or intimidate the capital : it was dispersed by treachery or fear ; and the officers, more especially the mercenary Latins, accepted the bribes, and embraced the service, of the Byzantine court. After this loss, the rebel emperor (he fluctuated between the two characters) took the road of Thessalonica with a chosen remnant ; but he failed in his enterprise on that important place ; and he was closely pursued by the great duke, his enemy Apocaucus, at the head of a superior power by sea and land. Driven from the coast, in his march, or rather flight, into the mountains of Servia, Cantacuzene assembled his troops to scrutinize those who were worthy and willing to accompany his broken fortunes. A base majority bowed and retired ; and his trusty band was diminished to two thousand, and at last to five hundred, volunteers. The *Cral*,²³ or despot of the Servians, received him with generous hospitality ; but the ally was insensibly degraded to a suppliant, a hostage, a captive ; and, in this miserable dependence, he waited at the door of the barbarian, who could dispose of the life and liberty of a Roman emperor. The most tempting offers could not persuade the *cral* to violate his trust ; but he soon inclined to the stronger side ; and his friend was dismissed without injury to a new vicissitude of hopes and perils. Near six years the flame of discord burnt with various success and unabated rage : the cities were distracted by the faction of the nobles and the plebeians : the Cantacuzeni and Palæologi ; and the Bulgarians, the Servians, and the Turks, were invoked on both sides as the instruments of private ambition and the common ruin. The regent deplored the calamities, of which he was the author and victim : and his own experience might dictate a just and lively remark on the dif-

The civil
 war,
 A. D. 1341
 —1347.

²³ The princes of Servia (Ducange, Famil. Dalmaticæ, &c. c. 2, 3, 4. 9,) were styled Despots in Greek, and *Cral*, in their native idiom (Ducange, Gloss. Græc. p. 751.) That title, the equivalent of king, appears to be of Slavonic origin, from whence it has been borrowed by the Hungarians, the modern Greeks, and even by the Turks (Leunclavius, Pandect. Turc. p. 422,) who reserve the name of *Padishah* for the emperor. To obtain the latter instead of the former, is the ambition of the French at Constantinople (Avertissement à l'Histoire de Timur Bec, p. 39.)

CHAP.

LXIII.

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ferent nature of foreign and civil war. "The former," said he, "is the external warmth of summer, always tolerable, and often beneficial; the latter is the deadly heat of a fever, which consumes without a remedy the vitals of the constitution."<sup>29</sup>

The introduction of barbarians and savages into the contests of civilized nations, is a measure pregnant with shame and mischief; which the interest of the moment may compel, but which is reprobated by the best principles of humanity and reason. It is the practice of both sides to accuse their enemies of the guilt of the first alliances; and those who fail in their negotiations, are loudest in their censure of the example which they envy, and would gladly imitate. The Turks of Asia were less barbarous perhaps than the shepherds of Bulgaria and Servia; but their religion rendered them the implacable foes of Rome and Christianity. To acquire the friendship of their emirs, the two factions vied with each other in baseness and profusion: the dexterity of Cantacuzene obtained the preference: but the succour and victory were dearly purchased by the marriage of his daughter with an infidel, the captivity of many thousand Christians, and the passage of the Ottomans into Europe, the last and fatal stroke in the fall of the Roman empire. The inclining scale was decided in his favour by the death of Apocaucus, the just, though singular, retribution of his crimes. A crowd of nobles or plebeians, whom he feared or hated, had been seized by his orders in the capital and the provinces; and the old palace of Constantine was assigned for the place of their confinement. Some alterations in raising the walls, and narrowing the cells, had been ingeniously contrived to prevent their escape, and aggravate their misery; and the work was incessantly pressed by the daily visits of the tyrant. His guards watched at the gate, and as he stood in the inner court to overlook the architects, without fear or suspicion, he was assaulted and laid breathless on the ground, by two resolute prisoners of the Palæologian race,<sup>30</sup> who were armed with sticks, and animated by despair. On the rumour of revenge and liberty, the captive multitude broke their fetters, fortified their prison, and exposed from the battlements the tyrant's head, presuming on the favour of the people, and the clemency of the empress. Anne of Savoy might rejoice in the fall of a haughty and ambitious minister, but while she delayed to resolve or to act, the populace, more especially the mariners, were excited by the widow of the

Victory of  
Cantacuzene.

<sup>29</sup> Nic. Gregoras, l. xii. c. 14. It is surprising, that Cantacuzene has not inserted this just and lively image in his own writings.

<sup>30</sup> The two avengers were both Palæologi, who might resent, with royal indignation, the shame of their chains. The tragedy of Apocaucus may deserve a peculiar reference to Cantacuzene (l. iii. c. 86,) and Nic. Gregoras (l. xiv. c. 10.)

CHAP. great duke to a sedition, an assault, and a massacre. The  
 LXIII. prisoners (of whom the far greater part were guiltless or inglorious of the deed) escaped to a neighbouring church: they were slaughtered at the foot of the altar; and in his death the monster was not less bloody and venomous than in his life. Yet his talents alone upheld the cause of the young emperor; and his surviving associates, suspicious of each other, abandoned the conduct of the war, and rejected the fairest terms of accommodation. In the beginning of the dispute, the empress felt and complained, that she was deceived by the enemies of Cantacuzene: the patriarch was employed to preach against the forgiveness of injuries; and her promise of immortal hatred was sealed by an oath, under the penalty of excommunication.<sup>31</sup> But Anne soon learned to hate without a teacher; she beheld the misfortunes of the empire with the indifference of a stranger; her jealousy was exasperated by the competition of a rival empress; and on the first symptoms of a more yielding temper, she threatened the patriarch to convene a synod, and degrade him from his office. Their incapacity and discord would have afforded the most decisive advantage; but the civil war was protracted by the weakness of both parties; and the moderation of Cantacuzene has not escaped the reproach of timidity and indolence. He successively recovered the provinces and cities; and the realm of his pupil was measured by the walls of Constantinople; but the metropolis alone counterbalanced the rest of the empire; nor could he attempt that important conquest till he had secured in his favour the public voice and a private correspondence. An Italian, of the name of Facciolati,<sup>32</sup> had succeeded to the office of great duke; the ships, the guards, and the golden gate, were subject to his command; but his humble ambition was bribed to become the instrument of treachery; and the revolution was accomplished without danger or bloodshed. Destitute of the powers of resistance, or the hope of relief, the inflexible Anne would have still defended the palace, and have smiled to behold the capital in flames, rather than in the possession of a rival. She yielded to the prayers of her friends and enemies; and the treaty was dictated by the conqueror who professed a loyal and zealous attachment to the son of his benefactor. The marriage of his daughter with John Palæologus was at length consummated; the hereditary right of the pupil was acknowledged; but the sole administration

He re-enters Constantinople, A. D. 1347. Jan. 8.

<sup>31</sup> Cantacuzene accuses the patriarch, and spares the empress, the mother of his sovereign (l. iii. 33, 34,) against whom Nic. Gregoras expresses a particular animosity (l. xiv. 10, 11, xv. 5.) It is true, that they do not speak exactly of the same time.

<sup>32</sup> The traitor and treason are revealed by Nic. Gregoras (l. xv. c. 8:) but the name is more discreetly suppressed by his great accomplice (Cantacuzen. l. iii. c. 99.)

during ten years was vested in the guardian. Two emperors<sup>CHAP.</sup> and three empresses were seated on the Byzantine throne; LXIII. and a general amnesty quieted the apprehensions, and confirmed the property, of the most guilty subjects. The festival of the coronation and nuptials was celebrated with the appearances of concord and magnificence, and both were equally fallacious. During the late troubles, the treasures of the state, and even the furniture of the palace, had been alienated or embezzled: the royal banquet was served in pewter or earthenware; and such was the proud poverty of the times, that the absence of gold and jewels was supplied by the paltry artifices of glass and gilt-leather.<sup>33</sup>

I hasten to conclude the personal history of John Cantacuzene.<sup>34</sup> He triumphed and reigned; but his reign and triumph were clouded by the discontent of his own and the adverse faction. His followers might style the general amnesty, an act of pardon for his enemies, and of oblivion for his friends:<sup>35</sup> in his cause their estates had been forfeited or plundered; and as they wandered naked and hungry through the streets, they cursed the selfish generosity of a leader, who, on the throne of the empire, might relinquish without merit his private inheritance. The adherents of the empress blushed to hold their lives and fortunes by the precarious favour of an usurper; and the thirst of revenge was concealed by a tender concern for the succession, and even the safety, of her son. They were justly alarmed by a petition of the friends of Cantacuzene, that they might be released from their oath of allegiance to the Palæologi; and intrusted with the defence of some cautionary towns; a measure supported with argument and eloquence; and which was rejected (says the Imperial historian) "by my sublime, and almost incredible virtue." His repose was disturbed by the sound of plots and seditions; and he trembled lest the lawful prince should be stolen away by some foreign or domestic enemy, who would inscribe his name and his wrongs in the banners of rebellion. As the son of Andronicus advanced in the years of manhood, he began to feel and to act for himself; and his rising ambition was rather stimulated than checked by the imitation of his father's vices.

Reign of  
John Cantacuzene,  
A. D. 1347.  
Jan. 8.  
A. D. 1355  
January.

<sup>33</sup> Nic. Greg. l. xv. 11. There were however some true pearls, but very thinly sprinkled. The rest of the stones had only παντοδαπὴν χρυσίαν πρὸς το διαυγες.

<sup>34</sup> From his return to Constantinople, Cantacuzene continues his history, and that of the empire, one year beyond the abdication of his son Matthew, A. D. 1357 (l. iv. c. 1—50, p. 705—911.) Nicephorus Gregoras ends with the synod of Constantinople, in the year 1351 (l. xxii. c. 3, p. 660, the rest to the conclusion of the xxivth book, p. 717, is all controversy;) and his fourteen last books are still MSS. in the king of France's library.

<sup>35</sup> The emperor (Cantacuzen. l. iv. c. 1,) represents his own virtues, and Nic. Gregoras (l. xv. c. 11,) the complaints of his friends, who suffered by its effects. I have lent them the words of our poor cavaliers after the restoration.



CHAP. LXIII. If we may trust his own professions, Cantacuzene laboured with honest industry to correct these sordid and sensual appetites, and to raise the mind of the young prince to a level with his fortune. In the Servian expedition, the two emperors showed themselves in cordial harmony to the troops and provinces; and the younger colleague was initiated by the elder in the mysteries of war and government. After the conclusion of the peace, Palæologus was left at Thessalonica, a royal residence, and a frontier station, to secure by his absence the peace of Constantinople, and to withdraw his youth from the temptations of a luxurious capital. But the distance weakened the powers of control, and the son of Andronicus was surrounded with artful or unthinking companions, who taught him to hate his guardian, to deplore his exile, and to vindicate his rights. A private treaty with the eral or despot of Servia, was soon followed by an open revolt; and Cantacuzene, on the throne of the elder Andronicus, defended the cause of age and prerogative, which in his youth he had so vigorously attacked. At his request, the empress mother undertook the voyage of Thessalonica, and the office of mediation: she returned without success; and unless Anne of Savoy was instructed by adversity, we may doubt the sincerity, or at least the fervour of her zeal. While the regent grasped the sceptre with a firm and vigorous hand, she had been instructed to declare, that the ten years of his legal administration would soon elapse; and that after a full trial of the vanity of the world, the emperor Cantacuzene sighed for the repose of a cloister, and was ambitious only of a heavenly crown. Had these sentiments been genuine, his voluntary abdication would have restored the peace of the empire, and his conscience would have been relieved by an act of justice. Palæologus alone was responsible for his future government; and whatever might be his vices, they were surely less formidable than the calamities of a civil war, in which the barbarians and infidels were again invited to assist the Greeks in their mutual destruction. By the arms of the Turks, who now struck a deep and everlasting root in Europe, Cantacuzene prevailed in the third contest in which he had been involved; and the young emperor, driven from the sea and land, was compelled to take shelter among the Latins of the isle of Tenedos. His insolence and obstinacy provoked the victor to a step which must render the quarrel irreconcilable; and the association of his son Matthew, whom he invested with the purple, established the succession in the family of the Cantacuzeni. But Constantinople was still attached to the blood of her ancient princes; and this last injury accelerated the restoration of the rightful heir. A noble Genoese espoused the cause of Palæologus, obtained a promise of his sister, and achieved the revolution with two galleys and two thousand five hundred auxiliaries. Under the pretence of

John Palæologus takes up arms against him, A. D. 1352.

distress, they were admitted into the lesser port; a gate was opened, and the Latin shout of, "long life and victory to the emperor, John Palæologus!" was answered by a general rising in his favour. A numerous loyal party yet adhered to the standard of Cantacuzene; but he asserts in his history (does he hope for belief?) that his tender conscience rejected the assurance of conquest; that, in free obedience to the voice of religion and philosophy, he descended from the throne, and embraced with pleasure the monastic habit and profession.<sup>36</sup> So soon as he ceased to be a prince, his successor was not unwilling that he should be a saint: the remainder of his life was devoted to piety and learning; in the cells of Constantinople and mount Athos, the monk Joasaph was respected as the temporal and spiritual father of the emperor; and if he issued from his retreat, it was as the minister of peace, to subdue the obstinacy, and solicit the pardon, of his rebellious son.<sup>37</sup>

Abdication  
of Cantacuzene,  
A. D. 1355.  
January.

Yet in the cloister, the mind of Cantacuzene was still exercised by a theological war. He sharpened a controversial pen against the Jews and Mahometans;<sup>38</sup> and in every state he defended with equal zeal the divine light of Mount Thabor, a memorable question which consummates the religious follies of the Greeks. The fakirs of India,<sup>39</sup> and the monks of the Oriental church, were alike persuaded, that in total abstraction of the faculties of the mind and body, the purer spirit may ascend to the enjoyment and vision of the Deity. The opinion and practice of the monasteries of mount Athos<sup>40</sup> will be best represented in the words of an abbot, who flourished in the eleventh century. "When thou art alone in thy cell," says the ascetic teacher, "shut thy door, and seat thyself in a corner; raise thy mind above all things vain and transitory; recline thy beard and chin on thy breast; turn thy eyes and thy thought toward the middle of thy belly, the region of the naval; and search the place of the heart, the seat of the soul.

Dispute  
concerning  
the light of  
mount  
Thabor,  
A. D. 1341  
—1351.

<sup>36</sup> The awkward apology of Cantacuzene (l. iv. c. 39—42,) who relates, with visible confusion, his own downfall, may be supplied by the less accurate, but more honest narratives of Mathew Villani (l. iv. c. 46, in the Script. Rerum Ital. tom. xiv. p. 268,) and Ducas (c. 10, 11.)

<sup>37</sup> Cantacuzene, in the year 1375, was honoured with a letter from the pope (Fleury, Hist. Eccles. tom. xx. p. 250.) His death is placed by respectable authority on the 20th of November, 1411 (Ducange, Fam. Byzant. p. 260.) But if he were of the age of his companion Andronicus the younger, he must have lived 116 years; a rare instance of longevity, which in so illustrious a person would have attracted universal notice.

<sup>38</sup> His four discourses, or books, were printed at Basil, 1543 (Fabric. Bibliot. Græc. tom. vi. p. 473.) He composed them to satisfy a proselyte who was assaulted with letters from his friends of Ispahan. Cantacuzene had read the Koran; but I understand from Maracci, that he adopts the vulgar prejudices and fables against Mahomet and his religion.

<sup>39</sup> See the Voyages de Bernier, tom. i. p. 127.

<sup>40</sup> Mosheim, Institut. Hist. Eccles. p. 522, 523. Fleury, Hist. Eccles. tom. xx. p. 22, 24. 107—114, &c. The former unfolds the causes with the aid of a philosopher, the latter transcribes and translates with the aid of a Catholic priest.

CHAP. At first, all will be dark and comfortless; but if you persevere  
 LXIII. day and night, you will feel an ineffable joy; and no sooner  
 ~~~~~ has the soul discovered the place of the heart, than it is involved  
 in a mystic and etherial light." This light, the production of
 a distempered fancy, the creature of an empty stomach and an
 empty brain, was adored by the Quietists as the pure and perfect
 essence of God himself; and as long as the folly was confined
 to mount Athos, the simple solitaries were not inquisitive
 how the divine essence could be a *material* substance, or how
 an *immaterial* substance could be perceived by the eyes of the
 body. But in the reign of the younger Andronicus, these monasteries
 were visited by Barlaam,⁴¹ a Calabrian monk, who was equally
 skilled in philosophy and theology; who possessed the languages
 of the Greeks and Latins; and whose versatile genius could
 maintain their opposite creeds, according to the interest of the
 moment. The indiscretion of an ascetic revealed to the curious
 traveller the secrets of mental prayer; and Barlaam embraced
 the opportunity of ridiculing the Quietists, who placed the soul
 in the navel; of accusing the monks of mount Athos of heresy
 and blasphemy. His attack compelled the more learned to renounce
 or dissemble the simple devotion of their brethren; and Gregory
 Palamas introduced a scholastic distinction between the essence
 and operation of God. His inaccessible essence dwells in the
 midst of an uncreated and eternal light; and this beatific vision
 of the saints had been manifested to the disciples on mount
 Thabor, in the transfiguration of Christ. Yet this distinction
 could not escape the reproach of polytheism; the eternity of
 the light of Thabor was fiercely denied; and Barlaam still
 charged the Palamites with holding two eternal substances,
 a visible and an invisible God. From the rage of the monks
 of mount Athos, who threatened his life, the Calabrian retired
 to Constantinople, where his smooth and specious manners
 introduced him to the favour of the great domestic and the
 emperor. The court and the city were involved in this
 theological dispute, which flamed amidst the civil war;
 but the doctrine of Barlaam was disgraced by his flight
 and apostacy: the Palamites triumphed; and their
 adversary, the patriarch John of Apri, was deposed by
 the consent of the adverse factions of the state. In the
 character of emperor and theologian, Cantacuzene presided
 in the synod of the Greek church, which established, as an
 article of faith the uncreated light of mount Thabor;
 and, after so many insults, the reason of mankind was
 slightly wounded by the addition of a single absurdity.
 Many rolls of paper or parchment have been blotted;
 and the impenitent sectaries,

⁴¹ Basnage (in *Canisii Antiq. Lectiones*, tom. iv. p. 363—369,) has investigated the character and story of Barlaam. The duplicity of his opinions has inspired some doubts of the identity of his person. See likewise Fabricius (*Bibl. Græc.* tom. x. p. 427—432.)

who refused to subscribe the orthodox creed, were deprived of the honours of Christian burial: but in the next age the question was forgotten; nor can I learn that the axe or the faggot was employed for the extirpation of the Barlaamite heresy.⁴²

CHAP. LXIII.
Establishment of the Genoese at Pera or Galata, A. D. 1281—1347.

For the conclusion of this chapter, I have reserved the Genoese war, which shook the throne of Cantacuzene, and betrayed the debility of the Greek empire. The Genoese, who after the recovery of Constantinople, were seated in the suburb of Pera or Galata, received that honourable fief from the bounty of the emperor. They were indulged in the use of their laws and magistrates; but they submitted to the duties of vassals and subjects; the forcible word of *liegemen*⁴³ was borrowed from the Latin jurisprudence; and their *podestà*, or chief, before he entered on his office, saluted the emperor with loyal acclamations and vows of fidelity. Genoa sealed a firm alliance with the Greeks; and, in case of a defensive war, a supply of fifty empty galleys, and a succour of fifty galleys completely armed and manned, was promised by the republic to the empire. In the revival of a naval force, it was the aim of Michael Palæologus to deliver himself from a foreign aid; and his vigorous government contained the Genoese of Galata within those limits which the insolence of wealth and freedom provoked them to exceed. A sailor threatened that they should soon be masters of Constantinople, and slew the Greek who resented this national affront; and an armed vessel, after refusing to salute the palace, was guilty of some acts of piracy in the Black Sea. Their countrymen threatened to support their cause; but the long and open village of Galata, was instantly surrounded by the imperial troops, till, in the moment of the assault, the prostrate Genoese implored the clemency of their sovereign. The defenceless situation which secured their obedience, exposed them to the attack of their Venetian rivals, who, in the reign of the elder Andronicus, presumed to violate the majesty of the throne. On the approach of their fleets, the Genoese, with their families and effects, retired into the city: their empty habitations were reduced to ashes; and the feeble prince, who had viewed the destruction of his suburb, expressed his resentment, not by arms, but by ambassadors. This misfortune, however, was advantageous to the Genoese, who obtained, and imperceptibly

⁴² See Cantacuzene (l. ii. c. 39, 40. l. iv. c. 3. 23, 24, 25,) and Nic. Gregoras (l. xi. c. 10, l. xv. 3. 7, &c.) whose last books, from the sixth to the xxivth, are almost confined to a subject so interesting to the authors. Boivin (in Vit. Nic. Gregoræ,) from the unpublished books, and Fabricius (Bibliot. Græc. tom. x. p. 462—473,) or rather Montfaucon, from the MSS. of the Coislin library, have added some facts and documents.

⁴³ Pachymer (l. v. c. 10,) very properly explains *λιγίος* (*ligios*) by *ιδιός*. The use of these words in the Greek and Latin of the feudal times, may be amply understood from the Glossaries of Ducange (Græc. p. 811, 812. Latin. tom. iv. p. 109—111.)

CHAP. abused, the dangerous license of surrounding Galata with a
 LXIII. strong wall, of introducing into the ditch the waters of the sea;
 ~~~~~ of erecting lofty turrets; and of mounting a train of military  
 engines on the rampart. The narrow bounds in which they  
 had been circumscribed, were insufficient for the growing colony;  
 each day they acquired some addition of landed property; and the  
 adjacent hills were covered with their villas and castles, which they  
 joined and protected by new fortifications.<sup>44</sup> The navigation and  
 trade of the Euxine were the patrimony of the Greek emperors, who  
 commanded the narrow entrance, the gates, as it were, of that inland  
 sea. In the reign of Michael Palæologus, their prerogative was  
 acknowledged by the sultan of Egypt, who solicited and obtained the  
 liberty of sending an annual ship for the purchase of slaves in  
 Circassia and the Lesser Tartary; a liberty pregnant with mischief  
 to the Christian cause; since these youths were transformed by  
 education and discipline into the formidable Mamalukes.<sup>45</sup> From  
 the colony of Pera, the Genoese engaged with superior advantage  
 in the lucrative trade of the Black Sea; and their industry supplied  
 the Greeks with fish and corn; two articles of food almost  
 equally important to a superstitious people. The spontaneous  
 bounty of nature appears to have bestowed the harvests of the  
 Ukraine, the produce of a rude and savage husbandry; and the  
 endless exportation of salt fish and caviar is annually renewed  
 by the enormous sturgeons that are caught at the mouth of the  
 Don or Tanais, in their last station of the rich mud and shallow  
 water of the Mæotis.<sup>46</sup> The waters of the Oxus, the Caspian,  
 the Volga, and the Don, opened a rare and laborious passage  
 for the gems and spices of India; and, after three months' march,  
 the caravans of Carizme met the Italian vessels in the harbours  
 of Crimæe.<sup>47</sup> These various branches of trade were monopolized  
 by the diligence and power of the Genoese. Their rivals of  
 Venice and Pisa were forcibly expelled; the natives were awed  
 by the castles and cities, which arose on the foundations of  
 their humble factories; and their

Their trade  
 and insolence.

<sup>44</sup> The establishment and progress of the Genoese at Pera, or Galata, is described by Ducange (C. P. Christiana, l. i. p. 68, 69,) from the Byzantine historians, Pachymer (l. ii. c. 35, l. v. 10, 30, l. ix. 15, l. xii. 6, 9.) Nicephorus Gregoras (l. v. c. 4, l. vi. c. 11, l. ix. c. 5, l. xi. c. 1, l. xv. c. 1, 6,) and Cantacuzene (l. i. c. xii. l. ii. c. 29, &c.)

<sup>45</sup> Both Pachymer (l. iii. c. 3, 4, 5,) and Nic. Gregoras (l. iv. c. 7,) understand and deplore the effects of this dangerous indulgence. Bibars, sultan of Egypt, himself a Tartar, but a devout Mussulman, obtained from the children of Zingis the permission to build a stately mosque in the capital of Crimea. De Guignes, *Hist. des Huns*, tom. iii. p. 343.

<sup>46</sup> Chardin (*Voyages en Perse*, tom. i. p. 48,) was assured at Caffa, that these fishes were sometimes twenty-four or twenty-six feet long, weighed eight or nine hundred pounds, and yielded three or four quintals of caviar. The corn of the Bosphorus had supplied the Athenians in the time of Demosthenes.

<sup>47</sup> De Guignes, *Hist. des Huns*, tom. iii. p. 343, 344. *Viaggi di Ramusio*, tom. i. fol. 400. But this land or water carriage could only be practicable when Tartary was united under a wise and powerful monarch.

CHAP.  
LXIII.

principal establishment of Caffa<sup>48</sup> was besieged without effect by the Tartar powers. Destitute of a navy, the Greeks were oppressed by these haughty merchants, who fed, or famished, Constantinople, according to their interest. They proceeded to usurp the customs, the fishery, and even the toll, of the Bosphorus; and while they derived from these objects a revenue of two hundred thousand pieces of gold, a remnant of thirty thousand was reluctantly allowed to the emperor.<sup>49</sup> The colony of Pera or Galata acted, in peace and war, as an independent state; and as it will happen in distant settlements, the Genoese podesta too often forgot that he was the servant of his own masters.

These usurpations were encouraged by the weakness of the elder Andronicus, and by the civil wars that afflicted his age and the minority of his grandson. The talents of Cantacuzene were employed to the ruin, rather than to the restoration, of the empire; and after his domestic victory, he was condemned to an ignominious trial, whether the Greeks or the Genoese should reign in Constantinople. The merchants of Pera were offended by his refusal of some contiguous lands, some commanding heights, which they proposed to cover with new fortifications; and in the absence of the emperor, who was detained at Demotica by sickness, they ventured to brave the debility of a female reign. A Byzantine vessel, which had presumed to fish at the mouth of the harbour, was sunk by these audacious strangers; the fishermen were murdered. Instead of suing for pardon, the Genoese demanded satisfaction; required in a haughty strain, that the Greeks should renounce the exercise of navigation, and encountered with regular arms the first sallies of the popular indignation. They instantly occupied the debatable land; and by the labour of a whole people, of either sex and of every age, the wall was raised, and the ditch was sunk, with incredible speed. At the same time, they attacked and burnt two Byzantine galleys; while the three others, the remainder of the imperial navy, escaped from their hands: the habitations without the gates, or along the shores, were pillaged and destroyed; and the care of the regent, of the empress Irene, was confined to the preservation of the city. The return of Cantacuzene dispelled the public consternation; the emperor inclined to peaceful counsels; but he yielded to the obstinacy of his enemies, who rejected all reasonable terms, and to the ardour of his subjects, who threatened in the style of scripture, to break them in pieces like a potter's vessel. Yet they reluctantly paid the

Their war  
with the  
emperor  
Cantacuzene  
A. D. 1248.

<sup>48</sup> Nic. Gregoras (l. xiii. c. 12,) is judicious and well-informed on the trade and colonies of the Black Sea. Chardin describes the present ruins of Caffa, where, in forty days, he saw above 400 sail employed in the corn and fish trade (*Voyages en Perse*, tom. i. p. 46—48.)

<sup>49</sup> See Nic. Gregoras, l. xvii. c. 1.



CHAP. taxes, that he imposed for the construction of ships, and the  
 LXIII. expenses of the war: and as the two nations were masters, the  
 ~~~~~ one of the land, the other of the sea, Constantinople and Pera  
 were pressed by the evils of a mutual siege. The merchants
 of the colony, who had believed that a few days would termi-
 nate the war, already murmured at their losses; the succours
 from their mother country were delayed by the factions of
 Genoa; and the most cautious embraced the opportunity of a
 Rhodian vessel to remove their families and effects from the
 scene of hostility. In the spring, the Byzantine fleet, seven
 Destruction of his fleet, galleys and a train of smaller vessels, issued from the mouth of
 A. D. 1349. the harbour, and steered in a single line along the shore of
 Pera; unskilfully presenting their sides to the beaks of the
 adverse squadron. The crews were composed of peasants
 and mechanics; nor was their ignorance compensated by the
 native courage of barbarians: the wind was strong; the waves
 were rough; and no sooner did the Greeks perceive a distant
 and inactive enemy, than they leaped headlong into the sea,
 from a doubtful, to an inevitable peril. The troops that
 marched to the attack of the lines of Pera were struck at the
 same moment with a similar panic; and the Genoese were as-
 tonished, and almost ashamed, at their double victory. Their
 triumphant vessels, crowned with flowers, and dragging after
 them the captive galleys, repeatedly passed and repassed before
 the palace; the only virtue of the emperor was patience;
 and the hope of revenge his sole consolation. Yet the distress
 of both parties interposed a temporary agreement; and the
 shame of the empire was disguised by a thin veil of dignity
 and power. Summoning the chiefs of the colony, Cantacuzene
 affected to despise the trivial object of the debate; and, after
 a mild reproof, most liberally granted the lands, which had
 been previously resigned to the seeming custody of his offi-
 cers.⁵⁰

Victory of
 the Geno-
 ese over
 the Vene-
 tians and
 Greeks,
 A. D. 1352,
 Feb. 13.

But the emperor was soon solicited to violate the treaty, and
 to join his arms with the Venetians, the perpetual enemies of
 Genoa and her colonies. While he compared the reasons of
 peace and war, his moderation was provoked by a wanton in-
 sult of the inhabitants of Pera, who discharged from their
 rampart a large stone that fell in the midst of Constantinople.

On his just complaint, they coldly blamed the imprudence
 of their engineer; but the next day the insult was repeated,
 and they exulted in a second proof that the royal city was not
 beyond the reach of their artillery. Cantacuzene instantly
 signed his treaty with the Venetians; but the weight of the
 Roman empire was scarcely felt in the balance of these opu-

⁵⁰ The events of this war are related by Cantacuzene (l. iv. c. 11,) with ob-
 scurity and confusion, and by Nic. Gregoras (l. xvii. c. 1—7,) in a clear and ho-
 nest narrative. The priest was less responsible than the prince for the defeat of
 the fleet.

lent and powerful republics.⁵¹ From the straits of Gibraltar CHAP. to the mouth of the Tanais, their fleets encountered each other LXIII. with various success; and a memorable battle was fought in the narrow sea, under the walls of Constantinople. It would not be an easy task to reconcile the accounts of the Greeks, the Venetians, and the Genoese;⁵² and while I depend on the narrative of an impartial historian,⁵³ I shall borrow from each nation the facts that redound to their own disgrace, and the honour of their foes. The Venetians, with their allies the Catalans, had the advantage of number; and their fleet, with the poor addition of eight Byzantine galleys, amounted to seventy-five sail; the Genoese did not exceed sixty-four; but in those times their ships of war were distinguished by the superiority of their size and strength. The names and families of their naval commanders, Pisani and Doria, are illustrious in the annals of their country; but the personal merit of the former was eclipsed by the fame and abilities of his rival. They engaged in tempestuous weather; and the tumultuary conflict was continued from the dawn to the extinction of light. The enemies of the Genoese applaud their prowess: the friends of the Venetians are dissatisfied with their behaviour; but all parties agree in praising the skill and boldness of the Catalans, who, with many wounds sustained the brunt of the action. On the separation of the fleets, the event might appear doubtful; but the thirteen Genoese galleys, that had been sunk or taken, were compensated by a double loss of the allies, of fourteen Venetians, ten Catalans, and two Greeks; and even the grief of the conquerors expressed the assurance and habit of more decisive victories. Pisani confessed his defeat, by retiring into a fortified harbour, from whence, under the pretext of the orders of the senate, he steered with a broken and flying squadron for the isle of Candia, and abandoned to his rivals the sovereignty of the sea. In a public epistle,⁵⁴ addressed to the doge and senate, Petrarch employs his eloquence to reconcile the maritime powers, the two luminaries of Italy. The orator celebrates the valour and victory of the Genoese, the first of men in the exercise of naval war; he drops a tear on the misfortunes of their Vene-

⁵¹ The second war is darkly told by Cantacuzene (l. iv. c. 18, p. 24, 25, 28—32,) who wishes to disguise what he dares not deny. I regret this part of Nic. Gregoras, which is still in MS. at Paris.

⁵² Muratori (Annali d'Italia, tom. xii. p. 144,) refers to the most ancient Chronicles of Venice (Caresinus, the continuator of Andrew Dandulus, tom. xii. p. 421, 422,) and Genoa (George Stella, Annales Genuenses, tom. xvii. p. 1091, 1092;) both which I have diligently consulted in his great Collection of the Historians of Italy.

⁵³ See the Chronicles of Matteo Villani of Florence, l. ii. c. 59, 60, p. 145—147, c. 74, 75, p. 156, 157, in Muratori's Collection, tom. xiv.

⁵⁴ The abbé de Sade (Memoires sur la Vie de Petrarque, tom. iii. p. 257—263,) translates this letter, which he had copied from a MS. in the king of France's library. Though a servant of the duke of Milan, Petrarch pours forth his astonishment and grief at the defeat and despair of the Genoese in the following year (p. 323—332.)

Their
treaty with
the empire,
May 6.

tian brethren ; but he exhorts them to pursue with fire and sword the base and perfidious Greeks ; to purge the metropolis of the East from the heresy with which it was infected. Deserted by their friends, the Greeks were incapable of resistance ; and three months after the battle, the emperor Cantacuzene solicited and subscribed a treaty, which for ever banished the Venetians and Catalans, and granted to the Genoese a monopoly of trade, and almost a right of dominion. The Roman empire (I smile in transcribing the name) might soon have sunk into a province of Genoa, if the ambition of the republic had not been checked by the ruin of her freedom and naval power. A long contest of one hundred and thirty years was determined by the triumph of Venice ; and the factions of the Genoese compelled them to seek for domestic peace under the protection of a foreign lord, the duke of Milan, or the French king. Yet the spirit of commerce survived that of conquest ; and the colony of Pera still awed the capital and navigated the Euxine, till it was involved by the Turks in the final servitude of Constantinople itself.

CHAPTER LXIV.

Conquests of Zingis Khan and the Moguls from China to Poland—Escape of Constantinople and the Greeks—Origin of the Ottoman Turks in Bithynia—Reigns and Victories of Othman, Orchan, Amurath the First, and Bajazet the First—Foundation and Progress of the Turkish Monarchy in Asia and Europe—Danger of Constantinople and the Greek Empire.

CHAP. FROM the petty quarrels of a city and her suburbs, from the
LXIV. cowardice and discord of the falling Greeks, I shall now ascend
to the victorious Turks, whose domestic slavery was ennobled by martial discipline, religious enthusiasm, and the energy of the national character. The rise and progress of the Ottomans, the present sovereigns of Constantinople, are connected with the most important scenes of modern history : but they are founded on a previous knowledge of the great eruption of the Moguls and Tartars ; whose rapid conquests may be compared with the primitive convulsions of nature, which have agitated and altered the surface of the globe. I have long since asserted my claim to introduce the nations, the immediate or remote authors of the fall of the Roman empire : nor can I refuse myself to those events, which, from their uncommon magnitude, will interest a philosophic mind in the history of blood.¹

¹ The reader is invited to review the chapters of the third and fourth volumes ;

From the spacious highlands between China, Siberia, and the Caspian Sea, the tide of emigration and war has repeatedly been poured. These ancient seats of the Huns and Turks were occupied in the twelfth century by many pastoral tribes, of the same descent and similar manners, which were united and led to conquest by the formidable Zingis. In his ascent to greatness, that barbarian (whose private appellation was Temugin) had trampled on the necks of his equals. His birth was noble: but it was in the pride of victory, that the prince or people deduced his seventh ancestor from the immaculate conception of a virgin. His father had reigned over thirteen hordes, which composed about thirty or forty thousand families: above two-thirds refused to pay tithes or obedience to his infant son; and at the age of thirteen, Temugin fought a battle against his rebellious subjects. The future conqueror of Asia was obliged to fly and to obey: but he rose superior to his fortune, and in his fortieth year he had established his fame and dominion over the circumjacent tribes. In a state of society, in which policy is rude and valour is universal, the ascendant of one man must be founded on his power and resolution to punish his enemies and recompense his friends. His first military league was ratified by the simple rites of sacrificing a horse and tasting of a running stream: Temugin pledged himself to divide with his followers the sweets and the bitters of life; and, when he had shared among them his horses and apparel, he was rich in their gratitude and his own hopes. After his first victory, he placed seventy chaldrons on the fire, and seventy of the most guilty rebels were cast headlong into the boiling water. The sphere of his attraction was continually enlarged by the ruin of the proud and the submission of the prudent; and the boldest chieftains might tremble, when they beheld, enbashed in silver, the skull of the khan of the Keraïtes;² who, under the name of Prester John, had corresponded with the Roman pontiff and the princes of Europe. The ambition of Temugin condescended to employ the arts of superstition; and it was from a naked prophet, who could ascend to heaven on a white horse, that he accepted the title of Zingis,³ the *most great*; and a divine right to the

CHAP.

LXIV.

Zingis
Khan, first
emperor of
the Moguls
and Tartars,
A. D. 1206
—1227.

the manners of pastoral nations, the conquest of Attila and the Huns, which were composed at a time when I entertained the wish, rather than the hope, of concluding my history.

² The khans of the Keraïtes were most probably incapable of reading the pompous epistles composed in their name by the Nestorian missionaries, who endowed them with the fabulous wonders of an Indian kingdom. Perhaps these Tartars (the Presbyter or Priest John) had submitted to the rights of baptism and ordination (Assemann. *Bibliot. Orient.* tom. iii. P. ii. p. 487—503.)

³ Since the history and tragedy of Voltaire, *Gengis*, at least in French, seems to be the more fashionable spelling; but Abulghazi Khan must have known the true name of his ancestor. His etymology appears just: *Zin*, in the Mogul tongue, signifies *great*, and *gis* is the superlative termination (*Hist. Genealogique des Tatars*, part iii. p. 194, 195.) From the same idea of magnitude, the appellation of Zingis is bestowed on the ocean.

CHAP. conquest and dominion of the earth. In a general *couroultai*,
 LXIV. or diet, he was seated on a felt, which was long afterward re-
 vered as a relic; and solemnly proclaimed great khan, or emper-
 or, of the Moguls⁴ and Tartars.⁵ Of these kindred, though
 rival, names, the former had given birth to the Imperial race;
 and the latter has been extended, by accident or error, over
 the spacious wilderness of the north.

His laws.

The code of laws which Zingis dictated to his subjects, was adapted to the preservation of domestic peace, and the exercise of foreign hostility. The punishment of death was inflicted on the crimes of adultery, murder, perjury, and the capital thefts of a horse or ox; and the fiercest of men were mild and just in their intercourse with each other. The future election of the great khan was vested in the princes of his family and the heads of the tribes; and the regulations of the chase were essential to the pleasures and plenty of a Tartar camp. The victorious nation was held sacred from all servile labours, which were abandoned to slaves and strangers; and every labour was servile except the profession of arms. The service and discipline of the troops, who were armed with bows, scimitars, and iron maces, and divided by hundreds, thousands, and ten thousands, were the institutions of a veteran commander. Each officer and soldier was made responsible, under pain of death, for the safety and honour of his companions; and the spirit of conquest breathed in the law, that peace should never be granted unless to a vanquished and suppliant enemy. But it is the religion of Zingis that best deserves our wonder and applause. The Catholic inquisitors of Europe, who defended nonsense by cruelty, might have been confounded by the example of a barbarian, who anticipated the lessons of philosophy,⁶ and established by his laws a system of pure theism and perfect toleration. His first and only article of faith was the existence of one God, the author of all good; who fills by his presence the heavens and earth, which he has created by his power. The Tartars and Moguls were addicted to the idols of their peculiar tribes; and many of them had been converted by the foreign missionaries to the religions of Moses, of Mahomet, and of Christ. These various systems in freedom and concord, were taught and practised within the precincts of the same camp; and the Bonze,

⁴ The name of Moguls has prevailed among the Orientals, and still adheres to the titular sovereign, the great Mogul, of Hindostan.

⁵ The Tartars (more properly Tatars) were descended from Tatar Khan, the brother of Mogul Khan (see Abulghazi, part i. and ii.) and once formed a horde of 70,000 families on the borders of Kitay (p. 103—112.) In the great invasion of Europe (A. D. 1238,) they seem to have led the vanguard; and the similitude of the name of *Tartarei*, recommended that of Tartars to the Latins (Mett. Paris, p. 398, &c.)

⁶ A singular conformity may be found between the religious laws of Zingis Khan and Mr. Locke (Constitutions of Carolina, in his works, vol. iv. p. 535, 4to. edition, 1777.)

the Iman, the Rabbi, the Nestorian, and the Latin priest, enjoyed the same honourable exemption from service and tribute : in the mosque of Bochara, the insolent victor might trample the koran under his horse's feet, but the calm legislator respected the prophets and pontiffs of the most hostile sects. The reason of Zingis was not informed by books ; the khan could neither read nor write ; and, except the tribe of the Igours, the greatest part of the Moguls and Tartars were as illiterate as their sovereign. The memory of their exploits was preserved by tradition : sixty-eight years after the death of Zingis, these traditions were collected and transcribed ;⁷ the brevity of their domestic annals may be supplied by the Chinese,⁸ Persians,⁹ Armenians,¹⁰ Syrians,¹¹ Arabians,¹² Greeks,¹³ Russians,¹⁴ Poles,¹⁵

⁷ In the year 1294, by the command of Cazan, khan of Persia, the fourth in descent from Zingis. From these traditions, his vizir Fadlallah composed a Mogul history in the Persian language, which has been used by Petit de la Croix (*Hist. de Genghizcan*, p. 537—539.) The *Histoire Genealogique des Tatars* (à Leyde, 1726, in 12mo. 2 tomes) was translated by the Swedish prisoners in Siberia from the Mogul MS. of Abulgasi Bahadur Khan, a descendant of Zingis, who reigned over the Usbeks of Charasm, or Carizme (A. D. 1644—1663.) He is of most value and credit for the names, pedigrees, and manners of his nation. Of his nine parts, the ist descends from Adam to Mogul Khan ; the iid, from Mogul to Zingis ; the iiid, is the life of Zingis ; the ivth, vth, vith, and viith, the general history of his four sons, and their posterity ; the viiith and ixth, the particular history of the descendants of Sheibani Khan, who reigned in Maurenahar, and Charasm.

⁸ *Histoire de Gentchiscan, et de toute la Dinastie des Mongous ses Successeurs, Conquerans de la Chine* ; tirée de l'*Histoire de la Chine*, par le R. P. Gaubil, de la Societé de Jesus, Missionnaire à Pekin ; à Paris, 1739, in 4to. This translation is stamped with the Chinese character of domestic accuracy and foreign ignorance.

² See the *Histoire du grand Genghiscan, premier Empereur des Mogols et Tartares*, par M. Petit de la Croix, à Paris, 1710, in 12mo ; a work of ten years labour, chiefly drawn from the Persian writers, among whom Nisavi, the secretary of sultan Gelaeddin, has the merit and prejudices of a contemporary. A slight air of romance is the fault of the originals, or the compiler. See likewise the articles of *Genghizcan, Mohammed, Gelaeddin*, &c. in the *Bibliothèque Orientale* de d'Herbelot.

¹⁰ Haithonus, or Aithonus, an Armenian prince, and afterward a monk of Premontre (Fabric. *Bibliot. Lat. medii Ævi*, tom. i. p. 34,) dictated in the French language, his book de *Tartaris*, his old fellow-soldiers. It was immediately translated into Latin, and is inserted in the *Novus Orbis* of Simon Grynæus (Basil, 1555, in folio.)

¹¹ Zingis Khan, and his first successors, occupy the conclusion of the ixth Dynasty of Abulpharagius (vers. Pocock, Oxon. 1663, in 4to.) and his xth Dynasty is that of the Moguls of Persia. Assemannus (*Bibliot. Orient. tom. ii.*) has extracted some facts from his Syriac writings, and the lives of the Jacobite maphrians, or primates of the East.

¹² Among the Arabians, in language and religion, we may distinguish Abulfeda, sultan of Hamah in Syria, who fought in person, under the Mamaluke standard, against the Moguls.

¹³ Nicephorus Gregoras (l. ii. c. 5, 6,) has felt the necessity of connecting the Scythian and Byzantine histories. He describes with truth and elegance the settlement and manners of the Moguls of Persia, but he is ignorant of their origin, and corrupts the names of Zingis and his sons.

¹⁴ M. Leveque (*Histoire de Russie*, tom. ii.) has described the conquest of Russia by the Tartars, from the patriarch Nichon, and the old chronicles.

¹⁵ For Poland, I am content with the *Sarmatia Asiatica et Europea* of Matthew à Michou, or de Michoviâ, a canon and physician of Cracow (A. D. 1506,)

CHAP. Hungarians,¹⁶ and Latins;¹⁷ and each nation will deserve credit in the relation of their own disasters and defeats.¹⁸

His invasion of China, A. D. 1210—1214;

The arms of Zingis and his lieutenants successively reduced the hordes of the desert, who pitched their tents between the wall of China, and the Volga; and the Mogul emperor became the monarch of the pastoral world, the lord of many millions of shepherds and soldiers, who felt their united strength, and were impatient to rush on the mild and wealthy climates of the south. His ancestors had been the tributaries of the Chinese emperors; and Temugin himself had been disgraced by a title of honour and servitude. The court of Pekin was astonished by an embassy from its former vassal, who in the tone of the king of nations, exacted the tribute and obedience which he had paid, and who affected to treat the *son of heaven* as the most contemptible of mankind. A haughty answer disguised their secret apprehensions; and their fears were soon justified by the march of innumerable squadrons, who pierced on all sides the feeble rampart of the great wall. Ninety cities were stormed, or starved by the Moguls; ten only escaped; and Zingis, from a knowledge of the filial piety of the Chinese, covered his vanguard with their captive parents; an unworthy, and by degrees a fruitless, abuse of the virtue of his enemies. His invasion was supported by the revolt of a hundred thousand Khitans, who guarded the frontier: yet he listened to a treaty; and a princess of China, three thousand horses, five hundred youths and as many virgins, and a tribute of gold and silk, were the price of his retreat. In his second expedition, he compelled the Chinese emperor to retire beyond the yellow river to a more southern residence. The siege of P'ekin¹⁹ was long

inserted in the *Novus Orbis of Grynæus*. Fabric. Bibliot. Latin, mediæ et infimæ Ætatis, tom. v. p. 56.

¹⁶ I should quote Thuroczius, the oldest general historian, (pars ii. c. 74, p. 150,) in the first volume of the *Scriptores Rerum Hungaricarum*, did not the same volume contain the original narrative of a contemporary, an eyewitness, and a sufferer (M. Rogerii, Hungari, Varadiensis Capituli Canonici, Carmen miserabile, seu Historia super Destructione Regni Hungariæ, Temporibus Belæ IV. Regis per Tartaros facta, p. 292—321 :) the best picture that I have ever seen of all the circumstances of a barbaric invasion.

¹⁷ Matthew Paris has represented, from authentic documents, the danger and distress of Europe (consult the word *Tartari* in his copious Index.) From motives of zeal and curiosity, the court of the great Khan, in the xiiith century, was visited by two friars, John de Plano Carpini, and William Rubruquis, and by Marco Polo, a Venetian gentleman. The Latin Relations of the two former are inserted in the first volume of Hackulyt; the Italian original or version of the third (Fabric. Bibliot. Latin, medii Ævi, tom. ii. p. 198, tom. v. p. 25,) may be found in the second tome of Ramusio.

¹⁸ In his great *History of the Huns*, M. de Guignes has most amply treated of Zingis Khan and his successors. See tom. iii. l. xv—xix. and in the collateral articles of the Seljukians of Roum, tom. ii. l. xi. the Carizmians, l. xiv. and the Mamalukes, tom. iv. l. xxi: consult likewise the tables of the first volume. He is ever learned and accurate; yet I am only indebted to him for a general view, and some passages of Abulfeda, which are still latent in the Arabic text.

¹⁹ More properly *Yen-king*, an ancient city, whose ruins still appear some sur-

and laborious : the inhabitants were reduced by famine to decimate and devour their fellow-citizens ; when their ammunition was spent, they discharged ingots of gold and silver from their engines ; but the Moguls introduced a mine to the centre of the capital ; and the conflagration of the palace burnt above thirty days. China was desolated by Tartar war and domestic faction ; and the five northern provinces were added to the empire of Zingis.

In the West, he touched the dominions of Mohammed sultan of Carizme, who reigned from the Persian Gulf to the borders of India and Turkestan ; and who, in the proud imitation of Alexander the Great, forgot the servitude and ingratitude of his fathers to the house of Seljuk. It was the wish of Zingis to establish a friendly and commercial intercourse with the most powerful of the Moslem princes ; nor could he be tempted by the secret solicitations of the caliph of Bagdad, who sacrificed to his personal wrongs the safety of the church and state. A rash and inhuman deed provoked and justified the Tartar arms in the invasion of the southern Asia. A caravan of three ambassadors and one hundred and fifty merchants, was arrested and murdered at Otrar, by the command of Mohammed ; nor was it till after a demand and denial of justice, till he had prayed and fasted three nights on a mountain, that the Mogul emperor appealed to the judgment of God and his sword. Our European battles, says a philosophic writer,²⁰ are petty skirmishes, if compared to the numbers that have fought and fallen in the fields of Asia. Seven hundred thousand Moguls and Tartars are said to have marched under the standard of Zingis and his four sons. In the vast plains that extend to the north of the Sihoon or Jaxartes, they were encountered by four hundred thousand soldiers of the sultan ; and in the first battle, which was suspended by the night, one hundred and sixty thousand Carizmians were slain. Mohammed was astonished by the multitude and valour of his enemies : he withdrew from the scene of danger, and distributed his troops in the frontier towns, trusting that the barbarians, invincible in the field, would be repulsed by the length and difficulty of so many regular sieges. But the prudence of Zingis had formed a body of Chinese engineers, skilled in the mechanic arts, informed perhaps of the secret of gunpowder, and capable, under his discipline, of attacking a foreign country with more vigour and success than they had defended their own. The

CHAP.
XLIV.
of Carizme,
Transoxiana, and
Persia,
A. D. 1218
—1224.

longs to the southeast of the modern *Pekin*, which was built by Cublai Khan (Gaubel, p. 146.) Pe-king and Nan-king are vague titles, the courts of the north and of the south. The identity and change of names perplex the most skillful readers of the Chinese Geography (p. 177.)

²⁰ M. de Voltaire, *Essai sur l'Histoire Generale*, tom. iii. c. 60, p. 8. His account of Zingis and the Moguls contains, as usual, much general sense and truth, with some particular errors.

CHAP. Persian historians will relate the sieges and reduction of
 LXIV. Otrar, Cogende, Bochara, Samarcand, Carizme, Herat, Merou, Nisabour, Balch, and Candabar; and the conquest of the rich and populous countries of Transoxiana, Carizme, and Chorasán. The destructive hostilities of Attila and the Huns have long since been elucidated by the example of Zingis and the Moguls; and in this more proper place I shall be content to observe, that, from the Caspian to the Indus, they ruined a tract of many hundred miles, which was adorned with the habitations and labours of mankind, and that five centuries have not been sufficient to repair the ravages of four years. The Mogul emperor encouraged or indulged the fury of his troops; the hope of future possessions was lost in the ardour of rapine and slaughter; and the cause of the war exasperated their native fierceness by the pretence of justice and revenge. The downfall and death of the sultan Mohammed, who expired unpitied and alone, in a desert island of the Caspian Sea, is a poor atonement for the calamities of which he was the author. Could the Carizmian empire have been saved by a single hero, it would have been saved by his son Gelaleddin, whose active valour repeatedly checked the Moguls in the career of victory. Retreating, as he fought, to the banks of the Indus, he was oppressed by their innumerable host, till, in the last moment of despair, Gelaleddin spurred his horse into the waves, swam one of the broadest and most rapid rivers of Asia, and extorted the admiration and applause of Zingis himself. It was in this camp that the Mogul conqueror yielded with reluctance to the murmurs of his weary and wealthy troops, who sighed for the enjoyment of their native land. Incumbered with the spoils of Asia, he slowly measured back his footsteps, betrayed some pity for the misery of the vanquished, and declared his intention of rebuilding the cities which had been swept away by the tempest of his arms. After he had repassed the Oxus and Jaxartes, he was joined by two generals, whom he had detached with thirty thousand horse, to subdue the western provinces of Persia. They had trampled on the nations which opposed their passage, penetrated through the gates of Derbent, traversed the Volga and the Desert, and accomplished the circuit of the Caspian Sea, by an expedition which had never been attempted, and has never been repeated. The return of Zingis was signalized by the overthrow of the rebellious or independent kingdom of Tartary; and he died in the fulness of years and glory, with his last breath exhorting and instructing his sons to achieve the conquest of the Chinese empire.

His death,
 A. D. 1227.

Conquests
 of the Mo-
 guls under
 the succes-
 sors of
 Zingia,

The haram of Zingis was composed of five hundred wives and concubines; and of his numerous progeny, four sons, illustrious by their birth and merit, exercised under their father the principal offices of peace and war. Toushi was his

great huntsman, Zagatai²¹ his judge, Octai his minister, and Tuli his general; and their names and actions are often conspicuous in the history of his conquests. Firmly united for their own and the public interest, the three brothers and their families were content with dependent sceptres; and Octai, by general consent, was proclaimed great khan, or emperor of the Moguls and Tartars. He was succeeded by his son Gayuk, after whose death the empire devolved to his cousins Mangou and Cublia, the sons of Tuli, and the grandsons of Zingis. In the sixty-eight years of his four first successors, the Mogul subdued almost all Asia, and a large portion of Europe. Without confining myself to the order of time, without expatiating on the detail of events, I shall present a general picture of the progress of their arms: I. In the East; II. In the South; III. In the West; and IV. In the North.

I. Before the invasion of Zingis, China was divided into two empires or dynasties of the North and South;²² and the difference of origin and interest was smoothed by a general conformity of laws, language, and national manners. The northern empire, which had been dismembered by Zingis, was finally subdued seven years after his death. After the loss of Pekin, the emperor had fixed his residence at Kaifong, a city many leagues in circumference, and which contained, according to the Chinese annals, fourteen hundred thousand families of inhabitants and fugitives. He escaped from thence with only seven horsemen, and made his last stand in a third capital, till at length the hopeless monarch, protesting his innocence and accusing his fortune, ascended a funeral pile, and gave orders, that as soon as he had stabbed himself, the fire should be kindled by his attendants. The dynasty of the *Song*, the native and ancient sovereigns of the whole empire, survived about forty-five years the fall of the northern usurpers; and the perfect conquest was reserved for the arms of Cublai. During this interval, the Moguls were often diverted by foreign wars; and if the Chinese seldom dared to meet their victors in the field, their passive courage presented an endless succession of cities to storm and of millions to slaughter. In the attack and defence of places, the engines of antiquity and the Greek fire were alternately employed: the use of gunpowder in cannon and bombs appears as a familiar practice;²³ and

CHAP.
LXIV.

A. D. 1227
—1265.

Of the
northern
empire of
China,
A. D. 1234.

²¹ Zagatai gave his name to his dominions of Maurenahar, or Transoxiana; and the Moguls of Hindostan, who emigrated from that country, are styled Zagatais by the Persians. This certain etymology, and the similar example of Uzbek, Nogai, &c. may warn us not absolutely to reject the derivations of a national, from a personal name.

²² In Marco Polo and the Oriental geographers, the names of Cathay and Mangi distinguish the northern and southern empires, which, from A. D. 1234 to 1279, were those of the Great Khan, and of the Chinese. The search of Cathay, after China had been found, excited and misled our navigators of the sixteenth century, in their attempts to discover the northeast passage.

²³ I depend on the knowledge and fidelity of the Pere Gaubil, who translates

CHAP. the sieges were conducted by the Mahometans and Franks,
 LXIV. who had been liberally invited into the service of Cublai. After
 ~~~~~ passing the great river, the troops and artillery were conveyed along a series of canals, till they invested the royal residence of Hamcheu, or Quinsay, in the country of silk, the most delicious climate of China. The emperor, a defenceless youth, surrendered his person and sceptre; and before he was sent in exile into Tartary, he struck nine times the ground with his forehead, to adore in prayer or thanksgiving the mercy of the great khan. Yet the war (it was now styled a rebellion) was still maintained in the southern provinces from Hamcheu to Canton; and the obstinate remnant of independence and hostility was transported from the land to the sea. But when the fleet of the *Song* was surrounded and oppressed by a superior armament, their last champion leaped into the waves with his infant emperor in his arms. "It is more glorious," he cried "to die a prince, than to live a slave." A hundred thousand Chinese imitated his example; and the whole empire, from Tonkin to the great wall, submitted to the dominion of Cublai. His boundless ambition aspired to the conquest of Japan: his fleet was twice shipwrecked; and the lives of a hundred thousand Moguls and Chinese were sacrificed in the fruitless expedition. But the circumjacent kingdoms, Corea, Tonkin, Cochinchina, Pegu, Bengal, and Thibet, were reduced in different degrees of tribute and obedience by the effort or terror of his arms. He explored the Indian ocean with a fleet of a thousand ships: they sailed in sixty-eight days, most probably to the Isle of Borneo, under the equinoctial line; and though they returned not without spoil or glory, the emperor was dissatisfied that the savage king had escaped from their hands.

Of the  
 southern,  
 A. D. 1279.

Of Persia,  
 and the empire of the  
 caliphs,  
 A. D. 1258.

II. The conquest of Hindostan by the Moguls, was reserved in a later period for the house of Timour; but that of Iran, or Persia, was achieved by Holagou Khan, the grandson of Zingis, the brother and lieutenant of the two successive emperors, Mangou and Cublai. I shall not enumerate the crowd of sultans, emirs, and atebeks, whom he trampled into dust: but the extirpation of the *Assassins*, or Ismaelians<sup>24</sup> of Persia,

the Chinese text of the annals of the Moguls or Yuen (p. 71. 93. 153;) but I am ignorant at what time these annals were composed and published. The two uncles of Marco Polo, who served as engineers at the siege of Siengyanfou (l. ii. c. 61, in Ramusio, tom. ii. See Gaubil, p. 155. 157,) must have felt and related the effects of this destructive powder, and their silence is a weighty, and almost decisive, objection. I entertain a suspicion, that the recent discovery was carried from Europe to China by the caravans of the xvth century, and falsely adopted as an old national discovery before the arrival of the Portuguese and Jesuits in the xvith. Yet the Pere Gaubil affirms, that the use of gunpowder has been known to the Chinese above 1600 years.

<sup>24</sup> All that can be known of the Assassins of Persia and Syria, is poured from the copious, and even profuse, erudition of M. Falconet, in two *memoires* read before the Academy of Inscriptions (tom. xvii. p. 127—170.)



may be considered as a service to mankind. Among the hills to the south of the Caspian, these odious sectaries had reigned with impunity above a hundred and sixty years; and their prince, or Imam, established his lieutenant to lead and govern the colony of mount Libanus, so famous and formidable in the history of the crusades.<sup>25</sup> With the fanaticism of the Koran, the Ismaelians had blended the Indian transmigration, and the visions of their own prophets: and it was their first duty to devote their souls and bodies in blind obedience to the vicar of our God. The daggers of his missionaries were felt both in the East and West: The Christians and the Moslems enumerate, and perhaps multiply, the illustrious victims that were sacrificed to the zeal, avarice, or resentment of *the old man* (as he was corruptly styled) of *the mountain*. But these daggers, his only arms, were broken by the sword of Holagou, and not a vestige is left of the enemies of mankind, except the word *assassin*, which, in the most odious sense, has been adopted in the languages of Europe. The extinction of the Abbassides cannot be indifferent to the spectators of their greatness and decline. Since the fall of their Seljukian tyrants, the caliphs had recovered their lawful dominion of Bagdad and the Arababian Irak; but the city was distracted by theological factions, and the commander of the faithful was lost in a haram of seven hundred concubines. The invasion of the Moguls he encountered with feeble arms and haughty embassies. "On the divine decree," said the caliph Mostasem, "is founded the throne of the sons of Abbas; and their foes shall surely be destroyed in this world and in the next. Who is this Holagou that dares to rise against them? if he be desirous of peace, let him instantly depart from the sacred territory; and perhaps he may obtain from our clemency the pardon of his fault." This presumption was cherished by a pertidious vizir, who assured his master, that, even if the barbarians had entered the city, the women and children, from the terraces, would be sufficient to overwhelm them with stones. But when Holagou touched the phantom, it instantly vanished into smoke. After a siege of two months, Bagdad was stormed and sacked by the Moguls; and their savage commander pronounced the death of the caliph Mostasem, the last of the temporal successors of Mahomet; whose noble kinsmen, of the race of Abbas, had reigned in Asia above five hundred years. Whatever might be the designs of the conqueror, the holy cities of Mecca and Medina<sup>26</sup> were protected by the Arabian desert; but the

<sup>25</sup> The Ismaelians of Syria, 40,000 Assassins, had acquired or founded ten castles in the hills above Tortosa. About the year 1280, they were extirpated by the Mamalukes.

<sup>26</sup> As a proof of the ignorance of the Chinese in foreign transactions, I must observe, that some of their historians extend the conquests of Zingis himself to Medina, the country of Mahomet (Gaubil, p. 42.)



CHAP. Moguls spread beyond the Tigris and Euphrates, pillaged  
 LXIV. Aleppo and Damascus, and threatened to join the Franks in the  
 ~~~~~ deliverance of Jerusalem. Egypt was lost, had she been de-  
 fended only by her feeble offspring: but the Mamalukes had
 breathed in their infancy the keenness of a Scythian air: equal
 in valour, superior in discipline, they met the Moguls in many
 a well-fought field; and drove back the stream of hostility
 to the eastward of the Euphrates. But it overflowed with re-
 sistless violence the kingdoms of Armenia and Anatolia, of
 which the former was possessed by the Christians, and the
 latter by the Turks. The sultans of Iconium opposed some
 resistance to the Mogul arms, till Azzadin sought a refuge
 among the Greeks of Constantinople, and his feeble successors,
 the last of the Seljukian dynasty, were finally extirpated by
 the khans of Persia.

Of Anatolia,
 A. D. 1242
 —1272.

Of Kipzak,
 Russia, Po-
 land, Hun-
 gary, &c.
 A. D. 1235
 —1245.

III. No sooner had Octai subverted the northern empire of
 China, than he resolved to visit with his arms the most remote
 countries of the West. Fifteen hundred thousand Moguls and
 Tartars were inscribed on the military roll; of these the great
 khan selected a third, which he intrusted to the command of
 his nephew Batou, the son of Tuli, who reigned over his
 father's conquests to the north of the Caspian Sea. After a
 festival of forty days, Batou set forwards on this great expedi-
 tion; and such was the speed and ardour of his innumerable
 squadrons, that in less than six years they had measured a line
 of ninety degrees of longitude, a fourth part of the circumference
 of the globe. The great rivers of Asia and Europe, the Volga
 and Kama, the Don and Borysthenes, the Vistula and Danube,
 they either swam with their horses, or passed on the ice, or
 traversed in leathern boats, which followed the camp, and
 transported their wagons and artillery. By the first victories
 of Batou, the remains of national freedom were eradicated in
 the immense plains of Turkestan and Kipzak.²⁷ In his rapid
 progress, he overran the kingdoms, as they are now styled, of
 Astracan and Cazan; and the troops which he detached toward
 mount Caucasus, explored the most secret recesses of Georgia
 and Circassia. The civil discord of the great dukes, or princes,
 of Russia, betrayed their country to the Tartars. They spread
 from Livonia to the Black Sea, and both Moscow and Kiow,
 the modern and ancient capitals, were reduced to ashes; a
 temporary ruin, less fatal than the deep, and perhaps indelible,
 mark, which a servitude of two hundred years has imprinted
 on the character of the Russians. The Tartars ravaged with
 equal fury the countries which they hoped to possess, and
 those which they were hastening to leave. From the permanent

²⁷ The *Dashté Kipzak*, or plain of Kipzak, extends on either side of the Volga, in a boundless space towards the Jaik and Borysthenes, and is supposed to contain the primitive name and nation of the Cosacks.

conquest of Russia, they made a deadly, though transient, inroad, into the heart of Poland, and as far as the borders of Germany. The cities of Lublin and Cracow were obliterated: they approached the shores of the Baltic; and in the battle of Lignitz, they defeated the dukes of Silesia, the Polish palatines, and the great master of the Teutonic order, and filled nine sacks with the right ears of the slain. From Lignitz, the extreme point of their western march, they turned aside to the invasion of Hungary; and the presence or spirit of Batou inspired the host of five hundred thousand men: the Carpathian hills could not be long impervious to their divided columns; and their approach had been fondly disbelieved till it was irresistibly felt. The king, Bela the Fourth, assembled the military force of his counts and bishops: but he had alienated the nation by adopting a vagrant horde of forty thousand families of Comans, and these savage guests were provoked to revolt by the suspicion of treachery and the murder of their prince. The whole country north of the Danube was lost in a day, and depopulated in a summer; and the ruins of cities and churches were overspread with the bones of the natives, who expiated the sins of their Turkish ancestors. An ecclesiastic, who fled from the sack of Waradin, describes the calamities which he had seen or suffered; and the sanguinary rage of sieges and battles is far less atrocious than the treatment of the fugitives, who had been allured from the woods under a promise of peace and pardon, and who were coolly slaughtered as soon as they had performed the labours of the harvest and vintage. In the winter, the Tartars passed the Danube on the ice, and advanced to Gran or Strigonium, a German colony, and the metropolis of the kingdom. Thirty engines were planted against the walls; the ditches were filled with sacks of earth and dead bodies; and after a promiscuous massacre, three hundred noble matrons were slain in the presence of the khan. Of all the cities and fortresses of Hungary, three alone survived the Tartar invasion, and the unfortunate Bela hid his head among the islands of the Adriatic.

The Latin world was darkened by this cloud of savage hostility: a Russian fugitive carried the alarm to Sweden; and the remote nations of the Baltic and the ocean trembled at the approach of the Tartars,²⁸ whom their fear and ignorance were inclined to separate from the human species. Since the invasion of the Arabs in the eighth century, Europe had never been exposed to a similar calamity; and if the disciples of

²⁸ In the year 1233, the inhabitants of Gothia (*Sweden*) and Frise were prevented, by their fear of the Tartars, from sending, as usual, their ships to the herring-fishery on the coast of England; and as there was no exportation, forty or fifty of these fish were sold for a shilling (Matthew Paris, p. 396.) It is whimsical enough, that the orders of a mogul khan, who reigned on the borders of China, should have lowered the price of herrings in the English market.

CHAP. Mahomet would have oppressed her religion and liberty, it
 LXIV. might be apprehended that the shepherds of Scythia would
 ~~~~~ extinguish her cities, her arts, and all the institutions of civil  
 society. The Roman pontiff attempted to appease and convert  
 these invincible pagans by a mission of Franciscan and  
 Dominican friars; but he was astonished by the reply of the  
 khan, that the sons of God and of Zingis were invested with a  
 divine power to subdue or extirpate the nations; and that the  
 pope would be involved in the universal destruction, unless he  
 visited in person, and as a suppliant, the royal horde. The  
 emperor Frederic the Second embraced a more generous mode  
 of defence; and his letters to the kings of France and England,  
 and the princes of Germany, represented the common danger,  
 and urged them to arm their vassals in this just and rational  
 crusade.<sup>29</sup> The Tartars themselves were awed by the fame  
 and valour of the Franks: the town of Newstadt in Austria  
 was bravely defended against them by fifty knights and twenty  
 cross-bows; and they raised the siege on the appearance of a  
 German army. After wasting the adjacent kingdoms of Ser-  
 via, Bosnia, and Bulgaria, Batou slowly retreated from the  
 Danube to the Volga to enjoy the rewards of victory in the city  
 and palace of Serai, which started at his command from the  
 midst of the desert.

Of Siberia,  
 A. D. 1242,  
 &c.

IV. Even the poor and frozen regions of the North attracted  
 the arms of the Moguls: Sheibani Khan, the brother of the  
 great Batou, led a horde of fifteen thousand families into the  
 wilds of Siberia; and his descendants reigned at Tobolskoy  
 above three centuries, till the Russian conquest. The spirit  
 of enterprise which pursued the course of the Oby and Yenisei  
 must have led to the discovery of the icy sea. After brushing  
 away the monstrous fables, of men with dogs' heads and cloven  
 feet, we shall find, that, fifteen years after the death of Zingis,  
 the Moguls were informed of the name and manners of the  
 Samoyedes in the neighbourhood of the polar circle, who dwelt  
 in subterraneous huts, and derived their furs and their food  
 from the sole occupation of hunting.<sup>30</sup>

The succes-  
 sors of  
 Zingis,  
 A. D. 1227  
 —1259,

While China, Syria, and Poland, were invaded at the same  
 time by the Moguls and Tartars, the authors of the mighty  
 mischief were content with the knowledge and declaration,

<sup>29</sup> I shall copy his characteristic or flattering epithets of the different coun-  
 tries of Europe: *Furens ac fervens ad arma Germania, strenuæ militiæ, genetrix*  
*et alumna Francia, bellicosa et audax Hispania, virtuosa viris et classe munita*  
*fertilis Anglia, impetuosus bellatoribus referta Alemannia, navalis Dacia, indomita*  
*Italia, pacis ignara Burgundia, inquieta Apulia, cum maris Græci, Adriatici*  
*et Tyrrheni insulis pyraticeis et invictis, Cretâ, Cypro, Sicilia, cum Oceano con-*  
*terminis insulis, et regionibus, cruenta Hybernia, cum agili Wallia, palustris*  
*Scotia, glacialis Norwegia suam electam militiam sub vexillo Crucis destinabunt,*  
 &c. (Matthew Paris, p. 498.)

<sup>30</sup> See Carpin's relation in Hackluyt, vol. i. p. 30. The pedigree of the  
 khans of Siberia is given by Abulghazi (part viii. p. 485—495.) Have the Rus-  
 sians found no Tartar Chronicles at Tobolski?



that their word was the sword of death. Like the first caliphs, CHAP. LXIV. the first successors of Zingis seldom appeared in person at the head of their victorious armies. On the banks of the Onon and Selinga, the royal or *golden horde* exhibited the contrast of simplicity and greatness; of the roasted sheep and mare's milk which composed their banquets; and of a distribution in one day of five hundred wagons of gold and silver. The ambassadors and princes of Europe and Asia were compelled to undertake this distant and laborious pilgrimage; and the life and reign of the great dukes of Russia, the kings of Georgia and Armenia, the sultans of Iconium, and the emirs of Persia, were decided by the frown or smile of the great khan. The sons and grandsons of Zingis had been accustomed to the pastoral life; but the village of Caracorum was gradually ennobled by their election and residence. A change of manners is implied in the removal of Octai and Mangou from a tent to a house; and their example was imitated by the princes of their family and the great officers of the empire. Instead of the boundless forest, the enclosure of a park afforded the more indolent pleasures of the chase; their new habitations were decorated with painting and sculpture; their superfluous treasures were cast in fountains, and basins, and statues of massy silver; and the artists of China and Paris vied with each other in the service of the great khan.<sup>32</sup> Caracorum contained two streets, the one of Chinese mechanics, the other of Mahometan traders; and the places of religious worship, one Nestorian church, two mosques, and twelve temples of various idols, may represent in some degree the number and division of inhabitants. Yet a French missionary declares, that the town of St. Denys, near Paris, was more considerable than the Tartar capital; and that the whole palace of Mangou was scarcely equal to a tenth part of that Benedictine abbey. The conquests of Russia and Syria might amuse the vanity of the great khans; but they were seated on the borders of China; the acquisition of that empire was the nearest and most interesting object; and they might learn from their pastoral economy, that it is for the advantage of the shepherd to protect and propagate his flock. I have already celebrated the wisdom and virtue of a Mandarin, who prevented the desolation of five populous and cultivated provinces. In a spotless administration of thirty years, this friend of his country and of mankind continually

<sup>32</sup> adopt the  
manners of  
China,  
A. D. 1266  
—1367.

<sup>31</sup> The map of d'Anville, and the Chinese Itineraries (de Guignes, tom. i. part ii. p. 57,) seem to mark the position of Holin, or Caracorum, about six hundred miles to the northwest of Pekin. The distance between Selinginsky and Pekin is near 2000 Russian versts, between 1300 and 1400 English miles (Bell's Travels, vol. ii. p. 67.)

<sup>32</sup> Rubruquis found at Caracorum his countryman Guillaume Boucer orfevre de Paris, who had executed for the khan a silver tree, supported by four lions, and ejecting four different liquors. Abulghazi (part iv. p. 336,) mentions the painters of Kitay or China.

CHAP. laboured to mitigate, or suspend, the havoc of war ; to save  
 LXIV. the monuments, and to rekindle the flame, of science ; to  
 ~~~~~ restrain the military commander by the restoration of civil  
 magistrates ; and to instil the love of peace and justice into the
 minds of the Moguls. He struggled with the barbarism of the
 first conquerors ; but his salutary lessons produced a rich
 harvest in the second generation. The northern, and by
 degrees the southern, empire, acquiesced in the government of
 Cublai, the lieutenant, and afterward the successor of Man-
 gou ; and the nation was loyal to a prince who had been
 educated in the manners of China. He restored the forms of
 her venerable constitution ; and the victors submitted to the
 laws, the fashions, and even the prejudices, of the vanquished
 people. This peaceful triumph, which has been more than
 once repeated, may be ascribed in a great measure to the
 numbers and servitude of the Chinese. The Mogul army was
 dissolved in a vast and populous country ; and their emperors
 adopted with pleasure a political system, which gives to the
 prince the solid substance of despotism, and leaves to the
 subject the empty names of philosophy, freedom, and filial obe-
 dience. Under the reign of Cublai, letters and commerce,
 peace and justice, were restored ; the great canal, of five
 hundred miles, was opened from Nankin to the capital ; he
 fixed his residence at Pekin ; and displayed in his court the
 magnificence of the greatest monarch of Asia. Yet this
 learned prince declined from the pure and simple religion of
 his great ancestor ; he sacrificed to the idol Fo ; and his blind
 attachment to the lamas of Thibet and the bonzes of China³³
 provoked the censure of the disciples of Confucius. His
 successors polluted the palace with a crowd of eunuchs,
 physicians, and astrologers, while thirteen millions of their
 subjects were consumed in the provinces by famine. One
 hundred and forty years after the death of Zingis, his degene-
 rate race, the dynasty of the Yuen, was expelled by a revolt of
 the native Chinese ; and the Mogul emperors were lost in the
 oblivion of the desert. Before this revolution, they had
 forfeited their supremacy over the dependent branches of their
 house, the khans of Kipzak and Russia, the khans of Zagatai or
 Transoxiana, and the khans of Iran or Persia. By their
 distance and power these royal lieutenants had soon been re-
 leased from the duties of obedience ; and, after the death of
 Cublai, they scorned to accept a sceptre or a title from his
 unworthy successors. According to their respective situation

Division of
 the Mogul
 empire,
 A. D. 1259
 —1300.

³³ The attachment of the khans, and the hatred of the mandarins, to the bonzes and lamas (Duhalde, *Hist. de la Chine*, tom. i. p. 502, 503,) seems to represent them as the priests of the same god, of the Indian *Fo*, whose worship prevails among the sects of Hindostan, Siam, Thibet, China, and Japan. But this mysterious subject is still lost in a cloud, which the researches of our Asiatic Society may gradually dispel.

they maintained the simplicity of the pastoral life, or assumed the luxury of the cities of Asia; but the princes and their hordes were alike disposed for the reception of a foreign worship. After some hesitation between the Gospel and the Koran, they conformed to the religion of Mahomet; and while they adopted for their brethren the Arabs and Persians, they renounced all intercourse with the ancient Moguls, the idolaters of China.

In this shipwreck of nations, some surprise may be excited by the escape of the Roman empire, whose relics at the time of the Mogul invasion, were dismembered by the Greeks and Latins. Less potent than Alexander, they were pressed, like the Macedonian, both in Europe and Asia, by the shepherds of Scythia; and had the Tartars undertaken the siege, Constantinople must have yielded to the fate of Pekin, Samarcand, and Bagdad. The glorious and voluntary retreat of Batou from the Danube was insulted by the vain triumph of the Franks and Greeks; and in a second expedition death surprised him in full march to attack the capital of the Cesars. His brother Borga carried the Tartar arms into Bulgaria and Thrace; but he was diverted from the Byzantine war by a visit to Novogorod, in the fifty-seventh degree of latitude, where he numbered the inhabitants and regulated the tributes of Russia. The Mogul khan formed an alliance with the Mamalukes against his brethren of Persia; three hundred thousand horse penetrated through the gates of Derbend; and the Greeks might rejoice in the first example of domestic war. After the recovery of Constantinople, Michael Palæologus,³⁴ at a distance from his court and army, was surprised and surrounded in a Thracian castle by twenty thousand Tartars. But the object of their march was a private interest: they came to the deliverance of Azzadin, the Turkish sultan; and were content with his person and the treasure of the emperor. Their general Noga, whose name is perpetuated in the hordes of Astracan, raised a formidable rebellion against Mengo Timour, the third of the khans of Kipzak; obtained in marriage Maria the natural daughter of Palæologus; and guarded the dominions of his friend and father. The subsequent invasions of a Scythian cast were those of outlaws and fugitives; and some thousands of Alani and Comans, who had been driven from their native seats, were reclaimed from a vagrant life, and enlisted in the service of the empire. Such was the influence in Europe of the invasion of the Moguls. The first terror of their arms secured, rather than disturbed, the peace of the Roman Asia. The

Escape of
Constanti-
nople and
the Greek
empire
from the
Moguls,
A. D. 1240
—1304.

³⁴ Some repulse of the Moguls in Hungary, (Matthew Paris, p. 545, 546,) might propagate and colour the report of the union and victory of the kings of the Franks on the confines of Bulgaria. Abulpharagius (Dynast. p. 310,) after forty years, beyond the Tigris, might be easily deceived.

³⁵ See Pachymer, l. iii. c. 25, and l. ix. c. 26, 27, and the false alarm at Nice, l. iii. c. 27. Nicephorus Gregoras, l. iv. c. 6.

CHAP. sultan of Iconium solicited a personal interview with John
 LXIV. Vataces; and his artful policy encouraged the Turks to defend
 their barrier against the common enemy.³⁶ That barrier indeed
 was soon overthrown; and the servitude and ruin of the Seljukians exposed the nakedness of the Greeks. The formidable Holagou threatened to march to Constantinople at the head of four hundred thousand men; and the groundless panic of the citizens of Nice will present an image of the terror which he had inspired. The accident of a procession, and the sound of a doleful litany, "From the fury of the Tartars, good Lord deliver us," had scattered the hasty report of an assault and massacre. In the blind credulity of fear, the streets of Nice were crowded with thousands of both sexes, who knew not from what or to whom they fled; and some hours elapsed before the firmness of the military officers could relieve the city from this imaginary foe. But the ambition of Holagou and his successors was fortunately diverted by the conquest of Bagdad, and a long vicissitude of Syrian wars: their hostility to the Moslems inclined them to unite with the Greeks and Franks;³⁷ and their generosity or contempt had offered the kingdom of Anatolia as the reward of an Armenian vassal. The fragments of the Seljukian monarchy were disputed by the emirs who had occupied the cities or the mountains; but they all confessed the supremacy of the khans of Persia; and he often interposed his authority, and sometimes his arms, to check their depredations, and to preserve the peace and balance of his Turkish frontier. The death of Cazan,³⁸ one of the greatest and most accomplished princes of the house of Zingis, removed this salutary control, and the decline of the Moguls, gave a free scope to the rise and progress of the OTTOMAN EMPIRE.³⁹

decline of
the Mogul
khans of
Persia,
A. D. 1304,
May 31.

Origin of
the Ottomans,
A. D. 1240,
&c.

After the retreat of Zingis, the sultan Gelaleddin of Carizme had returned from India to the possession and defence of his Persian kingdoms. In the space of eleven years, that hero fought in person fourteen battles; and such was his activity, that he led his cavalry in seventeen days from Teflis to Kerman, a march of a thousand miles. Yet he was oppressed by the jealousy of the Moslem princes, and the innumerable armies of the Moguls; and after his last defeat, Gelaleddin perished

³⁶ G. Acropolita, p. 36, 37. Nic. Gregoras, l. ii. c. 6, l. iv. c. 5.

³⁷ Abulpharagius, who wrote in the year 1284, declares, that the Moguls, since the fabulous defeat of Batou, had not attacked either the Franks or Greeks; and of this he is a competent witness. Hayton, likewise, the Armeniac prince, celebrates their friendship for himself and his nation.

³⁸ Pachymer gives a splendid character of Cazan Khan, the rival of Cyrus and Alexander (l. xii. c. 1.) In the conclusion of his history (l. xiii. c. 36,) he hopes much from the arrival of 30,000 Tochars or Tartars, who were ordered by the successor of Cazan to restrain the Turks of Bithynia, A. D. 1308.

³⁹ The origin of the Ottoman dynasty is illustrated by the critical learning of M. M. de Guignes (*Hist. des Huns*, tom. iv. p. 329—337,) d'Anville (*Empire Turc*, p. 14—22,) two inhabitants of Paris, from whom the Orientals may learn the history and geography of their own country.

ignobly in the mountains of Curdistan. His death dissolved a veteran and adventurous army, which included under the name of Carizmians or Corasmins, many Turkman hords, that had attached themselves to the sultan's fortune. The bolder and more powerful chiefs invaded Syria, and violated the holy sepulchre of Jerusalem; the more humble engaged in the service of Aladin, sultan of Iconium; and among these were the obscure fathers of the Ottoman line. They had formerly pitched their tents near the southern banks of the Oxus, in the plains of Mahan and Nesa; and it is somewhat remarkable, that the same spot should have produced the first authors of the Parthian and Turkish empires. At the head, or in the rear, of a Carizmian army, Soliman Shah was drowned in the passage of the Euphrates; his son Orthogrul became the soldier and subject of Aladin, and established at Surgut, on the banks of the Sangar, a camp of four hundred families or tents, whom he governed fifty-two years both in peace and war. He was the father of Thaman, or Athman, whose Turkish name has been melted into the appellation of the caliph Othman; and if we describe that pastoral chief as a shepherd and a robber, we must separate from those characters all idea of ignominy and baseness. Othman possessed, and perhaps surpassed, the ordinary virtues of a soldier; and the circumstances of time and place were propitious to his independence and success. The Seljukian dynasty was no more; and the distance and decline of the Mogul khans soon enfranchised him from the control of a superior. He was situate on the verge of the Greek empire; the Koran sanctified his *gazi*, or holy war, against the infidels; and their political errors unlocked the passes of mount Olympus, and invited him to descend into the plains of Bithynia. Till the reign of Palæologus these passes had been vigilantly guarded by the militia of the country, who were repaid by their own safety and an exemption from taxes. The emperor abolished their privilege and assumed their office; but the tribute was rigorously collected, the custody of the passes was neglected, and the hardy mountaineers degenerated into a trembling crowd of peasants without spirit or discipline. It was on the twenty-seventh of July, in the year twelve hundred and ninety-nine of the Christian era, that Othman first invaded the territory of Nicomedia;⁴⁰ and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster. The annals of twenty-seven years of his reign would exhibit a repetition of the same inroads; and his hereditary troops were multiplied in each campaign by the accession of captives and volunteers. Instead of retreating to the hills, he maintained the most useful and de-

CHAP.
LXIV.

Reign of
Othman.
A. D. 1299
—1326.

⁴⁰ See Pachymer, l. x. c. 25, 26, l. xiii. c. 33, 34, 36; and concerning the guard of the mountains, l. i. c. 3—6: Nicephorus Gregoras, l. vii. c. i. and the first book of Laonicus Chalcondyles, the Athenian.

CHAP. sensible posts ; fortified the towns and castles which he had
 LXIV. first pillaged ; and renounced the pastoral life for the baths
 and palaces of his infant-capitals. But it was not till Othman
 was oppressed by age and infirmities, that he received the wel-
 come news of the conquest of Prusa, which had been surren-
 dered by famine or treachery to the arms of his son Orchan.
 The glory of Othman is chiefly founded on that of his de-
 scendants ; but the Turks have transcribed or composed a
 royal testament of his last counsels of justice and modera-
 tion.⁴¹

Reign of
 Orchan,
 A. D. 1326
 --1360.

From the conquest of Prusa, we may date the true era of
 the Ottoman empire. The lives and possessions of the Chris-
 tian subjects were redeemed by a tribute or ransom of thirty
 thousand crowns of gold ; and the city, by the labours of
 Orchan, assumed the aspect of a Mahometan capital ; Prusa
 was decorated with a mosque, a college, and a hospital, of royal
 foundation ; the Seljukian coin was changed for the name and
 impression of the new dynasty ; and the most skilful professors,
 of human and divine knowledge, attracted the Persian and
 Arabian students from the ancient schools of Oriental learning.
 The office of vizir was instituted for Aladin, the brother of
 Orchan ; and a different habit distinguished the citizens from
 the peasants, the Moslems from the infidels. All the troops
 of Othman had consisted of loose squadrons of Turkman ca-
 valry, who served without pay and fought without discipline : but
 a regular body of infantry was first established and trained by the
 prudence of his son. A great number of volunteers was enrolled
 with a small stipend, but with the permission of living at home,
 unless they were summoned to the field ; their rude manners,
 and seditious temper, disposed Orchan to educate his young cap-
 tives as his soldiers and those of the prophet ; but the Turkish
 peasants were still allowed to mount on horseback, and follow
 his standard, with the appellation and the hopes of *freebooters*.
 By these arts he formed an army of twenty-five thousand Mos-
 lems ; a train of battering engines was framed for the use of

⁴¹ I am ignorant whether the Turks have any writers older than Mahomet II. nor can I reach beyond a meagre chronicle (*Annales Turcici ad Annum 1550*), translated by John Gaudier, and published by Leunclavius (ad calcem Laonic. Chalcond. p. 311—350,) with copious pandects, or commentaries. The History of the Growth and Decay (A. D. 1300—1683) of the Othman empire, was translated into English from the Latin MS. of Demetrius Cantemir, prince of Moldavia (London, 1734, in folio.) The author is guilty of strange blunders in Oriental History ; but he was conversant with the language, the annals, and institutions of the Turks. Cantemir partly draws his materials from the Synopsis of Saadi Effendi of Larissa, dedicated in the year 1696 to sultan Mustapha, and a valuable abridgment of the original historians. In one of the Ramblers, Dr. Johnson praises Knolles (a General History of the Turks to the present year, London, 1603) as the first of historians, unhappy only in the choice of his subject. Yet I much doubt whether a partial and verbose compilation from Latin writers, thirteen hundred folio pages of speeches and battles, can either instruct or amuse an enlightened age, which requires from the historian some tincture of philosophy and criticism.

sieges ; and the first successful experiment was made on the cities of Nice and Nicomedia. Orchan granted a safe conduct to all who were desirous of departing with their families and effects ; but the widows of the slain were given in marriage to the conquerors ; and the sacrilegious plunder, the books, the vases, and the images, were sold or ransomed at Constantino-
 CHAP. LXIV.
 His con-quest of Bithynia, A. D. 1326—1339.

ple. The emperor Andronicus the younger was vanquished and wounded by the son of Othman ;⁴² he subdued the whole province or kingdom of Bithynia, as far as the shores of the Bosphorus and Hellespont ; and the Christians confessed the justice and clemency of a reign, which claimed the voluntary attachment of the Turks of Asia. Yet Orchan was content with the modest title of emir ; and in the list of his compeers, the princes of Roum or Anatolia,⁴³ his military forces were surpassed by the emirs of Ghermian and Caramania, each of whom could bring into the field an army of forty thousand men. Their dominions were situate in the heart of the Seljukian kingdom ; but the holy warriors, though of inferior note, who formed the new principalities of the Greek empire, are more conspicuous in the light of history. The maritime country, from the Propontis to the Mæander and the isle of Rhodes, so long threatened and so often pillaged, was finally lost about the thirtieth year of Andronicus the elder.⁴⁴ Two Turkish chieftains, Sarukhan and Aidin, left their names to their conquests, and their conquests to their posterity. The captivity or ruin of the *seven churches* of Asia was consummated ; and the barbarous lords of Ionia and Lydia still trample on the monuments of classic and Christian antiquity. In the loss of Ephesus, the Christians deplored the fall of the first angel, the extinction of the first candlestick, of the revelations :⁴⁵ the desolation is complete ; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller. The circus and three state-ly theatres of Laodicea are now peopled with wolves and foxes ; Sardes is reduced to a miserable village ; the God of Mahomet, without a rival or a son, is invoked in the mosques of Thyatira and Pergamus ; and the populousness of Smyrna is

Division of Anatolia among the Turkish emirs, A. D. 1300, &c.
 Loss of the Asiatic provinces, A. D. 1313, &c.

⁴² Cantacuzene, though he relates the battle and heroic flight of the younger Andronicus (l. ii. c. 6, 7, 8,) dissembles by his silence the loss of Prusa, Nice, and Nicomedia, which are fairly confessed by Nicephorus Gregoras (l. viii. 15, ix. 9, 13, xi. 6.) It appears that Nice was taken by Orchan in 1330, and Nicomedia in 1339, which are somewhat different from the Turkish dates.

⁴³ The partition of the Turkish emirs is extracted from two contemporaries, the Greek Nicephorus Gregoras (l. vii. 1,) and the Arabian Marakeschi (de Guignes, tom. ii. P. ii. p. 76, 77.) See likewise the first book of Laonicus Chalcondyles.

⁴⁴ Pachymer, l. xiii. c. 13.

⁴⁵ See the Travels of Wheeler and Spon, of Pocock and Chandler, and more particularly Smith's Survey of the Seven Churches of Asia, p. 205—276. The more pious antiquaries labour to reconcile the promises and threats of the author of the Revelations with the *present* state of the seven cities. Perhaps it would be more prudent to confine his predictions to the characters and events of his own times.

CHAP. supported by the foreign trade of the Franks and Armenians.

LXIV. Philadelphia alone has been saved by prophecy, or courage.

At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years; and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect; a column in a scene of ruins; a pleasing example, that the paths of honour and safety may sometimes be the same. The servitude of Rhodes was delayed above two centuries by the establishment of the knights of St. John of Jerusalem:⁴⁶ under the discipline of the order, that island emerged into fame and opulence; the noble and warlike monks were renowned by land and sea; and the bulwark of Christendom provoked, and repelled, the arms of the Turks and Saracens.

The knights
of Rhodes,
A. D. 1310,
Aug. 15—
A. D. 1523,
Jan. 1.

First pas-
sage of the
Turks into
Europe,
A. D. 1341
—1347.

The Greeks, by their intestine divisions, were the authors of their final ruin. During the civil wars of the elder and younger Andronicus, the son of Othman achieved, almost without resistance, the conquest of Bithynia; and the same disorders encouraged the Turkish emirs of Lydia and Ionia to build a fleet, and to pillage the adjacent islands and the sea-coast of Europe. In the defence of his life and honour, Cantacuzene was tempted to prevent, or imitate, his adversaries, by calling to his aid the public enemies of his religion and country. Amir, the son of Aidin, concealed under a Turkish garb the humanity and politeness of a Greek; he was united with the great domestic by mutual esteem and reciprocal services; and their friendship is compared, in the vain rhetoric of the times, to the perfect union of Orestes and Pylades.⁴⁷ On the report of the danger of his friend, who was persecuted by an ungrateful court, the prince of Ionia assembled at Smyrna a fleet of three hundred vessels, with an army of twenty-nine thousand men; sailed in the depth of winter, and cast anchor at the mouth of the Hebrus. From thence, with a chosen band of two thousand Turks, he marched along the banks of the river, and rescued the empress, who was besieged in Demotica by the wild Bulgarians. At that disastrous moment, the life or death of his beloved Cantacuzene was concealed by his flight into Servia: but the grateful Irene, impatient to behold her deliverer, invited him to enter the city, and accompanied her message with a present of rich

⁴⁶ Consult the ivth book of the *Histoire de l'Ordre de Malthe*, par l'Abbé de Vertot. That pleasing writer betrays his ignorance, in supposing that Othman, a freebooter of the Bithynian hills, could besiege Rhodes by sea and land.

⁴⁷ Nicephorus Gregoras has expatiated with pleasure on this amiable character (l. xii. 7, xiii. 4. 10, xiv. 1. 9, xvi. 6.) Cantacuzene speaks with honour and esteem of his ally (l. iii. c. 56, 57. 63, 64. 66, 67, 68. 86. 89. 95, 96:) but he seems ignorant of his own sentimental passion for the Turk, and indirectly denies the possibility of such unnatural friendship (l. iv. c. 40.)

apparel, and a hundred horses. By a peculiar strain of CHAP. delicacy, the gentle barbarian refused, in the absence of an LXIV. unfortunate friend, to visit his wife, or to taste the luxuries of the palace; sustained in his tent the rigour of the winter; and rejected the hospitable gift, that he might share the hardships of two thousand companions, all as deserving as himself of that honour and distinction. Necessity and revenge might justify his predatory excursions by sea and land; he left nine thousand five hundred men for the guard of his fleet; and persevered in the fruitless search of Cantacuzene, till his embarkation was hastened by a fictitious letter, the severity of the season, the clamours of his independent troops, and the weight of his spoil and captives. In the prosecution of the civil war, the prince of Ionia twice returned to Europe; joined his arms with those of the emperor; besieged Thessalonica, and threatened Constantinople. Calumny might affix some reproach on his imperfect aid, his hasty departure, and a bribe of ten thousand crowns, which he accepted from the Byzantine court; but his friends were satisfied; and the conduct of Amir is excused by the more sacred duty of defending against the Latins his hereditary dominions. The maritime power of the Turks had united the pope, the king of Cyprus, the republic of Venice, and the order of St. John, in a laudable crusade; their galleys invaded the coast of Ionia; and Amir was slain with an arrow, in the attempt to wrest from the Rhodian knights the citadel of Smyrna.⁴⁸ Before his death, he generously recommended another ally of his own nation; not more sincere or zealous than himself, but more able to afford a prompt and powerful succour, by his situation along the Propontis and in the front of Constantinople. By the prospect of a more advantageous treaty, the Turkish prince of Bithynia was detached from his engagements with Anne of Savoy; and the pride of Orchan dictated the most solemn protestations, that if he could obtain the daughter of Cantacuzene, he would invariably fulfil the duties of a subject and a son. Parental tenderness was silenced by the voice of ambition; the Greek clergy connived at the marriage of a Christian princess with a sectary of Mahomet; and the father of Theodora describes, with shameful satisfaction, the dishonour of the purple.⁴⁹ A body of Turkish cavalry attended the ambassadors, who disembarked from thirty vessels before his camp of Selybria. A

Marriage at
Orchan
with a
Greek
princess,
A. D. 1346.

⁴⁸ After the conquest of Smyrna by the Latins, the defence of this fortress was imposed by pope Gregory XI. on the knights of Rhodes (see Vertot, l. v.)

⁴⁹ See Cantacuzene, l. iii. c. 95. Nicephorus Gregoras, who, for the light of mount Thabor, brands the emperor with the names of tyrant and Herod, excuses, rather than blames, this Turkish marriage, and alleges the passion and power of Orchan, *ἡ γυῖναι, καὶ τὴ δύναμις τοῦ βασιλῆως αὐτοῦ καὶ τῆς Περσικῆς* (Turkish) *στρατιῶν Σαρπατίας* (l. xv. 5.) He afterward celebrates his kingdom and armies. See his reign in Cantemir, p. 24—30.

CHAP. LXIV. stately pavilion was erected, in which the empress Irene passed the night with her daughters. In the morning, Theodora ascended a throne, which was surrounded with curtains of silk and gold ; the troops were under arms ; but the emperor alone was on horseback. At a signal the curtains were suddenly withdrawn, to disclose the bride, or the victim, encircled by kneeling eunuchs and hymeneal torches ; the sound of flutes and trumpets proclaimed the joyful event ; and her pretended happiness was the theme of the nuptial song, which was chanted by such poets as the age could produce. Without the rites of the church, Theodora was delivered to her barbarous lord ; but it had been stipulated, that she should preserve her religion in the haram of Boursa ; and her father celebrates her charity and devotion in this ambiguous situation. After his peaceful establishment on the throne of Constantinople, the Greek emperor visited his Turkish ally, who, with four sons, by various wives, expected him at Scutari, on the Asiatic shore. The two princes partook, with seeming cordiality, of the pleasures of the banquet and the chase ; and Theodora was permitted to repass the Bosphorus, and to enjoy some days in the society of her mother. But the friendship of Orchan was subservient to his religion and interest ; and in the Genoese war he joined without a blush the enemies of Cantacuzene.

Establish-
ment of the
Ottomans in
Europe,
A. D. 1353.

In the treaty with the empress Anne, the Ottoman prince had inserted a singular condition, that it should be lawful for him to sell his prisoners at Constantinople, or transport them into Asia. A naked crowd of Christians of both sexes and every age, of priests and monks, of matrons and virgins, was exposed in the public market ; the whip was frequently used to quicken the charity of redemption ; and the indignant Greeks deplored the fate of their brethren, who were led away to the worst evils of temporal and spiritual bondage.⁵⁰ Cantacuzene was reduced to subscribe the same terms ; and their execution must have been still more pernicious to the empire ; a body of ten thousand Turks had been detached to the assistance of the empress Anne ; but the entire forces of Orchan were exerted in the service of his father. Yet these calamities were of a transient nature ; as soon as the storm had passed away, the fugitives might return to their habitations ; and at the conclusion of the civil and foreign wars, Europe was completely evacuated by the Moslems of Asia. It was in his last quarrel with his pupil that Cantacuzene inflicted the deep and deadly wound, which could never be healed by his successors, and which is poorly expiated by his theological dialogues against the prophet Mahomet. Ignorant of their own history, the modern Turks confound their first and their final passage of

⁵⁰ The most lively and concise picture of this captivity, may be found in the history of Ducas (c. 8,) who fairly describes what Cantacuzene confesses with a guilty blush !

the Hellespont,⁵¹ and describe the son of Orchan as a nocturnal robber, who, with eighty companions, explores by stratagem a hostile and unknown shore. Soliman, at the head of ten thousand horse, was transported in the vessels, and entertained as the friend of the Greek emperor. In the civil wars of Romania, he performed some service, and perpetrated more mischief; but the Chersonesus was insensibly filled with a Turkish colony; and the Byzantine court solicited in vain the restitution of the fortresses of Thrace. After some artful delays between the Ottoman prince and his son, their ransom was valued at sixty thousand crowns, and the first payment had been made, when an earthquake shook the walls and cities of the provinces; the dismantled places were occupied by the Turks; and Gallipoli, the key of the Hellespont, was rebuilt and repeopled by the policy of Soliman. The abdication of Cantacuzene dissolved the feeble bands of domestic alliance; and his last advice admonished his countrymen to decline a rash contest, and to compare their own weakness with the numbers and valour, the discipline and enthusiasm, of the Moslems. His prudent counsels were despised by the headstrong vanity of youth, and soon justified by the victories of the Ottomans. But as he practised in the field the exercise of the *jerid*, Soliman was killed by a fall from his horse, and the aged Orchan wept and expired on the tomb of his valiant son.

CHAP.
LXIV.Death of
Orchan and
his son
Soliman.

But the Greeks had not time to rejoice in the death of their enemies; and the Turkish scimitar was wielded with the same spirit by Amurath the First, the son of Orchan and the brother of Soliman. By the pale and fainting light of the Byzantine annals,⁵² we can discern, that he subdued without resistance the whole province of Romania or Thrace, from the Hellespont to mount Hæmus, and the verge of the capital; and that Adrianople was chosen for the royal seat of his government and religion in Europe. Constantinople, whose decline is almost coeval with her foundation, had often, in the lapse of a thousand years, been assaulted by the barbarians of the East and West; but never till this fatal hour had the Greeks been surrounded, both in Asia and Europe, by the arms of the same hostile monarchy. Yet the prudence or generosity of Amurath postponed for a while this easy conquest; and his pride was satisfied with the frequent and humble attendance of the emperor John Palæologus and his four sons, who followed at his summons the

The reign
and Euro-
pean con-
quests of
Amurath I.
A. D. 1360
—1389,
Sept.

⁵¹ In this passage, and the first conquests in Europe, Cantemir (p. 27, &c.) gives a miserable idea of his Turkish guides: nor am I much better satisfied with Chalcondyles (l. i. p. 12, &c.) They forget to consult the most authentic record, the fourth book of Cantacuzene. I likewise regret the last books, which are still manuscript, of Nicephorus Gregoras.

⁵² After the conclusion of Cantacuzene and Gregoras, there follows a dark interval of a hundred years. George Phranza, Michael Ducas, and Laonicus Chalcondyles, all three wrote after the taking of Constantinople.

CHAP. court and camp of the Ottoman prince. He marched against the
 LXIV. Slavonian nations between the Danube and the Adriatic, the
 Bulgarians, Servians, Bosnians, and Albanians; and these war-
 like tribes, who had so often insulted the majesty of the empire,
 were repeatedly broken by his destructive inroads. Their
 countries did not abound either in gold or silver; nor were
 their rustic hamlets and townships enriched by commerce, or
 decorated by the arts of luxury. But the natives of the soil
 have been distinguished in every age by their hardiness of mind
 and body; and they were converted by a prudent institution
 into the firmest and most faithful supporters of the Ottoman
 greatness.⁵³ The vizir of Amurath reminded his sovereign
 that, according to the Mahometan law, he was entitled to a fifth
 part of the spoil and captives; and the duty might easily be
 levied, if vigilant officers were stationed at Gallipoli, to watch
 the passage, and to select for his use the stoutest and most
 beautiful of the Christian youth. The advice was followed;
 the edict was proclaimed; many thousands of the European
 captives were educated in religion and arms; and the new
 militia was consecrated and named by a celebrated dervish.
 Standing in the front of their ranks, he stretched the sleeve
 of his gown over the head of the foremost soldier, and his
 blessing was delivered in these words: "Let them be called
 Janizaries (*Yengi cheri*, or new soldiers;) may their countenance
 be ever bright! their hand victorious! their sword keen! may
 their spear always hang over the heads of their enemies! and
 wheresoever they go, may they return with a *white face*!⁵⁴
 Such was the origin of these haughty troops, the terror of the
 nations, and sometimes of the sultans themselves. Their
 valour has declined, their discipline is relaxed, and their
 tumultuary array is incapable of contending with the order and
 weapons of modern tactics; but at the time of their institution,
 they possessed a decisive superiority in war; since a regular
 body of infantry, in constant exercise and pay, was not main-
 tained by any of the princes of Christendom. The Janizaries
 fought with the zeal of proselytes against their *idolatrous*
 countrymen; and in the battle of Cossova, the league and in-
 dependence of the Slavonian tribes was finally crushed. As
 the conqueror walked over the field, he observed that the
 greatest part of the slain consisted of beardless youths; and
 listened to the flattering reply of his vizir, that age and
 wisdom would have taught them not to oppose his irresistible
 arms. But the sword of his Janizaries could not defend him
 from the dagger of despair; a Servian soldier started from the
 crowd of dead bodies, and Amurath was pierced in the belly

The Jani-
 zaries.

⁵³ See Cantemir, p. 37—41, with his own large and curious annotations.

⁵⁴ *White* and *black face* are common and proverbial expressions of praise and reproach in the Turkish language. *Hic niger est, hanc tu Romane caveto*, was likewise a Latin sentence.

with a mortal wound. The grandson of Othman was mild in his temper, modest in his apparel, and a lover of learning and virtue; but the Moslems were scandalized at his absence from public worship; and he was corrected by the firmness of the musti, who dared to reject his testimony in a civil cause: a mixture of servitude and freedom not unfrequent in Oriental history.⁵⁵

CHAP.

LXIV.

The character of Bajazet the son and successor of Amurath, is strongly expressed in his surname of *Ilderim*, or the lightning; and he might glory in an epithet, which was drawn from the fiery energy of his soul and the rapidity of his destructive march. In the fourteen years of his reign,⁵⁶ he incessantly moved at the head of his armies, from Boursa to Adrianople, from the Danube to the Euphratas; and though he strenuously laboured for the propagation of the law, he invaded, with impartial ambition, the Christian and Mahometan princes of Europe and Asia. From Angora to Amasia and Erzeroum, the northern regions of Anatolia were reduced to his obedience: he stripped off their hereditary possessions, his brother emirs of Ghermain and Caramania, of Aidin and Sarukhan; and after the conquest of Iconium, the ancient kingdom of the Seljukians again revived in the Ottoman dynasty. Nor were the conquests of Bajazet less rapid or important in Europe. No sooner had he imposed a regular form of servitude on the Servians and Bulgarians, than he passed the Danube to seek new enemies and new subjects in the heart of Moldavia.⁵⁷ Whatever yet adhered to the Greek empire in Thrace, Macedonia, and Thessaly, acknowledged a Turkish master: an obsequious bishop led him through the gates of Thermopylae into Greece; and we may observe, as a singular fact, that the widow of a Spanish chief, who possessed the ancient seat of the oracle of Delphi, deserved his favour by the sacrifice of a beauteous daughter. The Turkish communication between Europe and Asia had been dangerous and doubtful, till he stationed at Gallipoli a fleet of galleys, to command the Hellespont and intercept the Latin succours of Constantinople.

The reign
of Bajazet.
I. Ilderim
A. D. 1389
—1403.
March.

His con-
quests from
the Eu-
phrates to
the Danube.

While the monarch indulged his passions in a boundless

⁵⁵ See the life and death of Morad, or Amurath I. in Cantemir (p. 33—45,) the first book of Chalcondyles, and the *Annales Turcici* of Leunclavius. According to another story, the sultan was stabbed by a Croat in his tent: and this accident was alleged to Busbequius (Epist. i. p. 98,) as an excuse for the unworthy precaution of pinioning, as it were, between two attendants, an ambassador's arms, when he is introduced to the royal presence.

⁵⁶ The reign of Bajazet I. or Ilderim Bayazid, is contained in Cantemir (p. 46,) the second book of Chalcondyles, and the *Annales Turcici*. The surname of Ilderim, or lightning, is an example, that the conquerors and poets of every age have felt the truth of a system which derives the sublime from the principle of terror.

⁵⁷ Cantemir, who celebrates the victories of the great Stephen over the Turks (p. 47,) had composed the ancient and modern state of his principality of Moldavia, which has been long promised, and is still unpublished.

CHAP. range of injustice and cruelty, he imposed on his soldiers the
 LXIV. most rigid laws of modesty and abstinence ; and the harvest
 was peaceably reaped and sold within the precincts of his camp. Provoked by the loose and corrupt administration of justice, he collected in a house the judges and lawyers of his dominions, who expected that in a few moments the fire would be kindled to reduce them to ashes. His ministers trembled in silence ; but an Ethiopian buffoon presumed to insinuate the true cause of the evil ; and future venality was left without excuse, by annexing an adequate salary to the office of *cadi*.⁵⁸ The humble title of *emir* was no longer suitable to the Ottoman greatness ; and Bajazet condescended to accept a patent of sultan from the caliphs who served in Egypt under the yoke of the Mamalukes ;⁵⁹ a last and frivolous homage that was yielded by force to opinion ; by the Turkish conquerors to the house of Abbas and the successors of the Arabian prophet. The ambition of the sultan was inflamed by the obligation of deserving this august title ; and he turned his arms against the kingdom of Hungary, the perpetual theatre of the Turkish victories and defeats. Sigismond, the Hungarian king, was the son and brother of the emperors of the West : his cause was that of Europe and the church : and, on the report of his danger, the bravest knights of France and Germany were eager to march under his standard and that of the cross. In the battle of Nicopolis, Bajazet defeated a confederate army of a hundred thousand Christians, who had proudly boasted, that if the sky should fall they could uphold it on their lances. The far greater part were slain or driven into the Danube ; and Sigismond, escaping to Constantinople by the river and the Black Sea, returned after a long circuit to his exhausted kingdom.⁶⁰ In the pride of victory Bajazet threatened that he would besiege Buda ; that he would subdue the adjacent countries of Germany and Italy ; and that he would feed his horse with a bushel of oats on the altar of St. Peter at Rome. His progress was checked, not by the miraculous interposition of the apostle ; not by a crusade of the Christian powers, but by a long and painful fit of the gout. The disorders of the moral, are sometimes corrected by those of the physical, world ; and

Battle of
 Nicopolis,
 A. D. 1396,
 Sept. 23.

⁵⁸ Leunclav. *Annal. Turcici*, p. 318, 319. The venality of the *cadis* has long been an object of scandal and satire ; and if we distrust the observations of our travellers, we may consult the feeling of the Turks themselves (*d'Hierbilot, Bibliot. Orientale*, p. 216, 217. 229, 230.)

⁵⁹ The fact, which is attested by the Arabic history of Ben Schounah, a contemporary Syrian (*de Guignes, Hist. des Huns*, tom. iv. p. 336,) destroys the testimony of Saad Effendi and Cantemir (p. 14, 15,) of the election of Othman to the dignity of sultan.

⁶⁰ See the *Decades Rerum Hungaricarum* (Dec. iii. l. ii. p. 379,) of Bonfinius, an Italian, who, in the xvth century, was invited into Hungary, to compose an eloquent history of that kingdom. Yet, if it be extant and accessible, I should give the preference to some homely chronicle of the time and country.

and an acrimonious humour falling on a single fibre of one man, may prevent or suspend the misery of nations.

CHAP. LXIV.

Such is the general idea of the Hungarian war; but the disastrous adventure of the French has procured us some memoirs which illustrate the victory and character of Bajazet.⁶¹ The duke of Burgundy, sovereign of Flanders, and uncle to Charles the Sixth, yielded to the ardour of his son, John count of Nevers; and the fearless youth was accompanied by four princes, *his* cousins, and those of the French monarch. Their inexperience was guided by the sire de Coucy, one of the best and oldest captains of Christendom;⁶² but the constable, admiral, and marshal, of France⁶³ commanded an army which did not exceed the number of a thousand knights and squires. These splendid names were the source of presumption and the bane of discipline. So many might aspire to command, that none were willing to obey; their national spirit despised both their enemies and their allies; and in the persuasion that Bajazet *would* fly, or *must* fall, they began to compute how soon they should visit Constantinople and deliver the holy sepulchre. When their scouts announced the approach of the Turks, the gay and thoughtless youths were at table, already heated with wine; they instantly clasped their armour, mounted their horses, rode full speed to the vanguard, and resented as an affront the advice of Sigismond, which would have deprived them of the right and honour of the foremost attack. The battle of Nicopolis would not have been lost, if the French would have obeyed the prudence of the Hungarians; but it might have been gloriously won, had the Hungarians imitated the valour of the French. They dispersed the first line, consisting of the troops of Asia; forced a rampart of stakes which had been planted against the cavalry; broke, after a bloody conflict, the Janizaries themselves; and were at length overwhelmed by the numerous squadrons that issued from the woods, and charged on all sides this handful of intrepid war-

Crusade
and capti-
vity of the
French
princes,
A. D. 138.
—1393.

⁶¹ I should not complain of the labour of this work, if my materials were always derived from such books as the chronicle of honest Froissard (vol. iv. c. 67. 69. 72. 74. 79—83. 85. 87. 89,) who read little, inquired much, and believed all. The original Memoirs of the marechal de Boucicault (Partie i. c. 22—28,) add some facts, but they are dry and deficient, if compared with the pleasant garrulity of Froissard.

⁶² An accurate memoir on the life of Enquerrand VII. sire de Coucy, has been given by the baron de Zurlauben (Hist. de l'Academie des Inscriptions, tom. xxv.) His rank and possessions were equally considerable in France and England; and, in 1375, he led an army of adventurers into Switzerland, to recover a large patrimony which he claimed in right of his grandmother, the daughter of the emperor Albert I. of Austria (Sinner, Voyage dans la Suisse Occidentale, tom. i. p. 112—124.)

⁶³ That military office, so respectable at present, was still more conspicuous when it was divided between two persons (Daniel, Hist. de la Milice Française tom. ii. p. 5.) One of these, the marshal of the crusade, was the famous Boucicault, who afterward defended Constantinople, governed Genoa, invaded the coast of Asia, and died in the field of Azincour.

CHAP. riors. In the speed and secrecy of his march, in the order and
 LXIV. evolutions of the battle, his enemies felt and admired the military talents of Bajazet. They accuse his cruelty in the use of victory. After reserving the count of Nerves, and four and twenty lords, whose birth and riches were attested by his Latin interpreters, the remainder of the French captives, who had survived the slaughter of the day, were led before his throne ; and, as they refused to abjure their faith, were successively beheaded in his presence. The sultan was exasperated by the loss of his bravest Janizaries ; and if it be true, that on the eve of the engagement, the French had massacred their Turkish prisoners,⁶⁴ they might impute to themselves the consequences of a just retaliation. A knight, whose life had been spared, was permitted to return to Paris, that he might relate the deplorable tale, and solicit the ransom of the noble captives. In the meanwhile, the count of Nevers, with the princes and barons of France, were dragged along in the marches of the Turkish camp, exposed as a grateful trophy to the Moslems of Europe and Asia, and strictly confined at Bursa, as often as Bajazet resided at his capital. The sultan was pressed each day to expiate with their blood the blood of his martyrs ; but he had pronounced that they should live, and either for mercy or destruction his word was irrevocable. He was assured of their value and importance by the return of the messenger, and the gifts and intercessions of the kings of France and of Cyprus. Lusignan presented him with a gold saltcellar of curious workmanship, and of the price of ten thousand ducats ; and Charles VI despatched by the way of Hungary a cast of Norwegian hawks, and six horse loads of scarlet cloth, of fine linen of Rheims, and of Arras tapestry, representing the battles of the great Alexander. After much delay, the effect of distance rather than of art, Bajazet agreed to accept a ransom of two hundred thousand ducats for the count of Nevers and the surviving princes and barons : the marshal Boucicault, a famous warrior, was of the number of the fortunate ; but the admiral of France had been slain in the battle ; and the constable, with the sire de Coucy, died in the prison of Bursa. This heavy demand, which was doubled by incidental costs, fell chiefly on the duke of Burgundy, or rather on his Flemish subjects, who were bound by the feudal laws to contribute for the knighthood and captivity of the eldest son of their lord. For the faithful discharge of the debt, some merchants of Genoa gave security to the amount of five times the sum ; a lesson to those warlike times, that commerce and credit are the links of the society of nations. It had been stipulated in the treaty, that the French captives should swear never to bear arms

⁶⁴ For this odious fact, the Abbé de Vertot quotes the *Hist. Anonyme de St Denys*, l. xvi. c. 10, 11, (*Odre de Malthe*, tom. ii. p. 310.)

against the person of their conqueror; but the ungenerous CHAP.
restraint was abolished by Bajazet himself. "I despise," said LXIV.
he to the heir of Burgundy, "thy oaths and thy arms. Thou
art young, and mayest be ambitious of effacing the disgrace or
misfortune of thy first chivalry. Assemble thy powers, pro-
claim thy design, and be assured that Bajazet will rejoice to
meet thee a second time in the field of battle." Before their
departure, they were indulged in the freedom and hospitality
of the court of Bursa. The French princes admired the
magnificence of the Ottoman, whose hunting and hawking
equipage was composed of seven thousand huntsmen and seven
thousand falcons.⁶⁵ In their presence, and at his command,
the belly of one of his chamberlains was cut open, on a com-
plaint against him for drinking the goat's-milk of a poor wo-
man. The strangers were astonished by this act of justice;
but it was the justice of a sultan who disdains to balance the
weight of evidence, or to measure the degrees of guilt.

After his enfranchisement from an oppressive guardian, The empe-
John Palæologus remained thirty-six years the helpless, and ror John
as it should seem, the careless, spectator of the public ruin. Palæolog
Love, or rather lust, was his only vigorous passion; and in A. D. 1
the embraces of the wives or virgins of the city, the Turkish Jan. 3,
slave forgot the dishonour of the emperor of the *Romans*. A. D. 15
Andronicus, his eldest son, had formed, at Adrianople, an intimate
and guilty friendship with Sauzes, the son of Amurath; and
the two youths conspired against the authority and lives of
their parents. The presence of Amurath in Europe soon dis-
covered and dissipated their rash counsels; and, after depriv-
ing Sauzes of his sight, the Ottoman threatened his vassal with
the treatment of an accomplice and an enemy, unless he in-
flicted a similar punishment on his own son. Palæologus trem-
bled and obeyed; and a cruel precaution involved in the
same sentence the childhood and innocence of John the son of
the criminal. But the operation was so mildly, or so unskil-
fully performed, that the one retained the sight of an eye, and
the other was afflicted only with the infirmity of squinting.
Thus excluded from the succession, the two princes were Di-
confined in the tower of Anema; and the piety of Manuel, the
the second son of the reigning monarch, was rewarded with
the gift of the Imperial crown. But at the end of two years,
the turbulence of the Latins and the levity of the Greeks pro-

⁶⁵ Sherefeddin Ali (Hist. de Timour Bec, l. v. c. 13,) allows Bajazet a round number of 12,000 officers and servants of the chase. A part of his spoils was afterward displayed in a hunting-match of Timour: 1, hounds with satiu housings; 2, leopards with collars set with jewels; 3, Grecian greyhounds; and, 4, dogs from Europe, as strong as African lions (idem, l. vi. c. 15.) Bajazet was particularly fond of flying his hawks at cranes (Chalcondyles, l. ii. p. 35.)

⁶⁶ For the reigns of John Palæologus and his son Manuel, from 1354 to 1402, see Ducas, c. 9—15. Piranza, l. i. c. 16—21, and the first and second books of Chalcondyles, whose proper subject is drowned in a sea of episode.

CHAP. duced a revolution ; and the two emperors were buried in the
 LXIV. tower from whence the two prisoners were exalted to the
 throne. Another period of two years afforded Palæologus and
 Manuel the means of escape : it was contrived by the magic
 or subtlety of a monk, who was alternately named the angel
 or the devil : they fled to Scutari ; their adherents armed in
 their cause ; and the two Byzantine factions displayed the am-
 bition and animosity with which Cesar and Pompey had dis-
 puted the empire of the world. The Roman world was now
 contracted to a corner of Thrace, between the Propontis and
 the Black Sea, about fifty miles in length and thirty in breadth ;
 a space of ground not more extensive than the lesser principa-
 lities of Germany or Italy, if the remains of Constantinople had
 not still represented the wealth and populousness of a kingdom.
 To restore the public peace, it was found necessary to divide
 this fragment of the empire ; and while Palæologus and Manuel
 were left in possession of the capital, almost all that lay with-
 out the walls was ceded to the blind princes, who fixed their
 residence at Rhodosta and Selybria. In the tranquil slumber
 of royalty, the passions of John Palæologus survived his reason
 and his strength ; he deprived his favourite and heir of a bloom-
 ing princess of Trebizond ; and while the feeble emperor
 laboured to consummate his nuptials, Manuel with a hundred
 of the noblest Greeks, was sent on a peremptory summons
 to the Ottoman *porte*. They served with honour in the wars
 of Bajazet ; but a plan of fortifying Constantinople excited his
 jealousy : he threatened their lives ; the new-works were in-
 stantly demolished ; and we shall bestow a praise, perhaps
 above the merit of Palæologus, if we impute this last humilia-
 tion as the cause of his death.

The emper-
 or Manuel,
 A. D. 1391
 -1425,
 July 25.

Destruction of
 Constantino-
 ple, by,
 A. D. 1395
 -1402.

The earliest intelligence of that event was communicated to
 Manuel, who escaped with speed and secrecy from the palace
 of Bursa to the Byzantine throne. Bajazet affected a proud
 indifference at the loss of this valuable pledge ; and while he
 pursued his conquests in Europe and Asia, he left the emperor
 to struggle with his blind cousin John of Selybria, who, in
 eight years of civil war, asserted his right of primogeniture.
 At length the ambition of the victorious sultan pointed to the
 conquest of Constantinople ; but he listened to the advice of
 his vizir, who represented, that such an enterprise might unite
 the powers of Christendom in a second and more formidable
 crusade. His epistle to the emperor was conceived in these
 words : " By the divine clemency, our invincible scimitar has
 reduced to our obedience almost all Asia, with many and large
 countries in Europe, excepting only the city of Constantino-
 ple ; for beyond the walls thou hast nothing left. Resign that
 city ; stipulate thy reward ; or tremble for thyself and thy
 unhappy people, at the consequences of a rash refusal." But
 his ambassadors were instructed to soften their tone, and to
 propose a treaty, which was subscribed with submission and

gratitude. A truce of ten years was purchased by an annual tribute of thirty thousand crowns of gold; the Greeks deplored the public toleration of the law of Mahomet, and Bajazet enjoyed the glory of establishing a Turkish *cadi*, and founding a royal mosque in the metropolis of the Eastern church.⁶⁷ Yet this truce was soon violated by the restless sultan; in the cause of the prince of Selybria, the lawful emperor, an army of Ottomans again threatened Constantinople; and the distress of Manuel implored the protection of the king of France. His plaintive embassy obtained much pity and some relief; and the conduct of the succour was intrusted to the marshal Boucicault,⁶⁸ whose religious chivalry was inflamed by the desire of revenging his captivity on the infidels. He sailed with four ships of war, from Aiguesmortes to the Hellespont; forced the passage, which was guarded by seventeen Turkish galleys; landed at Constantinople a supply of six hundred men at arms and sixteen hundred archers; and reviewed them in the adjacent plain, without condescending to number or array the multitude of Greeks. By his presence, the blockade was raised both by sea and land; the flying squadrons of Bajazet were driven to a more respectful distance; and several castles in Europe and Asia were stormed by the emperor and the marshal, who fought with equal valour by each other's side. But the Ottomans soon returned with an increase of numbers; and the intrepid Boucicault, after a year's struggle, resolved to evacuate a country, which could no longer afford either pay or provisions for his soldiers. The marshal offered to conduct Manuel to the French court, where he might solicit in person a supply of men and money; and advised in the meanwhile, that, to extinguish all domestic discord, he should leave his blind competitor on the throne. The proposal was embraced: the prince of Selybria was introduced to the capital; and such was the public misery, that the lot of the exile seemed more fortunate than that of the sovereign. Instead of applauding the success of his vassal, the Turkish sultan claimed the city as his own; and on the refusal of the emperor John, Constantinople was more closely pressed by the calamities of war and famine. Against such an enemy, prayers and resistance were alike unavailing; and the savage would have devoured his prey, if, in the fatal moment, he had not been overthrown by another savage, stronger than himself. By the victory of Timour or Tamerlane, the fall of Constantinople was delayed about fifty years; and this important, though accidental, service, may justly introduce the life and character of the Mogul conqueror.

⁶⁷ Cantemir, p. 50—53. Of the Greeks, Ducas alone (c. 13. 15,) acknowledges the Turkish *cadi* at Constantinople. Yet even Ducas dissembles the mosque.

⁶⁸ *Memoires du bon Messire Jean le Maingre, dit Boucicault, Maréchal de France*, partie 1, c. 30—35.

CHAPTER LXV.

Elevation of Timour or Tamerlane to the Throne of Samarcand—His Conquests in Persia, Georgia, Tartary, Russia, India, Syria, and Anatolia—His Turkish War—Defeat and Captivity of Bajazet—Death of Timour—Civil War of the Sons of Bajazet—Restoration of the Turkish Monarchy by Mahomet the First—Siege of Constantinople by Amurath the Second.

CHAP.
LXV.

HISTORIES OF
TIMOUR, OR
TAMERLANE.

THE conquest and monarchy of the world was the first object of the ambition of TIMOUR. To live in the memory and esteem of future ages was the second wish of his magnanimous spirit. All the civil and military transactions of his reign were diligently recorded in the journals of his secretaries:¹ the authentic narrative was revised by the persons best informed of each particular transaction; and it is believed in the empire and family of Timour, that the monarch himself composed the *commentaries*² of his life, and the *institutions*³ of his government.⁴ But these cares were ineffectual for the preservation of his fame, and these precious memorials in the Mogul or Persian language were concealed from the world, or at least from the knowledge of Europe. The nations which he vanquished exercised a base and impotent revenge; and ignorance has long repeated the tale of calumny,⁵ which had dis-

¹ These journals were communicated to Sherefeddin, or Cherefeddin Ali, a native of Yezd, who composed in the Persian language a history of Timour Beg, which has been translated into French by M. Petis de la Croix (Paris, 1722, in 4 vols. 12mo.) and has always been my faithful guide. His geography and chronology are wonderfully accurate; and he may be trusted for public facts, though he servilely praises the virtue and fortune of the hero. Timour's attention to procure intelligence from his own and foreign countries, may be seen in the *Institutions*, p. 215. 217. 349. 351.

² These *Commentaries* are yet unknown in Europe: but Mr. White gives some hope that they may be imported and translated by his friend Major Davy, who had read in the East this "minute and faithful narrative of an interesting and eventful period."

³ I am ignorant whether the original institution, in the Turkish or Mogul language, be still extant. The Persian version, with an English translation and a most valuable index, was published (Oxford, 1783, in 4to.) by the joint labours of Major Davy and Mr. White the Arabic professor. This work has been since translated from the Persian into French (Paris, 1787) by M. Langles, a learned Orientalist, who has added the life of Timour, and many curious notes.

⁴ Shaw Allum, the present Mogul, reads, values, but cannot imitate, the institutions of his great ancestor. The English translator relies on their internal evidence: but if any suspicions should arise of fraud and fiction, they will not be dispelled by Major Davy's letter. The Orientals have never cultivated the art of criticism; the patronage of a prince, less honourable perhaps, is not less lucrative than that of a bookseller; nor can it be deemed incredible, that a Persian, the *real* author, should renounce the credit, to raise the value and price, of the work.

⁵ The original of the tale is found in the following work, which is much esteemed for its florid elegance of style: *Ahmedis Arabiadæ* (Ahmed Ebn Arab-shah) *Vitæ et Rerum gestarum Timur. Arabicæ et Latine*, Edidit Samuel Henricus Manger. *Franequeræ*, 1767, 2 tom. in 4to. This Syrian author is ever a malicious, and often an ignorant, enemy: the very titles of his chapters are inju-

figured the birth and character, the person, and even the name of *Tamerlane*.⁶ Yet his real merit would be enhanced, rather than debased, by the elevation of a peasant to the throne of Asia; nor can his lameness be a theme of reproach, unless he had the weakness to blush at a natural, or perhaps an honourable, infirmity.

In the eyes of the Moguls, who held the indefeasible succession of the house of Zingis, he was doubtless a rebel subject; yet he sprang from the noble tribe of Berlass: his fifth ancestor, Carashar Nevian, had been the vizir of Zagatai, in his new realm of Transoxiana; and in the ascent of some generations, the branch of Timour is confounded, at least by the females,⁷ with the Imperial stem.⁸ He was born forty miles to the south of Samarcand, in the village of Sebzar, in the fruitful territory of Cash, of which his fathers were the hereditary chiefs, as well as of a toman of ten thousand horse.⁹ His birth¹⁰ was cast on one of those periods of anarchy which announce the fall of the Asiatic dynasties, and open a new field to adventurous ambition. The khans of Zagatai were extinct; the emirs aspired to independence; and their domestic feuds could only be suspended by the conquest and tyranny of the khans of Kashgar, who, with an army of Getes or Calmucks,¹¹ invaded the Transoxian kingdom. From the twelfth year of his age, Timour had entered the field of action: in the twen-

CHAP.

LXV.

His first adventures,
A. D. 1361
—1370.

rious; as how the wicked, as how the impious, as how the viper, &c. The copious article of TIMUR, in *Bibliothèque Orientale*, is of a mixed nature, as d'Herbelot indifferently draws his materials (p. 877—888,) from Khondemir, Ebn Schounah, and the *Lebtarikh*.

⁶ *Demir* or *Timour*, signifies in the Turkish language, Iron; and *Beg* is the appellation of a lord or prince. By the change of a letter or accent, it is changed into *Lenc*, or lame; and a European corruption confounds the two words in the name of *Tamerlane*.

⁷ After relating some false and foolish tales of *Timour Lenc*, Arabshah is compelled to speak truth, and to own him for a kinsman of Zingis, per mulieres (as he peevishly adds) laqueos Satanae (pars i. c. 1, p. 25.) The testimony of Abulghazi Khan (P. ii. c. 5, P. v. c. 4,) is clear, unquestionable, and decisive.

⁸ According to one of the pedigrees, the fourth ancestor of Zingis, and the ninth of Timour, were brothers; and they agreed, that the posterity of the elder should succeed to the dignity of khan, and that the descendants of the younger should fill the office of their minister and general. This tradition was at least convenient to justify the first steps of Timour's ambition (*Institutions*, p. 24, 25, from the MS. fragments of Timour's history.)

⁹ See the preface of Sherefeddin, and Abulfeda's *Geography* (Chorasmiae, &c. *Descriptio*, p. 60, 61,) in the third volume of Hudson's *Minor Greek Geographers*.

¹⁰ See his nativity in Dr. Hyde (*Syntagma Dissertat.* tom. ii. p. 466,) as it was cast by the astrologers of his grandson Ulugh Beg. He was born A. D. 1336, April 9, 11° 57' P. M. lat. 36. I know not whether they can prove the great conjunction of the planets from whence, like other conquerors and prophets, Timour derived the surname of Saheb Keran, or master of the conjunctions (*Bibliot. Orient.* p. 878.)

¹¹ In the *Institutions* of Timour, these subjects of the khan of Kashgar are most improperly styled Ouzbegs, or Uzbeks, a name which belongs to another branch and country of Tartars (Abulghazi, P. v. c. 5, P. vii. c. 5.) Could I be sure that this word is in the Turkish original, I would boldly pronounce, that the *Institutions* were framed a century after the death of Timour, since the establishment of the Uzbeks in Transoxiana.

CHAP. ty-fifth, he stood forth as the deliverer of his country ; and the
 LXV. eyes and wishes of the people were turned toward a hero
 who suffered in their cause. The chiefs of the law and of the
 army had pledged their salvation to support him with their
 lives and fortunes : but in the hour of danger they were silent
 and afraid ; and, after waiting seven days on the hills of Sa-
 marcand, he retreated to the desert with only sixty horsemen.
 The fugitives were overtaken by a thousand Getes, whom he
 repulsed with incredible slaughter, and his enemies were
 forced to exclaim, "Timour is a wonderful man : fortune and
 the divine favour are with him." But in this bloody action his
 own followers were reduced to ten, a number which was soon
 diminished by the desertion of three Carizimians. He wander-
 ed in the desert with his wife, seven companions, and four
 horses ; and sixty-two days was he plunged in a loathsome
 dungeon, from whence he escaped by his own courage, and the
 remorse of the oppressor. After swimming the broad and rap-
 id stream of the Jihoon, or Oxus, he led during some months,
 the life of a vagrant and outlaw, on the borders of the adja-
 cent states. But his fame shone brighter in adversity ; he
 learned to distinguish the friends of his person, the associates
 of his fortune, and to apply the various characters of men for
 their advantage, and above all for his own. On his return to
 his native country, Timour was successively joined by the
 parties of his confederates, who anxiously sought him in the
 desert ; nor can I refuse to describe, in his pathetic simplicity,
 one of their fortunate encounters. He presented himself as a
 guide to three chiefs, who were at the head of seventy horse.
 "When their eyes fell upon me," says Timour, "they were
 overwhelmed with joy ; and they alighted from their horses ;
 and they came and kneeled ; and they kissed my stirrup. I
 also came down from my horse, and took each of them in my
 arms. And I put my turban on the head of the first chief ; and
 my girdle, rich in jewels and wrought with gold, I bound on
 the loins of the second ; and the third, I clothed in my own
 coat. And they wept, and I wept also ; and the hour of
 prayer was arrived, and we prayed. And we mounted our
 horses, and came to my dwelling ; and I collected my people,
 and made a feast." His trusty bands were soon increased by
 the bravest of the tribes ; he led them against a superior foe ;
 and after some vicissitudes of war, the Getes were finally driven
 from the kingdom of Transoxiana. He had done much
 for his own glory ; but much remained to be done, much art
 to be exerted, and some blood to be spilt, before he could
 teach his equals to obey him as their master. The birth and
 power of emir Houssein compelled him to accept a vicious
 and unworthy colleague, whose sister was the best beloved of
 his wives. Their union was short and jealous ; but the policy
 of Timour, in their frequent quarrels, exposed his rival to the

reproach of injustice and perfidy : and, after a small defeat, Houssein was slain by some sagacious friends, who presumed, for the last time, to disobey the commands of their lord. At the age of thirty-four,¹² and in a general diet or *couroultai*, he was invested with *Imperial* command, but he affected to revere the house of Zingis ; and while the emir Timour reigned over Zagatai and the East, a nominal khan served as a private officer in the armies of his servant. A fertile kingdom, five hundred miles in length and in breadth, might have satisfied the ambition of a subject ; but Timour aspired to the dominion of the world ; and before his death, the crown of Zagatai was one of the twenty-seven crowns which he had placed on his head. Without expatiating on the victories of thirty-five campaigns ; without describing the lines of march, which he repeatedly traced over the continent of Asia ; I shall briefly represent his conquests in, I. Persia, II. Tartary, and III. India,¹³ and from thence proceed to the more interesting narrative of his Ottoman war.

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LXV.

He ascends
the throne
of Zagatai,
A. D. 1370,
April.


I. For every war, a motive of safety or revenge, of honour or zeal, of right or convenience, may be readily found in the jurisprudence of conquerors. No sooner had Timour reunited to the patrimony of Zagatai the dependent countries of Carizme and Candabar, than he turned his eyes toward the kingdoms of Iran or Persia. From the Oxus to the Tigris, that extensive country was left without a lawful sovereign since the death of Abousaid, the last of the descendants of the great Holacou. Peace and justice had been banished from the land above forty years ; and the Mogul invader might seem to listen to the cries of an oppressed people. Their petty tyrants might have opposed him with confederate arms : they separately stood, and successively fell ; and the difference of their fate was only marked by the promptitude of submission or the obstinacy of resistance. Ibrahim, prince of Shirwan or Albania, kissed the footstool of the Imperial throne. His peace-offerings of silks, horses, and jewels, were composed, according to the Tartar fashion, each article of nine pieces ; but a critical spectator observed, that there were only eight slaves. " I myself am the ninth," replied Ibrahim, who was prepared for the remark ; and his flattery was rewarded by the smile of Timour.¹⁴ Shah Mansour, prince of Fars, or the proper Per-

His con-
quests,
A. D. 1370
-1400,
I. Of Per-
sia,
A. D. 1380
-1393.

¹² The 1st book of Sherefeddin is employed on the private life of the hero ; and he himself, or his secretary (Institutions, p. 3—77,) enlarges with pleasure on the thirteen designs and enterprises which most truly constitute his *personal* merit. It even shines through the dark colouring of Arabshah, P. i. c. 1—12.

¹³ The conquests of Persia, Tartary, and India, are represented in the iid and iiid books of Sherefeddin, and by Arabshah, c. 13—55. Consult the excellent Indexes to the Institutions.

¹⁴ The reverence of the Tartars for the mysterious number of nine, is declared by Abulghazi Khan, who, for that reason, divides his genealogical history into nine parts.

CHAP. LXV.  sia, was one of the least powerful, but most dangerous, of his enemies. In a battle under the walls of Shiraz, he broke, with three or four thousand soldiers, the *coul* or main body of thirty thousand horse, where the emperor fought in person. No more than fourteen or fifteen guards remained near the standard of Timour; he stood firm as a rock, and received on his helmet two weighty strokes of a scimitar:¹⁵ the Moguls rallied; the head of Mansour was thrown at his feet, and he declared his esteem of the valour of a foe, by extirpating all the males of so intrepid a race. From Shiraz, his troops advanced to the Persian gulf; and the richness and weakness of Ormuz¹⁶ were displayed in an annual tribute of six hundred thousand dinars of gold. Bagdad was no longer the city of peace, the seat of the caliphs, but the noblest conquest of Houlacou could not be overlooked by his ambitious successor. The whole course of the Tigris and Euphrates, from the mouth to the sources of those rivers, was reduced to his obedience: he entered Edessa; and the Turkmans of the black sheep were chastised for the sacrilegious pillage of a caravan of Mecca. In the mountains of Georgia, the native Christians still braved the law and the sword of Mahomet; by three expeditions he obtained the merit of the *gazie*, or holy war; and the prince of Teflis became his prosleyte and friend.

N. Of Tur
kestan,
A. D. 1370
—1383,

II. A just retaliation might be urged for the invasion of Turkestan, or the eastern Tartary. The dignity of Timour could not endure the impunity of the Getes: he passed the Sihoon, subdued the kingdom of Cashgar, and marched seven times into the heart of their country.* His most distant camp was two months' journey, or four hundred and eighty leagues to the northeast of Samarcand; and his emirs, who traversed the river Irtysh, engraved in the forests of Siberia a rude memorial of their exploits. The conquest of Kipzak, or the western Tartary,¹⁷ was founded on the double motive of aiding the distressed, and chastising the ungrateful. Toctamish, a fugitive prince, was entertained and protected in his court: the am-

¹⁵ According to Arabshah (P. i. c. 28, p. 183,) the coward Timour ran away to his tent, and hid himself from the pursuit of Shah Mansour under the womens' garments. Perhaps Sherefeddin (l. iii. c. 25) has magnified his courage.

¹⁶ The history of Ormuz is not unlike that of Tyre. The old city, on the continent, was destroyed by the Tartars, and renewed in a neighbouring island without fresh water or vegetation. The kings of Ormuz, rich in the Indian trade and the pearl fishery, possessed large territories both in Persia and Arabia; but they were at first the tributaries of the sultans of Kerman, and at last were delivered (A. D. 1505) by the Portuguese tyrants from the tyranny of their own vizirs (Marco Polo, l. i. c. 15, 16, fol. 7, 8. Abulfeda Geograph. tabul. xi. p. 261, 262, an original Chronicle of Ormuz, in Texeira, or Stevens' History of Persia, p. 376. 416, and the Itineraries inserted in the first volume of Ramusio, of Ludovico Barthema (1503,) fol. 167. of Andrea Corsali (1517,) fol. 202, 203, and of Odoardo Barbessa (in 1516,) fol. 315—318.

¹⁷ Arabshah had travelled into Kipzak, and acquired a singular knowledge of the geography, cities, and revolutions, of that northern region (P. i. c. 45
—49.)

bassadors of Auruss Khan were dismissed with a haughty denial, and followed on the same day by the armies of Zagatai ; and their success established Toctamish in the Mogul empire of the north. But after a reign of ten years, the new khan forgot the merits and the strength of his benefactor ; the base usurper, as he deemed him, of the sacred rights of the house of Zingis. Through the gates of Derbend, he entered Persia at the head of ninety thousand horse : with the innumerable forces of Kipzak, Bulgaria, Circassia, and Russia, he passed the Sihoon, burnt the palaces of Timour, and compelled him, amidst the winter snows, to contend for Samarcand and his life. After a mild expostulation and a glorious victory, the emperor resolved on revenge ; and by the east, and the west, of the Caspian, and the Volga, he twice invaded Kipzak with such mighty powers, that thirteen miles were measured from his right to his left wing. In a march of five months, they rarely beheld the footsteps of man ; and their daily subsistence was often trusted to the fortune of the chase. At length the armies encountered each other ; but the treachery of the standard bearer, who, in the heat of action, reversed the imperial standard of Kipzak, determined the victory of the Zagatais ; and Toctamish (I speak the language of the Institutions) gave the tribe of Toushi to the wind of desolation. He fled to the Christian duke of Lithuania ; again returned to the banks of the Volga ; and, after fifteen battles with a domestic rival, at last perished in the wilds of Siberia. The pursuit of a flying enemy carried Timour into the tributary provinces of Russia : a duke of the reigning family was made prisoner amidst the ruins of his capital ; and Yeletz, by the pride and ignorance of the Orientals, might easily be confounded with the genuine metropolis of the nation. Moscow trembled at the approach of the Tartar, and the resistance would have been feeble, since the hopes of the Russians were placed in a miraculous image of the Virgin, to whose protection they ascribed the casual and voluntary retreat of the conqueror. Ambition and prudence recalled him to the South, the desolate country was exhausted, and the Mogul soldiers were enriched with an immense spoil of precious furs, of linen of Antioch,¹⁹ and of ingots of gold and silver.²⁰ On the banks of the Don,

of Kipzak,
Russia, &c
A. D. 1396.
—1396.

¹⁸ Institutions of Timour, p. 123. 125. Mr. White, the editor, bestows some animadversion on the superficial account of Sherefeddin (l. iii. c. 12, 13, 14,) who was ignorant of the design of Timour, and the true springs of action.

¹⁹ The furs of Russia are more credible than the ingots. But the linen of Antioch has never been famous ; and Antioch was in ruins. I suspect that it was some manufacture of Europe, which the Hanse merchants had imported by the way of Novogorod.

²⁰ M. Levésque (Hist. de Russie, tom. ii. p. 247. Vie de Timour, p. 64—67, before the French version of the Institutes) has corrected the error of Sherefeddin, and marked the true limit of Timour's conquests. His arguments are superfluous, and a simple appeal to the Russian Annals is sufficient to prove that

CHAP. or Tanais, he received an humble deputation from the consuls
 LXV. and merchants of Egypt,²¹ Venice, Genoa, Catalonia, and
 Biscay, who occupied the commerce and city of Tana, or
 Azoph, at the mouth of the river. They offered their gifts,
 admired his magnificence, and trusted to his royal word. But the
 peaceful visit of an emir, who explored the state of the maga-
 zines and harbour, was speedily followed by the destructive
 presence of the Tartars. The city was reduced to ashes;
 the Moslems were pillaged and dismissed; but all the Chris-
 tians, who had not fled to their ships, were condemned either to
 death or slavery.²² Revenge prompted him to burn the cities
 of Serai and Astrachan, the monuments of rising civilization;
 and his vanity proclaimed, that he had penetrated to the region
 of perpetual daylight, a strange phenomenon, which authorized
 his Mahometan doctors to dispense with the obligation of even-
 ing prayer.²³

III. Of Hin-
 dostan,
 A. D. 1398,
 1399.

III. When Timour first proposed to his princes and emirs
 the invasion of India or Hindostan,²⁴ he was answered by a
 murmur of discontent: "The rivers! and the mountains and
 deserts! and the soldiers clad in armour! and the elephants,
 destroyers of men!" But the displeasure of the emperor was
 more dreadful than all these terrors; and his superior reason
 was convinced that an enterprise of such tremendous aspect
 was safe and easy in the execution. He was informed by his
 spies of the weakness and anarchy of Hindostan; the Soubahs
 of the provinces had erected the standard of rebellion; and
 the perpetual infancy of sultan Mahmoud was despised even
 in the haram of Delhi. The Mogul army moved in three great
 divisions; and Timour observes with pleasure, that the ninety-
 two squadrons of a thousand horse most fortunately corres-
 ponded with the ninety-two names or epithets of the prophet
 Mahomet. Between the Sihoon and the Indus, they crossed
 one of the ridges of mountains, which are styled by the Ara-
 bian geographers, the stony girdles of the earth. The High-

Moscow, which six years before had been taken by Toctamish, escaped the arms
 of a more formidable invader.

²¹ An Egyptian consul from Grand Cairo, is mentioned in Barbaro's voyage
 to Tana in 1436, after the city had been rebuilt (Ramusio, tom. ii. fol. 92.)

²² The sack of Azoph is described by Sherefeddin (l. iii. c. 55;) and much
 more particularly by the author of an Italian chronicle (Andreas de Redusiis
 de Quero, in Chron. Travisiano, in Muratori Script. Rerum Italicarum, tom. xix.
 p. 802—805.) He had conversed with the Mianis, two Venetian brothers, one
 of whom had been sent a deputy to the camp of Timour, and the other had lost
 at Azoph three sons and 12,000 ducats.

²³ Sherefeddin only says (l. iii. c. 13,) that the rays of the setting, and those
 of the rising sun, were scarcely separated by an interval; a problem which may
 be solved in the latitude of Moscow (the 56th degree,) with the aid of the Aurora
 Borealis, and a long summer twilight. But a day of forty days (Khondemir
 apud d'Herbelot, p. 880,) would rigorously confine us within the polar circle.

²⁴ For the Indian war, see the Institutions (p. 129—139,) the fourth book of
 Sherefeddin, and the history of Ferishta (in Dow, vol. ii. p. 1—20,) which
 throws a general light on the affairs of Hindostan.

land robbers were subdued or extirpated; but great numbers of men and horses perished in the snow; the emperor himself was let down a precipice on a portable scaffold, the ropes were one hundred and fifty cubits in length; and, before he could reach the bottom, this dangerous operation was five times repeated. Timour crossed the Indus at the ordinary passage of Attok; and successively traversed, in the footsteps of Alexander, the *Punjab*, or five rivers,²⁵ that fall into the master-stream. From Attok to Delhi, the high road measures no more than six hundred miles; but the two conquerors deviated to the southeast; and the motive of Timour was to join his grandson who had achieved by his command the conquest of Moultan. On the eastern bank of the Hyphasis, on the edge of the desert, the Macedonian hero halted and wept; the Mogul entered the desert, reduced the fortress of Batnir, and stood in arms before the gates of Delhi, a great and flourishing city, which had subsisted three centuries under the dominion of the Mahometan kings. The siege, more especially of the castle, might have been a work of time; but he tempted, by the appearance of weakness, the sultan Mahmoud and his vizir to descend into the plain, with ten thousand cuirassiers, forty thousand of his foot-guards, and one hundred and twenty elephants, whose tusks are said to have been armed with sharp and poisoned daggers. Against these monsters, or rather against the imagination of his troops, he condescended to use some extraordinary precautions of fire and a ditch of iron spikes, and a rampart of bucklers; but the event taught the Moguls to smile at their own fears; and as soon as these unwieldy animals were routed, the inferior species (the men of India) disappeared from the field. Timour made his triumphal entry into the capital of Hindostan; and admired, with a view to imitate, the architecture of the stately mosque; but the order or license of a general pillage and massacre polluted the festival of his victory. He resolved to purify his soldiers in the blood of the idolaters, or Gentoos, who still surpass in the proportion of ten to one, the number of the Moslems. In this pious design, he advanced, one hundred miles to the northeast of Delhi, passed the Ganges, fought several battles by land and water, and penetrated to the famous rock of Coupele, the statue of the cow, that *seems* to discharge the mighty river whose source is far distant among the mountains of Thibet.²⁶ His return

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²⁵ The rivers of the Punjab, the five eastern branches of the Indus, have been laid down for the first time with truth and accuracy in Major Rennel's incomparable map of Hindostan. In his Critical Memoir, he illustrates with judgment and learning the marches of Alexander and Timour.

²⁶ The two great rivers, the Ganges and Burrampooter, rise in Thibet, from the opposite ridges of the same hills, separate from each other to the distance of 1200 miles, and after a winding course of 2000 miles, again meet in one point near the gulf of Bengal. Yet so capricious is Fame, that the Burrampooter is a late discovery, while his brother Ganges has been the theme of ancient and

CHAP. was along the skirts of the northern hills ; nor could this rapid
 LXV. campaign of one year justify the strange foresight of his emirs,
 ~~~~~ that their children in a warm climate would degenerate into a  
 race of Hindoos.

His war  
 against  
 sultan  
 Bajazet,  
 A. D. 1400,  
 September  
 1.

It was on the banks of the Ganges that Timour was informed by his speedy messengers, of the disturbances which had arisen on the confines of Georgia and Anatolia, of the revolt of the Christians, and the ambitious design of the sultan Bajazet. His vigour of mind and body was not impaired by sixty-three years, and innumerable fatigues ; and, after enjoying some tranquil months in the palace of Samarcand, he proclaimed a new expedition of seven years into the western countries of Asia.<sup>27</sup> To the soldiers who had served in the Indian war, he granted the choice of remaining at home or following their prince ; but the troops of all the provinces and kingdoms of Persia were commanded to assemble at Ispahan, and wait the arrival of the imperial standard. It was first directed against the Christians of Georgia, who were strong only in their rocks, their castles, and the winter season ; but these obstacles were overcome by the zeal and perseverance of Timour : the rebels submitted to the tribute or the Koran ; and if both religions boasted of their martyrs, that name is more justly due to the Christian prisoners, who were offered the choice of abjuration or death. On his descent from the hills, the emperor gave audience to the first ambassadors of Bajazet, and opened the hostile correspondence of complaints and menaces, which fermented two years before the final explosion. Between two jealous and haughty neighbours, the motives of quarrel will seldom be wanting. The Mogul and Ottoman conquest now touched each other in the neighbourhood of Erzerum and the Euphrates ; nor had the doubtful limit been ascertained by time and treaty. Each of these ambitious monarchs might accuse his rival of violating his territory ; of threatening his vassals ; and protecting his rebels ; and, by the name of rebels, each understood the fugitive princes, whose kingdoms he had usurped, and whose life or liberty he implacably pursued. The resemblance of character was still more dangerous than the opposition of interest ; and in their victorious career, Timour was impatient of an equal, and Bajazet was ignorant of a superior. The first epistle<sup>28</sup> of the Mogul emperor must have provoked, instead of reconciling

modern story. Coupele, the scene of Timour's last victory, must be situate near Loldong, 1100 miles from Calcutta ; and, in 1774, a British camp ! (Rennel's Memoirs, p. 7. 59. 90, 91. 99.)

<sup>27</sup> See the Institutions, p. 141, to the end of the first book, and Sherefeddin (l. v. c. 1—16,) to the entrance of Timour into Syria.

<sup>28</sup> We have three copies of these hostile epistles in the Institutions (p. 147,) in Sherefeddin (l. v. c. 14,) and in Arabshah (tom. ii. c. 19, p. 183—201,) which agree with each other in the spirit and substance rather than in the style. It is probable, that they have been translated, with various latitude, from the Turkish original into the Arabic and Persian tongues.

the Turkish sultan; whose family and nation he affected to despise.<sup>29</sup> “Dost thou not know, that the greater part of Asia is subject to our arms and our laws? that our invincible forces extend from one sea to the other? that the potentates of the earth form a line before our gate? and that we have compelled fortune herself to watch over the prosperity of our empire? What is the foundation of thy insolence and folly? Thou hast fought some battles in the woods of Anatolia; contemptible trophies! Thou hast obtained some victories over the Christians of Europe; thy sword was blest by the apostle of God; and thy obedience to the precept of the Koran, in waging war against the infidels, is the sole consideration that prevents us from destroying thy country, the frontier and bulwark of the Moslem world. Be wise in time; reflect; repent; and avert the thunder of our vengeance, which is yet suspended over thy head. Thou art no more than a pismire; why wilt thou seek to provoke the elephants? Alas! they will trample thee under their feet.” In his replies, Bajazet poured forth the indignation of a soul which was deeply stung by such unusual contempt. After retorting the basest reproaches on the thief and rebel of the desert, the Ottoman recapitulates his boasted victories in Iran, Touran, and the Indies; and labours to prove, that Timour had never triumphed unless by his own perfidy and the vices of his foes. “Thy armies are innumerable: be they so; but what are the arrows of the flying Tartar against the scimitars and battle-axes of my firm and invincible Janizaries? I will guard the princes who have implored my protection: seek them in my tents. The cities of Arzingan and Erzeroum are mine, and unless the tribute be duly paid, I will demand the arrears under the walls of Tauris and Sultania.” The ungovernable rage of the sultan at length betrayed him to an insult of a more domestic kind, “If I fly from my arms,” said he, “may *my* wives be thrice divorced from my bed: but if thou hast not courage to meet me in the field, mayest thou again receive *thy* wives after they have thrice endured the embraces of a stranger.”<sup>30</sup> Any violation by word or deed of the secrecy of the Haram is an unpardonable offence among the Turkish nations;<sup>31</sup> and the political

<sup>29</sup> The Mogul emir distinguishes himself and his countrymen by the name of *Turks*, and stigmatizes the race and nation of Bajazet with the less honourable epithet of *Turkmans*. Yet I do not understand how the Ottomans could be descended from a Turkman sailor: those inland shepherds were so remote from the sea and all maritime affairs.

<sup>30</sup> According to the Koran (c. ii. p. 27, and Sale's Discourses, p. 134,) a Musulman who had thrice divorced his wife (who had thrice repeated the words of a divorce,) could not take her again, till after she had been married to, and repudiated by, another husband; an ignominious transaction, which it is needless to aggravate by supposing, that the first husband must see her enjoyed by a second before his face (Rycaut's State of the Ottoman Empire, l. ii. c. 21.)

<sup>31</sup> The common delicacy of the Orientals, in never speaking of their women, is ascribed in a much higher degree by Arabshah to the Turkish nations; and it

CHAP. quarrel of the two monarchs was embittered by private and  
 LXV. personal resentment. Yet in his first expedition, Timour was  
 ~~~~~ satisfied with the siege and destruction of Siwas of Sebaste, a  
 strong city on the borders of Anatolia; and he revenged the
 indiscretion of the Ottoman, on a garrison of four thousand
 Armenians, who were buried alive for the brave and faithful
 discharge of their duty. As a Mussulman he seemed to respect
 the pious occupation of Bajazet, who was still engaged in the
 blockade of Constantinople; and after this salutary lesson, the
 Mogul conqueror checked his pursuit, and turned aside to the
 invasion of Syria and Egypt. In these transactions, the Otto-
 man prince, by the Orientals, and even by Timour, is styled
 the *Kaissar of Roum*, the Cesar of the Romans; a title which,
 by a small anticipation, might be given to a monarch who pos-
 sessed the provinces, and threatened the city, of the successors
 of Constantine.³²

Timour in-
 vades Sy-
 ria,
 A. D. 1400:

The military republic of the Mamalukes still reigned in
 Egypt and Syria: but the dynasty of the Turks was overthrown
 by that of the Circassians;³³ and their favourite Barkok, from
 a slave and a prisoner, was raised and restored to the throne.
 In the midst of rebellion and discord, he braved the menaces,
 corresponded with the enemies, and detained the ambassadors,
 of the Mogul, who patiently expected his decease, to revenge
 the crimes of the father on the feeble reign of his son Farage.
 The Syrian emirs³⁴ were assembled at Aleppo to repel the
 invasion: they confided in the fame and discipline of the Ma-
 malukes, in the temper of their swords and lances of the purest
 steel of Damascus, in the strength of their walled cities, and
 in the populousness of sixty thousand villages: and instead of
 sustaining a siege, they threw open their gates, and arrayed
 their forces in the plain. But these forces were not cemented
 by virtue and union; and some powerful emirs had been se-
 duced to desert or betray their more loyal companions. Ti-
 mour's front was covered with a line of Indian elephants, whose
 turrets were filled with archers and Greek fire: the rapid
 evolutions of his cavalry completed the dismay and disorder;
 the Syrian crowds fell back on each other; many thousands

is remarkable enough, that Chalcondyles (l. ii. p. 55,) had some knowledge of the
 prejudice, and the insult.

³² For the style of the Moguls, see the Institutions (p. 131. 147,) and for the
 Persians, the Bibliotheque Orientale (p. 882:) but I do not find that the title of
 Cesar has been applied by the Arabians, or assumed by the Ottomans them-
 selves.

³³ See the reigns of Barkok and Pharadge, in M. de Guignes (tom. iv. l. xxii.)
 who, from the Arabic texts of Aboulmahasen, Ebn Schounah, and Aintabi, has
 added some facts to our common stock of materials.

³⁴ For these recent and domestic transactions, Arabshah, though a partial,
 is a credible, witness (tom. i. c. 64—68, tom. ii. c. 1—14.) Timour must have
 been odious to a Syrian; but the notoriety of facts would have obliged him, in
 some measure, to respect his enemy and himself. His bitters may correct the
 luscious sweets of Sherefeddin (l. v. c. 17—29.)

were stifled or slaughtered in the entrance of the great street; **CHAP.**
 the Moguls entered with the fugitives; and, after a short de- **LXV.**
 fence, the citadel, the impregnable citadel of Aleppo, was sur-
 rendered by cowardice or treachery. Among the suppliants
 and captives, Timour distinguished the doctors of the law,
 whom he invited to the dangerous honour of a personal con-
 ference.³⁵ The Mogul prince was a zealous Mussulman; but
 his Persian schools had taught him to revere the memory of
 Ali and Hosein; and he had imbibed a deep prejudice against
 the Syrians, as the enemies of the son of the daughter of the
 apostle of God. To these doctors he proposed a captious
 question, which the casuists of Bochara, Samarcand, and Herat,
 were incapable of resolving. "Who are the true martyrs, of
 those who are slain on my side, or on that of my enemies?"
 But he was silenced, or satisfied, by the dexterity of one of
 the cadis of Aleppo, who replied, in the words of Mahomet
 himself, that the motive, not the ensign, constitutes the mar-
 tyr; and that the Moslems of either party, who fight only for
 the glory of God, may deserve that sacred appellation. The
 true succession of the caliphs was a controversy of a still more
 delicate nature, and the frankness of a doctor, too honest for
 his situation, provoked the emperor to exclaim, "Ye are as
 false as those of Damascus: Moawiyah was an usurper, Yezid
 a tyrant, and Ali alone is the lawful successor of the prophet."
 A prudent explanation restored his tranquillity; and he passed
 to a more familiar topic of conversation. "What is your age?"
 said he to the cadi. "Fifty years."—"It would be the age of
 my eldest son: you see me here (continued Timour) a poor,
 lame, decrepit mortal. Yet by my arm hath the Almighty been
 pleased to subdue the kingdoms of Iran, Touran, and the Indies.
 I am not a man of blood; and God is my witness, that in all my
 wars I have never been the aggressor, and that my enemies have
 always been the authors of their own calamity." During this
 peaceful conversation, the streets of Aleppo streamed with blood,
 and re-echoed with the cries of mothers and children, with the
 shrieks of violated virgins. The rich plunder that was aban-
 doned to his soldiers might stimulate their avarice; but their
 cruelty was enforced by the peremptory command of producing
 an adequate number of heads, which, according to his custom,
 were curiously piled in columns and pyramids; the Moguls
 celebrated the feast of victory, while the surviving Moslems
 passed the night in tears and in chains. I shall not dwell on
 the march of the destroyer from Aleppo to Damascus, where
 he was rudely encountered, and almost overthrown by the ar-
 mies of Egypt. A retrograde motion was imputed to his dis-

Sacks
 Aleppo,
 A. D. 1400.
 Nov. 11.

³⁵ These interesting conversations appear to have been copied by Arabshah (tom. i. c. 68, p. 625—645,) from the cadi and historian Ebn Schounah, a principal actor. Yet how could he be alive seventy-five years afterward? (d'Herbelot, p. 792.)

CHAP. tress and despair ; one of his nephews deserted to the enemy ;
 LXV. and Syria rejoiced in the tale of his defeat, when the sultan
 was driven by the revolt of the Mamalukes to escape with precipitation and shame to his palace of Cairo. Abandoned by their prince, the inhabitants of Damascus still defended their walls ; and Timour consented to raise the siege, if they would adorn his retreat with a gift or ransom ; each article of nine pieces. But no sooner had he introduced himself into the city, under colour of a truce, than he perfidiously violated the treaty ; imposed a contribution of ten millions of gold ; and animated his troops to chastise the posterity of those Syrians who had executed, or approved, the murder of the grandson of Mahomet. A family which had given honourable burial to the head of Hosein, and a colony of artificers whom he sent to labour at Samarcand, were alone reserved in the general massacre ; and, after a period of seven centuries, Damascus was reduced to ashes, because a Tartar was moved by religious zeal to avenge the blood of an Arab. The losses and fatigues of the campaign obliged Timour to renounce the conquest of Palestine and Egypt ; but in his return to the Euphrates, he delivered Aleppo to the flames ; and he justified his pious motive by the pardon and reward of two thousand sectaries of Ali, who were desirous to visit the tomb of his son. I have expatiated on the personal anecdotes which mark the character of the Mogul hero ; but I shall briefly mention,³⁶ that he erected on the ruins of Bagdad a pyramid of ninety thousand heads ; again visited Georgia ; encamped on the banks of Araxes ; and proclaimed his resolution of marching against the Ottoman emperor. Conscious of the importance of the war, he collected his forces from every province ; eight hundred thousand men were enrolled on his military list ;³⁷ but the splendid commands of five, and ten thousand horse, may be rather expressive of the rank and pension of the chiefs, than of the genuine number of effective soldiers.³⁸ In the pillage of Syria, the Moguls had acquired immense riches ; but the delivery of their

Damascus,
 A. D. 1401,
 January 23,

and Bag-
 dad,
 A. D. 1401,
 July 23.

³⁶ The marches and occupations of Timour between the Syrian and Ottoman wars, are represented by Sherefeddin (l. v. c. 29—43,) and Arabshah, (tom. ii. c. 15—18.)

³⁷ This number of 800,000 was extracted by Arabshah, or rather by Ebn Schounah, ex rationario Timuri, on the faith of a Carizmian officer (tom. i. c. 63, p. 617 ;) and it is remarkable enough, that a Greek historian (Phranza, l. i. c. 29,) adds no more than 20,000 men. Poggius reckons 1,000,000 ; another Latin contemporary (Chron. Tarvisianum, apud Muratori, tom. xix. p. 800,) 1,100,000 : and the enormous sum of 1,600,000 is attested by a German soldier, who was present at the battle of Angora (Leunclav. ad Chalcondyl. l. iii. p. 82.) Timour, in his Institutions, has not deigned to calculate his troops, his subjects, or his revenues.

³⁸ A wide latitude of non-effectives was allowed by the Great Mogul for his own pride and the benefit of his officers. Bernier's patron was Penge-Hazari, commander of 5000 horse ; of which he maintained no more than 500 (Voyages, tom. i. p. 288, 289.)

pay and arrears for seven years, more firmly attached them to the Imperial standard. CHAP.

LXV.

During this diversion of the Mogul arms, Bajazet had two years to collect his forces for a more serious encounter. They consisted of four hundred thousand horse and foot,³⁹ whose merit and fidelity were of an unequal complexion. We may discriminate the Janizaries, who have been gradually raised to an establishment of forty thousand men; a national cavalry, the Spahis of modern times; twenty thousand cuirassiers of Europe, clad in black and impenetrable armour; the troops of Anatolia, whose princes had taken refuge in the camp of Timour, and a colony of Tartars, whom he had driven from Kipzak, and to whom Bajazet had assigned a settlement in the plains of Adrianople. The fearless confidence of the sultan urged him to meet his antagonist; and as if he had chosen that spot for revenge, he displayed his banners near the ruins of the unfortunate Suvas. In the meanwhile, Timour moved from the Araxes through the countries of Armenia and Anatolia: his boldness was secured by the wisest precautions: his speed was guided by order and discipline; and the woods, the mountains, and the rivers, were diligently explored by the flying squadrons, who marked his road and preceded his standard. Firm in his plan of fighting in the heart of the Ottoman kingdom, he avoided their camp; dexterously inclined to the left; occupied Cæsarea; traversed the salt desert and the river Halyss; and invested Angora; while the sultan, immoveable and ignorant in his post, compared the Tartar swiftness to the crawling of a snail:⁴⁰ he returned on the wings of indignation to the relief of Angora, and as both generals were alike impatient for action, the plains round that city were the scene of a memorable battle, which has immortalized the glory of Timour and the shame of Bajazet. For this signal victory, the Mogul emperor was indebted to himself, to the genius of the moment, and the discipline of thirty years. He had improved the tactics without violating the manners, of his nation, whose force still consisted in the missile weapons, and rapid evolutions, of a numerous cavalry. From a single troop to a great army, the mode of attack was the same: a foremost line first advanced to the charge, and was supported in a just order by the squad-

Invades
Anatolia,
A. D. 1402.

Battle of
Angora,
A. D. 1402,
July 28.

³⁹ Timour himself fixes at 400,000 men the Ottoman army (Institutions, p. 253,) which is reduced to 150,000 by Phranza (l. i. c. 29,) and swelled by the German soldier to 1,400,000. It is evident, that the Moguls were the more numerous.

⁴⁰ It may not be useless to mark the distances between Angora and the neighbouring cities, by the journeys of the caravans, each of twenty or twenty-five miles: to Smyrna xx. to Kiotahia x. to Boursa x. to Cæsarea viii. to Sinope x. to Nicomedia ix. to Constantinople xii. or xiii. (see Tournefort, Voyage au Levant, tom. ii. lettre xxi.)

⁴¹ See the Systems of Tactics in the Institutions, which the English editors have illustrated with elaborate plans, p. 373—407.

CHAP. rons of the great vanguard. The general's eye watched over
 LXV. the field, and at his command the front and rear of the right and
 ~~~~~ left wings successively moved forwards in their several divisions, and in a direct or oblique line : the enemy was pressed by eighteen or twenty attacks ; and each attack afforded a chance of victory. If they all proved fruitless or unsuccessful, the occasion was worthy of the emperor himself, who gave the signal of advancing to the standard and main body, which he led in person.<sup>42</sup> But in the battle of Angora, the main body itself was supported, on the flanks and in the rear, by the bravest squadrons of the reserve, commanded by the sons and grandsons of Timour. The conqueror of Hindostan ostentatiously showed a line of elephants, the trophies, rather than the instruments, of victory ; the use of the Greek fire was familiar to the Moguls and Ottomans : but had they borrowed from Europe the recent invention of gunpowder and cannon, the artificial thunder, in the hands of either nation, must have turned the fortune of the day.<sup>43</sup> In that day, Bajazet displayed the qualities of a soldier and a chief ; but his genius sunk under a stronger ascendant ; and from various motives the greatest part of his troops failed him in the decisive moment. His rigour and avarice had provoked a mutiny among the Turks ; and even his son Soliman too hastily withdrew from the field. The forces of Anatolia, loyal in their revolt, were drawn away to the banners of their lawful princes. His Tartar allies had been tempted by the letters and emissaries of Timour,<sup>44</sup> who reproached their ignoble servitude under the slaves of their fathers, and offered to their hopes the dominion of their new, or the liberty of their ancient, country. In the right wing of Bajazet, the cuirassiers of Europe charged, with faithful hearts and irresistible arms ; but these men of iron were soon broken by an artful flight and headlong pursuit ; and the Janizaries, alone, without cavalry or missile weapons, were encompassed by the circle of the Mogul hunters. Their valour was at length oppressed by heat, thirst, and the weight of numbers ; and the unfortunate sultan, afflicted with the gout in his hands and feet, was transported from the field on the fleetest of his horses. He was pursued and taken by the titular khan of Zagatai ; and after his capture, and the defeat of the Ottoman powers, the kingdom of Anatolia submitted to the conqueror,

Defeat and  
 captivity of  
 Bajazet.

<sup>42</sup> The sultan himself (says Timour) must then put the foot of courage into the stirrup of patience. A Tartar metaphor, which is lost in the English, but preserved in the French, version of the Institutes (p. 156, 157.)

<sup>43</sup> The Greek fire, on Timour's side, is attested by Sherefeddin (l. v. c. 47 :) but Voltaire's strange suspicion, that some cannon, inscribed with strange characters, must have been sent by that monarch to Delhi, is refuted by the universal silence of contemporaries.

<sup>44</sup> Timour has dissembled this secret and important negotiation with the Tartars, which is indisputably proved by the joint evidence of the Arabian (tom. i. c. 47, p. 391,) Turkish (Annal. Leunclave. p. 321,) and Persian historians (Khondemir, apud d'Herbelot, p. 882.)

who planted his standard at Kiotahia, and dispersed on all sides the ministers of rapine and destruction. Mirza Mehemmed Sultan, the eldest and best beloved of his grandsons, was despatched to Bursa with thirty thousand horse; and such was his youthful ardour, that he arrived with only four thousand at the gates of the capital, after performing, in five days, a march of two hundred and thirty miles. Yet fear is still more rapid in its course; and Soliman, the son of Bajazet, had already passed over to Europe with the royal treasure. The spoil, however, of the palace and city was immense: the inhabitants had escaped; but the buildings, for the most part of wood, were reduced to ashes. From Bursa, the grandson of Timour advanced to Nice, even yet a fair and flourishing city; and the Mogul squadrons were only stopped by the waves of the Propontis. The same success attended the other mirzas and emirs in their excursions; and Smyrna, defended by the zeal and courage of the Rhodian knights, alone deserved the presence of the emperor himself. After an obstinate defence, the place was taken by storm; all that breathed was put to the sword; and the heads of the Christian heroes were launched from the engines, on board of two carracks, or great ships of Europe, that rode at anchor in the harbour. The Moslems of Asia rejoiced in their deliverance from a dangerous and domestic foe, and a parallel was drawn between the two rivals, by observing that Timour, in fourteen days, had reduced a fortress which had sustained seven years the siege, or at least the blockade, of Bajazet.<sup>45</sup>

The *iron cage* in which Bajazet was imprisoned by Tamerlane, so long and so often repeated as a moral lesson, is now rejected as a fable by the modern writers, who smile at the vulgar credulity.<sup>46</sup> They appeal with confidence to the Persian history of Sherefeddin Ali, which has been given to our curiosity in a French version, and from which I shall collect and abridge a more specious narrative of this memorable transaction. No sooner was Timour informed that the captive Ottoman was at the door of his tent, than he graciously stepped forwards to receive him, seated him by his side, and mingled with just reproaches a soothing pity for his rank and misfortune. “Alas!” said the emperor, “the decree of fate is now accomplished by your own fault: it is the web which you have woven, the thorns of the tree which yourself have planted. I wished to spare, and even to assist, the champions of the Moslems; you

The story  
of his iron  
cage

disproved  
by the  
Persian  
historian  
of Timour;

<sup>45</sup> For the war of Anatolia or Roum, I add some hints in the Institutions, to the copious narratives of Sherefeddin (l. v. c. 44—65,) and Arabshah (tom. ii. c. 20—35.) On this part only of Timour's history it is lawful to quote the Turks (Cantemir, p. 53—55. Annal. Leunclav. p. 320—322,) and the Greeks (Phranza, l. i. c. 29. Ducas, c. 15—17. Chalcondyles, l. iii.)

<sup>46</sup> The scepticism of Voltaire (Essai sur l'Histoire Generale, c. 88,) is ready on this, as on every occasion, to reject a popular tale, and to diminish the magnitude of vice and virtue; and on most occasions his incredulity is reasonable.

CHAP. braved our threats; you despised our friendship; you forced  
 LXV. us to enter your kingdom with our invincible armies. Behold  
 ~~~~~ the event. Had you vanquished, I am not ignorant of the fate  
 which you reserved for myself and my troops. But I disdain
 to retaliate: your life and honour are secure; and I shall
 express my gratitude to God by my clemency to man." The
 royal captive showed some signs of repentance, accepted the
 humiliation of a robe of honour, and embraced with tears his
 son Mousa, who, at his request, was sought and found among
 the captives of the field. The Ottoman princes were lodged
 in a splendid pavilion; and the respect of the guards could be
 surpassed only by their vigilance. On the arrival of the ha-
 ram from Boursa, Timour restored the queen Despina and her
 daughter to their father and husband; but he piously required,
 that the Servian princes, who had hitherto been indulged in
 the profession of Christianity, should embrace, without delay,
 the religion of the prophet. In the feast of victory, to which
 Bajazet was invited, the Mogul emperor placed a crown on his
 head and a sceptre in his hand, with a solemn assurance of re-
 storing him with an increase of glory to the throne of his ances-
 tors. But the effect of this promise was disappointed by the
 sultan's untimely death: amidst the care of the most skilful
 physicians, he expired of an apoplexy at Akshehr, the Antioch
 of Pisidia, about nine months after his defeat. The victor
 dropped a tear over his grave; his body, with royal pomp,
 was conveyed to the mausoleum which he had erected at
 Boursa; and his son Mousa, after receiving a rich present of
 gold and jewels, of horses and arms, was invested by a patent
 in red ink with the kingdom of Anatolia.

Such is the portrait of a generous conqueror, which has been
 extracted from his own memorials, and dedicated to his son
 and grandson, nineteen years after his decease;⁴⁷ and, at a
 time when the truth was remembered by thousands, a manifest
 falsehood would have implied a satire on his real conduct.
 Weighty indeed is this evidence, adopted by all the Persian
 histories;⁴⁸ yet flattery, more especially in the East, is base
 and audacious; and the harsh and ignominious treatment of
 Bajazet is attested by a chain of witnesses, some of whom
 shall be produced in the order of their time and country. 1.
 The reader has not forgot the garrison of French, whom the
 marshal Boucicault left behind him for the defence of Constan-
 tinople. They were on the spot to receive the earliest and

attested,
 1. by the
 French;

⁴⁷ See the history of Sherefeddin, (l. v. c. 49. 52, 53. 59, 60.) This work was finished at Shiraz, in the year 1424, and dedicated to sultan Ibrahim, the son of Sharokh, the son of Timour, who reigned in Farsistan in his father's lifetime.

⁴⁸ After the perusal of Khondemir, Ebn Schounah, &c. the learned d'Herbelot (Bibliot. Orientale, p. 882,) may affirm, that this fable is not mentioned in the most authentic histories: but his denial of the visible testimony of Arabshah leaves some room to suspect his accuracy.

most faithful intelligence of the overthrow of their great adversary ; and it is more than probable, that some of them accompanied the Greek embassy to the camp of Tamerlane. From their account, the *hardships* of the prison and death of Bajazet are affirmed by the marshal's servant and historian, within the distance of seven years.⁴⁹ 2. The name of Poggius the Italian, is deservedly famous among the revivers of learning in the fifteenth century. His elegant dialogue on the vicissitudes of fortune⁵¹ was composed in his fiftieth year, twenty-eight years after the Turkish victory of Tamerlane ;^{2. by the Italians ;} whom he celebrates as not inferior to the illustrious barbarians of antiquity. Of his exploits and discipline Poggius was informed by several ocular witnesses ; nor does he forget an example so apposite to his theme as the Ottoman monarch, whom the Scythian confined like a wild beast in an iron cage, and exhibited a spectacle to Asia. I might add the authority of two Italian chronicles, parhaps of an earlier date, which would prove at least that the same story, whether false or true, was imported into Europe with the first tidings of the revolution.⁵³ 3. At the time when Poggius flourished at Rome, Ahmed Ebn Arabshah composed at Damascus the florid and malevolent history of Timour, for which he had collected materials in his journeys over Turkey and Tartary.⁵⁴ Without any possible correspondence between the Latin and the Arabian writer, they agree in the fact of the iron cage ; and their agreement is a striking proof of their common veracity. Ahmed Arabshah likewise relates another outrage, which Bajazet endured, of a more domestic and tender nature. His indiscreet mention of women and divorces was deeply resented by the jealous Tartar : in the feast of victory, the wine was served by female

CHAP.
LXV.

2. by the
Italians ;

3. by the
Arabs ;

⁴⁹ Et fut lui même (*Bajazet*) pris, et mené en prison, en laquelle mourut de dure mort ! *Memoires de Boucicault*, P. i. c. 37. These memoirs were composed while the marshal was still governor of Genoa, from whence he was expelled in the year 1409, by a popular insurrection (*Muratori, Annali d'Italia*, tom. xii. p. 473, 474.)

⁵⁰ The reader will find a satisfactory account of the life and writings of Poggius, in the *Poggiana*, an entertaining work of M. Lenfant, and in the *Bibliotheca Latina mediæ et infimæ ætatis* of Fabricius (tom. v. p. 305—308.) Poggius was born in the year 1380, and died in 1459.

⁵¹ The dialogue de *Varietate Fortunæ* (of which a complete and elegant edition has been published at Paris in 1723, in 4to.) was composed a short time before the death of Pope Martin V. (p. 5,) and consequently about the end of the year 1430.

⁵² See a splendid and eloquent encomium of Tamerlane, p. 36—39, ipse enim novi (says Poggius) qui fuere in ejus castris... Regem vivum cepit, caveâque in modum feræ inclusum per omnem Asiam circumtulit egregium admirandumque spectaculum fortunæ.

⁵³ The *Chronicon Tarvisianum* (in *Muratori, Script. Rerum Italicarum*, tom. xix. p. 800,) and the *Annales Estenses* (tom. xviii. p. 974.) The two authors, Andrea de Redusiis de Quero, and James de Delayto, were both contemporaries, and both chancellors, the one of Trevigi, the other of Ferrara. The evidence of the former is the most positive.

⁵⁴ See Arabshah, tom. ii. c. 28. 34. He travelled in regiones Rumæas, A. H. 839 (A. D. 1435, July 27,) tom. ii. c. 2, p. 13.

CHAP. cupbearers, and the sultan beheld his own concubines and
 LXV. wives confounded among the slaves, and exposed without a veil
 to the eyes of intemperance. To escape a similar indignity, it
 is said, that his successors, except in a single instance, have abstained from legitimate nuptials; and the Ottoman practice and belief, at least in the sixteenth century, is attested by the observing Busbequius,⁵⁵ ambassador from the court of Vienna to the great Soliman. 4. Such is the separation of language, that the testimony of a Greek is not less independent than that of a Latin or an Arab. I suppress the names of Chalcondyles and Ducas, who flourished in a later period, and who speak in a less positive tone; but more attention is due to George Phranza,⁵⁶ protovestiare of the last emperors, and who was born a year before the battle of Angora. Twenty-two years after that event, he was sent ambassador to Amurath the Second; and the historian might converse with some veteran Janizaries, who had been made prisoners with the sultan, and had themselves seen him in his iron cage. 5. The last evidence, in every sense, is that of the Turkish annals, which have been consulted or transcribed by Leunclavius, Pocock, and Cantemir.⁵⁷ They unanimously deplore the captivity of the iron cage; and some credit may be allowed to national historians, who cannot stigmatize the Tartar without uncovering the shame of their king and country.

4. by the
Greeks;

5. by the
Turks.

Probable
conclusion.

From these opposite premises, a fair and moderate conclusion may be deduced. I am satisfied that Sherefeddin Ali has faithfully described the first ostentatious interview, in which the conqueror, whose spirits were harmonized by success, affected the character of generosity. But his mind was insensibly alienated by the unseasonable arrogance of Bajazet; the complaints of his enemies, the Anatolian princes, were just and vehement; and Timour betrayed a design of leading his royal captive in triumph to Samarcand. An attempt to facilitate his escape, by digging a mine under the tent, provoked the Mogul emperor to impose a harsher restraint; and in his perpetual marches, an iron cage on a wagon might be invented, not as a wanton insult, but as a rigorous precaution. Timour had read in some fabulous history a similar treatment of one of his predecessors, a king of Persia; and Bajazet was condemned to represent the person, and expiate the guilt,

⁵⁵ Busbequius in *Legatione Turcicâ*, epist. i. p. 52. Yet his respectable authority is somewhat shaken by the subsequent marriages of Amurath II. with a Servian, and of Mahomet II. with an Asiatic, princess (Cantemir, p. 83. 93.)

⁵⁶ See the testimony of George Phranza (l. i. c. 29,) and his life in Hancius de Script. Byzant. P. i. c. 40.) Chalcondyles and Ducas speak in general terms of Bajazet's chains.

⁵⁷ *Annales Leunclav.* p. 321. Pocock, *Prolegomen.* ad Abulpharag. *Dynast.* Cantemir, p. 55.

of the Roman Cesar.⁵⁸ But the strength of his mind and body fainter under the trial, and his premature death might, without injustice, be ascribed to the severity of Timour. He warred not with the dead; a tear and a sepulchre were all that he could bestow on a captive who was delivered from his power; and if Mousa, the son of Bajazet, was permitted to reign over the ruins of Bursa, the greatest part of the province of Anatolia had been restored by the conqueror to their lawful sovereigns.

CHAP.
LXV.
Death of
Bajazet.
A. D. 1403,
March 9.

From the Irtish and Volga to the Persian Gulf, and from the Ganges to Damascus and the Archipelago, Asia was in the hands of Timour; his armies were invincible, his ambition was boundless, and his zeal might aspire to conquer and convert the Christian kingdoms of the West, which already trembled at his name. He touched the utmost verge of the land; but an insuperable, though narrow, sea rolled between the two continents of Europe and Asia;⁵⁹ and the lord of so many *tomans*, or myriads of horse, was not master of a single galley. The two passages of the Bosphorus and Hellespont, of Constantinople and Gallipoli were possessed, the one by the Christians, the other by the Turks. On this great occasion, they forgot the difference of religion to act with union and firmness in the common cause: the double straits were guarded with ships and fortifications; and they separately withheld the transports, which Timour demanded of either nation, under the pretence of attacking their enemy. At the same time they soothed his pride with tributary gifts and suppliant embassies, and prudently tempted him to retreat with the honours of victory. Soliman, the son of Bajazet, implored his clemency for his father and himself; accepted by a red patent, the investiture of the kingdom of Rumania, which he already held by the sword; and reiterated his ardent wish, of casting himself in person at the feet of the king of the world. The Greek emperor⁶⁰ (either John or Manuel) submitted to pay the same tribute which he had stipulated with the Turkish sultan, and ratified the treaty by an oath of allegiance, from which he could absolve his conscience, as soon as the Mogul arms had

Term of the
conquests
of Timour.
A. D. 1403

⁵⁸ A Sapor, king of Persia, had been made prisoner and enclosed in the figure of a cow's hide by Maximian or Galerius Cesar. Such is the fable related by Eutychius (Annal. tom. i. p. 421, vers. Pocock.) The recollection of the true history (Decline and Fall, &c. vol. i. p. 331—338,) will teach us to appreciate the knowledge of the Orientals of the ages which precede the Hegira.

⁵⁹ Arabshah (tom. ii. c. 25,) describes, like a curious traveller, the straits of Gallipoli and Constantinople. To acquire a just idea of these events, I have compared the narratives and prejudices of the Moguls, Turks, Greeks, and Arabians. The Spanish ambassador mentions this hostile union of the Christians and Ottomans (Vie de Timour, p. 96.)

⁶⁰ Since the name of Cesar had been transferred to the sultans of Roum, the Greek princes of Constantinople (Sherefeddin, l. v. c. 54,) were confounded with the Christian lords of Gallipoli, Thessalonica, &c. under the title of *Tekkur*, which is derived by corruption from the genitive *την κυρίαν* (Cantemir, p. 51.)

CHAP. retired from Anatoli. But the fear and fancy of nations ascribed to the ambitious Tamerlane a new design of vast and romantic compass; a design of subduing Egypt and Africa, marching from the Nile to the Atlantic Ocean, entering Europe by the Straits of Gibraltar, and, after imposing his yoke on the kingdoms of Christendom, of returning home by the deserts of Russia and Tartary. This remote, and perhaps imaginary, danger was averted by the submission of the sultan of Egypt: the honours of the prayer and the coin, attested at Cairo the supremacy of Timour; and a rare gift of a *giraffe*, or camelpard, and nine ostriches, represented at Samarcand the tribute of the African world. Our imagination is not less astonished by the portrait of a Mogul, who, in his camp before Smyrna, meditates and almost accomplishes the invasion of the Chinese empire.⁶¹ Timour was urged to this enterprise by national honour and religious zeal. The torrents which he had shed of Mussulman blood could be expiated only by an equal destruction of the infidels; and as he now stood at the gates of paradise, he might best secure his glorious entrance by demolishing the idols of China, founding mosques in every city, and establishing the profession of faith in one God, and his prophet Mahomet. The recent expulsion of the house of Zingis was an insult on the Mogul name; and the disorders of the empire afforded the fairest opportunity for revenge. The illustrious Hongvou, founder of the dynasty of *Mag*, died four years before the battle of Angora; and his grandson, a weak and unfortunate youth, was burnt in his palace, after a million of Chinese had perished in the civil war.⁶² Before he evacuated Anatolia, Timour despatched beyond the Sihoon, a numerous army, or rather colony, of his old and new subjects, to open the road, to subdue the pagan Calmucks and Mungals, and to found cities and Magazines in the desert; and by the diligence of his lieutenant, he soon received a perfect map and description of the unknown regions, from the source of the Irtish to the wall of China. During these preparations, the emperor achieved the final conquest of Georgia; passed the winter on the banks of the Araxes; appeased the troubles of Persia; and slowly returned to his capital, after a campaign of four years and nine months.

His triumph
at Samar-
cand,
A. D. 1404,
July—
A. D. 1405,
January 8.

On the throne of Samarcand,⁶³ he displayed in a short repose his magnificence and power; listened to the complaints of the people; distributed a just measure of rewards and punish-

⁶¹ See Sherefeddin, l. v. c. 4, who marks, in a just itinerary, the road to China, which Arabshah (tom. ii. c. 33,) paints in vague and rhetorical colours.

⁶² Synopsis Hist. Sinicæ, p. 74—76 (in the ivth part of the Relations de Thevenot,) Duhalde, Hist. de la Chine (tom. i. p. 507, 508, folio edition :) and for the chronology of the Chinese emperors, de Guignes, Hist. des Huns, tom. i. p. 71, 72.

⁶³ For the return, triumph, and death of Timour, see Sherefeddin (l. vi. c. 1—30) and Arabshah (tom. ii. c. 35—47.)

ments; employed his riches in the architecture of palaces and temples; and gave audience to the ambassadors of Egypt, Arabia, India, Tartary, Russia, and Spain, the last of whom presented a suit of tapestry which eclipsed the pencil of the Oriental artists. The marriages of six of the emperor's grandsons was esteemed an act of religion, as well as of paternal tenderness; and the pomp of the ancient caliphs was revived in their nuptials. They were celebrated in the gardens of Canighul, decorated with innumerable tents and pavilions, which displayed the luxury of a great city and the spoils of a victorious camp. Whole forests were cut down to supply fuel for the kitchens; the plain was spread with pyramids of meat, and vases of every liquor, to which thousands of guests were courteously invited: the orders of the state, and the nations of the earth, were marshalled at the royal banquet; nor were the ambassadors of Europe (says the haughty Persian) excluded from the feast; since even the *casses*, the smallest of fish, find their place in the ocean:⁶⁴ The public joy was testified by illuminations and masquerades; the trades of Samarcand passed in review; and every trade was emulous to execute some quaint device, some marvellous pageant, with the materials of their peculiar art. After the marriage contracts had been ratified by the cadis, the bridegrooms and their brides retired to the nuptial chambers; nine times, according to the Asiatic fashion, they were dressed and undressed; and at each change of apparel, pearls and rubies were showered on their heads, and contemptuously abandoned to their attendants. A general indulgence was proclaimed; every law was relaxed, every pleasure was allowed; the people were free, the sovereign was idle; and the historian of Timour may remark, that, after devoting fifty years to the attainment of empire, the only happy period of his life were the two months in which he ceased to exercise his power. But he was soon awakened to the cares of government and war. The standard was unfurled for the invasion of China; the emirs made their report of two hundred thousand, the select and veteran soldiers of Iran and Touran; their baggage and provisions were transported by five hundred great wagons, and an immense train of horses and camels; and the troops might prepare for a long absence, since more than six months were employed in the tranquil journey of a caravan from Samarcand to Pekin. Neither age, nor the severity of the winter, could retard the im-

⁶⁴ Sherefeddin (l. vi. c. 24.) mentions the ambassadors of one of the most potent sovereigns of Europe. We know that it was Henry III. king of Castile; and the curious relation of his two embassies is still extant (Mariana, Hist. Hispan. l. xix. c. 11, tom. ii. p. 329, 330. Avertissement à l'Hist. de Timur Bec. p. 29—33.) There appears likewise to have been some correspondence between the Mogul emperor, and the court of Charles VII. king of France (Histoire de France, par Velly et Villaret, tom. xii. p. 336.)

CHAP. patience of Timour; he mounted on horseback, passed the
 LXV. Sihoon on the ice, marched seventy-six parasangs, three hundred miles, from his capital, and pitched his last camp in the neighbourhood of Otrar, where he was expected by the angel of death. Fatigue and the indiscreet use of iced water, accelerated the progress of his fever; and the conqueror of Asia expired in the seventieth year of his age, thirty-five years after he had ascended the throne of Zagatai. His designs were lost; his armies were disbanded; China was saved; and fourteen years after his decease, the most powerful of his children sent an embassy of friendship and commerce to the court of Pekin.⁶⁵

His death
 on the road
 to China,
 A. D. 1405,
 April.

Character
 and merits
 of Timour.

The fame of Timour has pervaded the East and West; his posterity is still invested with the Imperial title; and the admiration of his subjects, who revered him almost as a deity, may be justified in some degree by the praise or confession of his bitterest enemies.⁶⁶ Although he was lame of a hand and foot, his form and stature were not unworthy of his rank; and his vigorous health, so essential to himself and to the world, was corroborated by temperance and exercise. In his familiar discourse he was grave and modest, and if he was ignorant of the Arabic language, he spoke with fluency and elegance the Persian and Turkish idioms. It was his delight to converse with the learned on topics of history and science; and the amusement of his leisure hours was the game of chess, which he improved or corrupted with new refinements.⁶⁷ In his religion, he was a zealous, though not perhaps an orthodox, Mussulman;⁶⁸ but his sound understanding may tempt us to believe, that a superstitious reverence for omens and prophecies, for saints and astrologers, was only affected as an instrument of policy. In the government of a vast empire, he stood alone and absolute, without a rebel to oppose his power, a favourite to seduce his affections, or a minister to mislead his judgment. It was his firmest maxim, that whatever might be the consequence, the word of the prince should never be disputed or recalled; but his foes have maliciously observed,

⁶⁵ See the translation of the Persian account of their embassy, a curious and original piece (in the fourth part of the *Relations de Thevenot*.) They presented the emperor of China with an old horse which Timour had formerly rode. It was in the year 1419, that they departed from the court of Herat, to which place they returned in 1422 from Pekin.

⁶⁶ From Arabshah, tom. ii. c. 95. The bright or softer colours are borrowed from Sherefeddin, d'Herbelot, and the *Institutions*.

⁶⁷ His new system was multiplied, from 32 pieces and 64 squares, to 56 pieces and 110 or 130 squares. But, except in his court, the old game has been thought sufficiently elaborate. The Mogul emperor was rather pleased than hurt, by the victory of a subject: a chess-player will feel the value of this encomium!

⁶⁸ See Sherefeddin, l. v. c. 15. 25. Arabshah (tom. ii. c. 96, p. 801. 803,) reproves the impiety of Timour and the Moguls, who almost preferred to the Koran, the *Yacsa*, or law of Zingis (cui Deus maledicat:) nor will he believe that Sharokh had abolished the use and authority of that pagan code.

that the commands of anger and destruction were more strictly executed than those of beneficence and favour. His sons and grandsons, of whom Timour left six and thirty at his decease, were his first and most submissive subjects; and whenever they deviated from their duty, they were corrected, according to the laws of Zingis, with the bastonade, and afterward restored to honour and command. Perhaps his heart was not devoid of the social virtues; perhaps he was not incapable of loving his friends and pardoning his enemies: but the rules of morality are founded on the public interest; and it may be sufficient to applaud the *wisdom* of a monarch, for the liberality by which he is not impoverished, and for the justice by which he is strengthened and enriched. To maintain the harmony of authority and obedience, to chastise the proud, to protect the weak, to reward the deserving, to banish vice and idleness from his dominions, to secure the traveller and merchant, to restrain the depredations of the soldier, to cherish the labours of the husbandman, to encourage industry and learning, and, by an equal and moderate assessment, to increase the revenue, without increasing the taxes, are indeed the duties of a prince; but, in the discharge of these duties, he finds an ample and immediate recompense. Timour might boast, that, at his accession to the throne, Asia was the prey of anarchy and rapine, whilst under his prosperous monarchy a child, fearless and unhurt, might carry a purse of gold from the East to the West. Such was his confidence of merit, that from his reformation he derived an excuse for his victories, and a title to universal dominion. The four following observations will serve to appreciate his claim to the public gratitude; and perhaps we shall conclude, that the Mogul emperor, was rather the scourge than the benefactor of mankind. 1. If some partial disorders, some local oppressions were healed by the sword of Timour, the remedy was far more pernicious than the disease. By their rapine, cruelty, and discord, the petty tyrants of Persia might afflict their subjects; but whole nations were crushed under the footsteps of the reformer. The ground which had been occupied by flourishing cities, was often marked by his abominable trophies, by columns, or pyramids, of human heads. Astracan, Carizme, Delhi, Ispahan, Bagdad, Aleppo, Damascus, Boursa, Smyrna, and a thousand others, were sacked, or burnt, or utterly destroyed, in his presence, and by his troops; and perhaps his conscience would have been startled, if a priest or philosopher had dared to number the millions of victims whom he had sacrificed to the establishment of peace and order.⁶⁹

⁶⁹ Besides the bloody passages of this narrative, I must refer to an anticipation in the third volume of the *Decline and Fall*, which, in a single note (p. 321, Note 25,) accumulates near 300,000 heads of the monuments of his cruelty. Except in Rowe's play on the fifth of November, I did not expect to hear of Timour's amiable moderation (White's preface, p. 7.) Yet I can excuse a ge-

CHAP. 2. His most destructive wars were rather inroads than conquests. LXV. He invaded Turkestan, Kipzak, Russia, Hindostan, Syria, Anatolia, Armenia, and Georgia, without a hope or a desire of preserving those distant provinces. From thence he departed, laden with spoil; but he left behind him neither troops to awe the contumacious, nor magistrates to protect the obedient, natives. When he had broken the fabric of their ancient government, he abandoned them to the evils which his invasion had aggravated or caused; nor were these evils compensated by any present or possible benefits. 3. The kingdoms of Transoxiana and Persia were the proper field which he laboured to cultivate and adorn, as the perpetual inheritance of his family. But his peaceful labours were often interrupted and sometimes blasted, by the absence of the conqueror. While he triumphed on the Volga or the Ganges, his servants, and even his sons, forgot their master and their duty. The public and private injuries were poorly redressed by the tardy rigour of inquiry and punishment; and we must be content to praise the *Institutions* of Timour, as the specious idea of a perfect monarchy. 4. Whatsoever might be the blessings of his administration, they evaporated with his life. To reign, rather than to govern, was the ambition of his children and grandchildren;⁷⁰ the enemies of each other and of the people. A fragment of the empire was upheld with some glory by Sharokh his youngest son; but after *his* decease, the scene was again involved in darkness and blood; and before the end of a century, Transoxiana and Persia were trampled by the Uzbeks from the north, and the Turkmans of the black and white sheep. The race of Timour would have been extinct, if a hero, his descendant in the fifth degree, had not fled before the Uzbek arms to the conquest of Hindostan. His successors (the great Moguls)⁷¹ extended their sway from the mountains of Cashmir to Cape Comorin, and from Candahar to the gulf of Bengal. Since the reign of Aurungzebe, their empire has been dissolved; their treasures of Delhi have been rifled by a Persian robber; and the richest of their kingdoms is now possessed by a company of Christian merchants, of a remote island in the Northern ocean.

Civil wars
of the sons
of Bajazet,
A. D. 1403
—1421.

Far different was the fate of the Ottoman monarchy. The massy trunk was bent to the ground, but no sooner did the hurricane pass away, than it again rose with fresh vigour and more

nerous enthusiasm in the reader, and still more in the editor, of the *Institutions*.

⁷⁰ Consult the last chapters of Sherefeddin and Arabshah, and M. de Guignes (*Hist. des Huns*, tom. iv. l. xx.) Fraser's *History of Nadir Shah*, p. 1—62. The story of Timour's descendants is imperfectly told: and the second and third parts of Sherefeddin are unknown.

⁷¹ Shah Allum, the present Mogul, is in the fourteenth degree from Timour by Miran Shah, his third son. See the iid volume of Dow's *History of Hindostan*.

lively vegetation. When Timour, in every sense, had evacuated Anatolia, he left the cities without a palace, a treasure, or a king. The open country was overspread with hordes of shepherds and robbers of Tartar or Turkman origin; the recent conquests of Bajazet were restored to the emirs, one of whom, in base revenge, demolished his sepulchre; and his five sons were eager, by civil discord, to consume the remnant of their patrimony. I shall enumerate their names in the order of their age and actions.⁷² 1. It is doubtful, whether I relate the story of the true *Mustapha*, or of an impostor, who personated that lost prince. He fought by his father's side in the battle of Angora; but when the captive sultan was permitted to inquire for his children, Mousa alone could be found; and the Turkish historians, the slaves of the triumphant faction, are persuaded that his brother was confounded among the slain. If *Mustapha* escaped from that disastrous field, he was concealed twelve years from his friends and enemies, till he emerged in Thessaly, and was hailed by a numerous party, as the son and successor of Bajazet. His first defeat would have been his last, had not the true, or false, *Mustapha* been saved by the Greeks, and restored, after the decease of his brother Mahomet, to liberty and empire. A degenerate mind seemed to argue his spurious birth; and if, on the throne of Adrianople he was adored as the Ottoman sultan; his flight, his fetters, and an ignominious gibbet, delivered the impostor to popular contempt. A similar character and claim was asserted by several rival pretenders; thirty persons are said to have suffered under the name of *Mustapha*; and these frequent executions may perhaps insinuate, that the Turkish court was not perfectly secure of the death of the lawful prince. 2. After his father's captivity, *Isa*⁷³ reigned for some time in the neighbourhood of Angora, Sinope, and the Black Sea; and his ambassadors were dismissed from the presence of Timour with fair promises and honourable gifts. But their master was soon deprived of his province and life, by a jealous brother, the sovereign of Asia; and the final event suggested a pious allusion, that the law of Moses and Jesus, of *Isa* and *Mousa*, had been abrogated by the greater *Mahomet*. 3. *Soliman* is not numbered in the lists of the Turkish emperors; yet he checked the victorious progress of the Moguls; and after their departure, united for a while the thrones of Adrianople and Boursa. In war he was brave, active, and fortunate: his courage was softened by clemency; but it was likewise inflamed by presumption, and

1. *Mustapha*;

2. *Isa*;

3. *Soliman*.
A. D. 1403
—1410.

⁷² The civil wars, from the death of Bajazet to that of *Mustapha*, are related according to the Turks, by Demetrius Cantemir, (p. 58—82.) Of the Greeks, Chalcondyles (l. iv. and v.) Phranza (l. i. c. 30—32,) and Ducas (c. 18—27;) the last is the most copious and best informed.

⁷³ Arabshah, tom. ii. c. 26, whose testimony on this occasion is weighty and valuable. The existence of *Isa* (unknown to the Turks) is likewise confirmed by Sherefeddin (l. v. c. 57.)

CHAP. corrupted by intemperance and idleness. He relaxed the
 LXV. nerves of discipline, in a government where either the subject
 or the sovereign must continually tremble: his vices alienated
 the chiefs of the army and the law; and his daily drunkenness,
 so contemptible in a prince and man, was doubly odious in a
 disciple of the prophet. In the slumber of intoxication he
 was surprised by his brother Mousa; and as he fled from Adrian-
 ople toward the Byzantine capital, Soliman was overtaken
 and slain in a bath, after a reign of seven years and ten months.

4. Mousa,
 A. D. 1410.

4. The investiture of Mousa degraded him as the slave of the
 Moguls; his tributary kingdom of Anatolia was confined within
 a narrow limit, nor could his broken militia and empty treasury
 contend with the hardy and veteran bands of the sovereign of
 Romania. Mousa fled in disguise from the palace of Bursa;
 traversed the Propontis in an open boat, wandered over the
 Walachian and Servian hills; and after some vain attempts,
 ascended the throne of Adrianople, so recently stained with
 the blood of Soliman. In a reign of three years and a half,
 his troops were victorious against the Christians of Hungary
 and the Morea; but Mousa was ruined by his timorous disposi-
 tion and unseasonable clemency. After resigning the sove-
 reignty of Anatolia, he fell a victim to the perfidy of his mi-
 nisters, and the superior ascendant of his brother Mahomet.

5. Mahomet
 f.
 A. D. 1413
 -- 1421.

5. The final victory of Mahomet was the just recompense of his
 prudence and moderation. Before his father's captivity, the
 royal youth had been intrusted with the government of Ama-
 sia, thirty days' journey from Constantinople, and the Turkish
 frontier against the Christians of Trebizond and Georgia. The
 castle, in Asiatic warfare, was esteemed impregnable; and
 the city of Amasia,⁷⁴ which is equally divided by the river
 Iris, rises on either side in the form of an amphitheatre, and
 represents on a smaller scale the image of Bagdad. In his
 rapid career, Timour appears to have overlooked this ob-
 scure and contumacious angle of Anatolia; and Mahomet,
 without provoking the conqueror, maintained his silent inde-
 pendence, and chased from the province the last stragglers of
 the Tartar host. He relieved himself from the dangerous
 neighbourhood of Isa; but in the contests of their more power-
 ful brethren, his firm neutrality was respected; till, after the
 triumph of Mousa, he stood forth the heir and avenger of the
 unfortunate Soliman. Mahomet obtained Anatolia by treaty,
 and Romania by arms; and the soldier who presented him
 with the head of Mousa was rewarded as the benefactor of his
 king and country. The eight years of his sole and peaceful
 reign were usefully employed in banishing the vices of civil
 discord, and restoring on a firmer basis the fabric of the Otto-

⁷⁴ Arabshah, loc. citat. Abulfeda, Geograph. tab. xvii. p. 302. Busbequius,
 epist. i. p. 96, 97, in Itinere C. P. et Amasiano.

man monarchy. His last care was the choice of two vizirs, **CHAP.**
 Bajazet and Ibrahim,⁷⁵ who might guide the youth of his son **LXV.**
 Amurath; and such was their union and prudence, that they
 concealed above forty days the emperor's death, till the arrival
 of his successor in the palace of Boursa. A new war was
 kindled in Europe by the prince, or imposter, Mustapha; the
 first vizir lost his army and his head; but the more fortunate
 Ibrahim, whose name and family are still revered, extinguished
 the last pretender to the throne of Bajazet, and closed the
 scene of domestic hostility.

Reign of
 Amurath II.
 A. D. 1421
 —1451,
 Feb. 9.

In these conflicts, the wisest Turks, and indeed the body of
 the nation, were strongly attached to the unity of the empire;
 Rumania and Anatolia, so often torn asunder by private
 ambition, were animated by a strong and invincible tendency
 of cohesion. Their efforts might have instructed the Christian
 powers; and had they occupied with a confederate fleet the
 straits of Gallipoli, the Ottomans, at least in Europe, must
 have been speedily annihilated. But the schism of the West
 and the factions and wars of France and England, diverted the
 Latins from this generous enterprise: they enjoyed the pre-
 sent respite, without a thought of futurity; and were often
 tempted by a momentary interest to serve the common enemy
 of their religion. A colony of Genoese,⁷⁶ which had been
 planted at Phocæa⁷⁷ on the Ionian coast, was enriched by the
 lucrative monopoly of alum;⁷⁸ and their tranquillity, under the
 Turkish empire, was secured by the annual payment of tribute.
 In the last civil war of the Ottomans, the Genoese governor,
 Adorno, a bold and ambitious youth, embraced the party of
 Amurath; and undertook with seven stout galleys to transport
 him from Asia to Europe. The sultan and five hundred guards
 embarked on board the admiral's ship, which was manned by
 eight hundred of the bravest Franks. His life and liberty
 were in their hands; nor can we, without reluctance, applaud
 the fidelity of Adorno, who, in the midst of the passage, knelt

Reunion
 of the
 Ottoman
 empire,
 A. D. 1421.

⁷⁵ The virtues of Ibrahim are praised by a contemporary Greek (Ducas, c. 25.) His descendants are the sole nobles in Turkey: they content themselves with the administration of his pious foundations, are excused from public offices, and receive two annual visits from the sultan (Cantemir, p. 76.)

⁷⁶ See Pachymer (l. v. 29,) Nicephorus Gregoras (l. ii. c. 1,) Sherefeddin (l. v. c. 57,) and Ducas (c. 25.) The last of these, a curious and careful observer, is entitled, from his birth and station, to particular credit in all that concerns Ionia and the islands. Among the nations that resorted to New Phocæa, he mentions the English (Ἰγγλικοὶ) an early evidence of Mediterranean trade.

⁷⁷ For the spirit of navigation, and freedom of ancient Phocæa, or rather of the Phocæans, consult the first book of Herodotus, and the Geographical Index of his last and learned French translator, M. Larcher (tom. vii. p. 299.)

⁷⁸ Phocæa is not enumerated by Pliny (Hist. Nat. xxxv. 52,) among the places productive of alum; he reckons Egypt as the first, and for the second the isle of Melos, whose alum mines are described by Tournefort (tom. i. lettre iv.) a traveller and a naturalist. After the loss of Phocæa, the Genoese, in 1459, found that useful mineral in the isle of Ischia (Ismael. Bouilland, ad Ducam, c. 25.)

CHAP. before him, and gratefully accepted a discharge of his arrears of tribute. They landed in sight of Mustapha and Gallipoli ; LXV. two thousand Italians, armed with lances and battle-axes, attended Amurath to the conquest of Adrianople ; and this venal service was soon repaid by the ruin of the commerce and colony of Phocæa.

State of the
Greek em-
pire,
A. D. 1402
-1425.

If Timour had generously marched at the request, and to the relief, of the Greek emperor, he might be entitled to the praise and gratitude of the Christians.⁷⁹ But a Mussulman, who carried into Georgia the sword of persecution, and respected the holy warfare of Bajazet, was not disposed to pity or succour the *idolaters* of Europe. The Tartar followed the impulse of ambition; and the deliverance of Constantinople was the accidental consequence. When Manuel abdicated the government, it was his prayer, rather than his hope, that the ruin of the church and state might be delayed beyond his unhappy days ; and after his return from a western pilgrimage, he expected every hour the news of the sad catastrophe. On a sudden he was astonished and rejoiced by the intelligence of the retreat, the overthrow, and captivity of the Ottoman. Manuel⁸⁰ immediately sailed from Modon in the Morea ; ascended the throne of Constantinople ; and dismissed his blind competitor to an easy exile in the isle of Lesbos. The ambassadors of the son of Bajazet were soon introduced to his presence ; but their pride was fallen, their tone was modest ; they were awed by the just apprehension, lest the Greeks should open to the Moguls the gates of Europe. Soliman saluted the emperor by the name of father ; solicited at his hands the government or gift of Romania ; and promised to deserve his favour by inviolable friendship, and the restitution of Thessalonica, with the most important places along the Strymon, the Propontis, and the Black Sea. The alliance of Soliman exposed the emperor to the enmity and revenge of Mousa : the Turks appeared in arms before the gates of Constantinople ; but they were repulsed by sea and land ; and unless the city was guarded by some foreign mercenaries, the Greeks must have wondered at their own triumph. But, instead of prolonging the division of the Ottoman powers, the policy or passion of Manuel was tempted to assist the most formidable of the sons of Bajazet. He concluded a treaty with Mahomet, whose progress was checked by the insuperable barrier of Gallipoli ;

⁷⁹ The writer who has most abused this fabulous generosity, is our ingenious Sir William Temple (his works, vol. iii. p. 349, 350, octavo edition,) that lover of exotic virtue. After the conquest of Russia, &c. and the passage of the Danube, his Tartar hero relieves, visits, admires and refuses the city of Constantinople. His flattering pencil deviates in every line from the truth of history : yet his pleasing fictions are more excusable than the gross errors of Cantemir.

⁸⁰ For the reigns of Manuel and John, of Mahomet I. and Amurath II. see the Othman history of Cantemir (p. 70—95,) and the three Greeks, Chalcondyles, Phranza, and Ducas, who is still superior to his rivals.

he sultan and his troops were transported over the Bosphorus ; he was hospitably entertained in the capital ; and his successful sally was the first step to the conquest of Romania. The ruin was suspended by the prudence and moderation of the conqueror : he faithfully discharged his own obligations and those of Soliman, respected the laws of gratitude and peace, and left the emperor guardian of his two younger sons, in the vain hope of saving them from the jealous cruelty of their brother Amurath. But the execution of his last testament would have offended the national honour and religion ; and the divan unanimously pronounced that the royal youths should never be abandoned to the custody and education of a Christian dog. On this refusal, the Byzantine councils were divided : but the age and caution of Manuel yielded to the presumption of his son John ; and they unsheathed a dangerous weapon of revenge by dismissing the true or false Mustapha, who had long been detained as a captive and hostage, and for whose maintenance they received an annual pension of three hundred thousand aspers.⁸¹ At the door of his prison Mustapha subscribed to every proposal ; and the keys of Gallipoli, or rather of Europe, were stipulated as the price of his deliverance. But no sooner was he seated on the throne of Romania, than he dismissed the Greek ambassadors with a smile of contempt, declaring, in a pious tone, that, at the day of judgment, he would rather answer for the violation of an oath, than for the surrender of a Mussulman city into the hands of the infidels. The emperor was at once the enemy of the two rivals, from whom he had sustained, and to whom he had offered, an injury ; and the victory of Amurath was followed, in the ensuing spring, by the siege of Constantinople.⁸²

The religious merit of subduing the city of the Cesars, attracted from Asia a crowd of volunteers, who aspired to the crown of martyrdom ; their military ardour was inflamed by the promise of rich spoils and beautiful females ; and the sultan's ambition was consecrated by the presence and prediction of Seid Bechar, a descendant of the prophet,⁸³ who arrived in the camp on a mule, with a venerable train of five hundred disciples. But he might blush, if a fanatic could blush, at the failure of his assurances. The strength of the walls resisted

Siege of
Constanti-
nople by
Amurath II.
A. D. 1422.
June 10—
August 24

⁸¹ The Turkish asper (from the Greek *ασπρος*) is, or was, a piece of white or silver money, at present much debased, but which was formerly equivalent to the 54th part, at least, of a Venetian ducat or sequin ; and the 300,000 aspers, a princely allowance or royal tribute, may be computed at 2500*l.* sterling (Leunclav. Pandect. Turc. p. 406—408.)

⁸² For the siege of Constantinople in 1422, see the particular and contemporary narrative of John Cananus, published by Leo Allatius, at the end of his edition of *Acropolita* (p. 188—199.)

⁸³ Cantemir, p. 80. Cananus, who describes Seid Bechar without naming him, supposes that the friend of Mahomet assumed in his amours the privilege of a prophet, and that the fairest of the Greek nuns were promised to the saint and his disciples.

CHAP. an army of two hundred thousand Turks : their assaults were
 LXV. repelled by the sallies of the Greeks and their foreign mercenaries; the old resources of defence were opposed to the new engines of attack ; and the enthusiasm of the dervish, who was snatched to heaven in visionary converse with Mahomet, was answered by the credulity of the Christians, who beheld the Virgin Mary in a violet garment, walking on the rampart, and animating their courage.⁸⁴ After a siege of two months, Amurath was recalled to Bursa by a domestic revolt, which had been kindled by Greek treachery, and was soon extinguished by the death of a guiltless brother. While he led his Janizaries to new conquests in Europe and Asia, the Byzantine empire was indulged in a servile and precarious respite of thirty years. Manuel sunk into the grave ; and John Palæologus was permitted to reign, for an annual tribute of three hundred thousand aspers, and the dereliction of almost all that he held beyond the suburbs of Constantinople.

The emperor John Palæologus
 f.
 A. D. 1425,
 July 21—
 A. D. 1448,
 October 31.

Hereditary
 succession
 and merit
 of the
 Ottomans.

In the establishment and restoration of the Turkish empire, the first merit must doubtless be assigned to the personal qualities of the sultans ; since, in human life, the most important scenes will depend on the character of a single actor. By some shades of wisdom and virtue, they may be discriminated from each other ; but, except in a single instance, a period of nine reigns and two hundred and sixty-five years, is occupied, from the elevation of Othman to the death of Soliman, by a rare series of warlike and active princes, who impressed their subjects with obedience and their enemies with terror. Instead of the slothful luxury of the seraglio, the heirs of royalty were educated in the council and the field ; from early youth they were intrusted by their fathers with the command of provinces and armies ; and this manly institution, which was often productive of civil war, must have essentially contributed to the discipline and vigour of the monarchy. The Ottomans cannot style themselves, like the Arabian caliphs, the descendants or successors of the apostle of God ; and the kindred which they claim with the Tartar khans of the house of Zingis, appears to be founded in flattery rather than in truth.⁸⁵ Their origin is obscure ; but their sacred and indefeasible right, which no time can erase and no violence can infringe, was soon and unalterably implanted in the minds of their subjects. A weak or vicious sultan may be deposed and strangled ; but his inheritance devolves to an infant or an idiot : nor has the most daring rebel presumed to ascend the throne of his lawful sovereign.⁸⁶ While the transient dynasties of

⁸⁴ For this miraculous apparition, Cananus appeals to the Mussulman saint ; but who will bear testimony for Seid Bechar ?

⁸⁵ See Rycart, (l. i. c. 13.) The Turkish sultans assume the title of khan. Yet Abulghazi is ignorant of his Ottoman cousins.

⁸⁶ The third grand vizier of the name of Kiuperli, who was slain at the battle of Salankamen in 1691 (Cantemir, p. 382,) presumed to say, that all the successors of Soliman had been fools or tyrants, and that it was time to abolish the

Asia have been continually subverted by a crafty vizir in the palace, or a victorious general in the camp, the Ottoman succession has been confirmed by the practice of five centuries, and is now incorporated with the vital principle of the Turkish nation.

CHAP.

LXV.



Education
and discipli-
ne of the
Turks.

To the spirit and constitution of that nation, a strong and singular influence may, however, be ascribed. The primitive subjects of Othman were the four hundred families of wandering Turkmans, who had followed his ancestors from the Oxus to the Sangar; and the plains of Anatolia are still covered with the white and black tents of their rustic brethren. But this original drop was dissolved in the mass of voluntary and vanquished subjects, who, under the name of Turks, are united by the common ties of religion, language, and manners. In the cities, from Erzeroum to Belgrade, that national appellation is common to all the Moslems, the first and most honourable inhabitants; but they have abandoned, at least in Romania, the villages, and the cultivation of the land, to the Christian peasants. In the vigorous age of the Ottoman government, the Turks were themselves excluded from all civil and military honours; and a servile class, an artificial people, was raised by the discipline of education to obey, and to conquer, and to command.⁸⁷ From the time of Orchan and the first Amurath, the sultans were persuaded that a government of the sword must be renewed in each generation with new soldiers; and that such soldiers must be sought, not in effeminate Asia, but among the hardy and warlike natives of Europe. The provinces of Thrace, Macedonia, Albania, Bulgaria, and Servia, became the perpetual seminary of the Turkish army; and when the royal fifth of the captives was diminished by conquest, an inhuman tax, of the fifth child, or of every fifth year, was rigorously levied on the Christian families. At the age of twelve or fourteen years, the most robust youths were torn from their parents; their names were enrolled in a book; and from that moment they were clothed, taught, and maintained, for the public service. According to the promise of their appearance, they were selected for the royal schools of Boursa, Pera, and Adrianople, intrusted to the care of the Bashaws, or dispersed in the houses of the Anatolian peasantry. It was the first care of their masters to instruct them in the Turkish language: their bodies were exercised by every labour that could fortify their strength: they learned to wrestle, to leap, to run, to shoot with the bow, and afterward with the musket, till

race (Marsigli *Stato Militare*, &c. p. 28.) This political heretic was a good whig, and justified against the French ambassador the revolution of England (Mignot, *Hist. Ottomans*, tom. iii. p. 434.) His presumption condemns the singular exception of continuing offices in the same family.

⁸⁷ Chalcondyles (l. v.) and Ducas (c. 23,) exhibit the rude lineaments of the Ottoman policy, and the transmutation of Christian children into Turkish soldiers.

CHAP. they were drafted into the chambers and companies of the
 LXV. Janizaries, and severely trained in the military or monastic discipline of the order. The youths most conspicuous for birth, talents, and beauty, were admitted into the inferior class of *Agiamoglans*, or the more liberal rank of *Ichoglans*, of whom the former were attached to the palace, and the latter to the person of the prince. In four successive schools, under the rod of the white eunuchs, the arts of horsemanship and of darting the javelin were their daily exercise, while those of a more studious cast applied themselves to the study of the Koran, and the knowledge of the Arabic and Persian tongues. As they advanced in seniority and merit, they were gradually dismissed to military, civil, and even ecclesiastical employments: the longer their stay, the higher was their expectation, till at a mature period, they were admitted into the number of the forty agas, who stood before the sultan, and were promoted by his choice to the government of provinces and the first honours of the empire.⁸⁸ Such a mode of institution was admirably adapted to the form and spirit of a despotic monarchy. The ministers and generals were, in the strictest sense, the slaves of the emperor, to whose bounty they were indebted for their instruction and support. When they left the seraglio, and suffered their beards to grow as the symbol of enfranchisement, they found themselves in an important office, without faction or friendship, without parents and without heirs, dependent on the hand which had raised them from the dust, and which, on the slightest displeasure, could break in pieces these statues of glass, as they are aptly termed by the Turkish proverb.⁸⁹ In the slow and painful steps of education, their character and talents were untolded to a discerning eye: the *man*, naked and alone, was reduced to the standard of his personal merit; and, if the sovereign had wisdom to choose, he possessed a pure and boundless liberty of choice. The Ottoman candidates were trained by the virtues of abstinence to those of action; by the habits of submission to those of command. A similar spirit was diffused among the troops; and their silence and sobriety, their patience and modesty, have extorted the reluctant praise of their Christian enemies.⁹⁰ Nor can the victory appear doubtful, if we compare the discipline and exercise of the Janizaries with the pride of birth, the independence of chivalry, the ignorance of the new levies, the mutinous temper of the veterans, and the vices of intemperance and disorder, which so long contaminated the armies of Europe.

⁸⁸ This sketch of the Turkish education and discipline, is chiefly borrowed from Rycaut's State of the Ottoman empire, the *Stato Militare del' Imperio Otomano* of Count Marsigli (in Haya, 1732, in folio,) and a description of the Seraglio, approved by Mr. Greaves himself, a curious traveller, and inserted in the second volume of his works.

⁸⁹ From the series of 115 vizirs till the siege of Vienna (Marsigli, p. 13;) their place may be valued at three years and a half purchase.

⁹⁰ See the entertaining and judicious letters of Eusebius.

CHAP.
LXV.Invention
and use of
gunpowder.

The only hope of salvation for the Greek empire and the adjacent kingdoms, would have been some more powerful weapon, some discovery in the art of war, that should give them a decisive superiority over their Turkish foes: Such a weapon was in their hands; such a discovery had been made in the critical moment of their fate. The chemists of China or Europe had found, by casual or elaborate experiments, that a mixture of saltpetre, sulphur, and charcoal, produces, with a spark of fire, a tremendous explosion. It was soon observed, that if the expansive force were compressed in a strong tube, a ball of stone or iron might be expelled with irresistible and destructive velocity. The precise era of the invention and application of gunpowder⁹¹ is involved in doubtful traditions and equivocal language; yet we may clearly discern, that it was known before the middle of the fourteenth century; and that before the end of the same, the use of artillery in battles and sieges, by sea and land, was familiar to the states of Germany, Italy, Spain, France, and England.⁹² The priority of nations is of small account; none could derive any exclusive benefit from their previous or superior knowledge; and in the common improvement they stood on the same level of relative power and military science. Nor was it possible to circumscribe the secret within the pale of the church: it was disclosed to the Turks by the treachery of apostates and the selfish policy of rivals; and the sultans, had sense to adopt, and wealth to reward, the talents of a Christian engineer. The Genoese, who transported Amurath into Europe, must be accused as his preceptors; and it was probably by their hands that his cannon was cast and directed at the siege of Constantinople.⁹³ The first attempt was indeed unsuccessful; but in the general warfare of the age, the advantage was on *their* side, who were most commonly the assailants; for a while the proportion of the attack and defence was suspended; and this thundering artillery was pointed against the walls and towers which had been erected only to resist the less potent engines of antiquity. By the Venetians, the use of gunpowder was communicated without reproach to the sultans of Egypt

⁹¹ The first and second volumes of Dr. Watson's *Chemical Essays*, contain two valuable discourses on the discovery and composition of gunpowder.

⁹² On this subject, modern testimonies cannot be trusted. The original passages are collected by Ducange (*Gloss. Latin. tom. i. p. 675 Bombarda.*) But in the early doubtful twilight, the name, sound, fire, and effect, that seem to express our artillery, may be fairly interpreted of the old engines and the Greek fire. For the English cannon at Crecy, the authority of John Villani (*Chron. l. xii. c. 65.*) must be weighed against the silence of Froissard. Yet Muratori (*Antiquit. Italiae medii Aevi, tom. ii. Dissert. xxvi. p. 514, 515.*) has produced a decisive passage from Petrarch (*de Remediis utriusque Fortunae Dialog.*) who, before the year 1344, execrates this terrestrial thunder, *nuper rara, nunc communis.*

⁹³ The Turkish cannon, which Ducas (c. 30.) first introduces before Belgrade (A. D. 1436) is mentioned by Chalcondyles (l. v. p. 123,) in 1422, at the siege of Constantinople.

and Persia, their allies against the Ottoman power; the secret was soon propagated to the extremities of Asia; and the advantage of the European was confined to his easy victories over the savages of the new world. If we contrast the rapid progress of this mischievous discovery with the slow and laborious advances of reason, science, and the arts of peace, a philosopher, according to his temper, will laugh or weep at the folly of mankind.

CHAPTER LXVI.

Applications of the Eastern Emperors to the Popes—Visits to the West, of John the First, Manuel, and John the Second, Palæologus—Union of the Greek and Latin Churches, promoted by the Council of Basil, and concluded at Ferrara and Florence—State of Literature at Constantinople—Its revival in Italy by the Greek Fugitives—Curiosity and Emulation of the Latins.

CHAP.

LXVI.

Embassy of
the younger
Andronicus
to pope
Benedict
XII.
A. D. 1339.

IN the four last centuries of the Greek emperors, their friendly or hostile aspect toward the pope and the Latins, may be observed as the thermometer of their prosperity or distress; as the scale of the rise and fall of the barbarian dynasties. When the Turks of the house of Seljuk pervaded Asia and threatened Constantinople, we have seen at the council of Placentia, the suppliant ambassadors of Alexius, imploring the protection of the common father of the Christians. No sooner had the arms of the French pilgrims removed the sultan from Nice to Iconium, than the Greek princes resumed, or avowed, their genuine hatred and contempt for the schismatics of the West, which precipitated the first downfall of their empire. The date of the Mogul invasion is marked in the soft and charitable language of John Vataces. After the recovery of Constantinople, the throne of the first Palæologus was encompassed by foreign and domestic enemies: as long as the sword of Charles was suspended over his head, he basely courted the favour of the Roman pontiff; and sacrificed to the present danger, his faith, his virtue, and the affection of his subjects. On the decease of Michael, the prince and people asserted the independence of the church and the purity of their creed: the elder Andronicus neither feared nor loved the Latins; in his last distress, pride was the safeguard of superstition, nor could he decently retract in his age the firm and orthodox declarations of his youth. His grandson, the younger Andronicus, was less a slave in his temper and situation; and the conquest of Bythynia by the Turks, admonished him to seek a temporal and spiritual alliance with the western princes. After a separation and silence of fifty years, a secret agent, the monk Barlaam, was despatched to pope Benedict

the Twelfth; and his artful instructions appear to have been drawn by the master-hand of the great domestic.¹ “Most holy father,” was he commissioned to say, “the emperor is not less desirous than yourself of an union between the two churches: but in this delicate transaction, he is obliged to respect his own dignity and the prejudices of his subjects. The ways of union are twofold; force, and persuasion. Of force, the inefficacy has been already tried; since the Latins have subdued the empire, without subduing the minds, of the Greeks. The method of persuasion, though slow, is sure and permanent. A deputation of thirty or forty of our doctors would probably agree with those of the Vatican, in the love of truth and the unity of belief: but on their return, what would be the use, the recompense of such agreement? the scorn of their brethren, and the reproaches of a blind and obstinate nation. Yet that nation is accustomed to reverence the general councils, which have fixed the articles of our faith; and if they reprobate the decrees of Lyons, it is because the Eastern churches were neither heard nor represented in that arbitrary meeting. For this salutary end, it will be expedient, and even necessary, that a well-chosen legate should be sent into Greece, to convene the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem; and, with their aid, to prepare a free and universal synod. But at this moment,” continued the subtle agent, “the empire is assaulted and endangered by the Turks, who have occupied four of the greatest cities of Anatolia.—The Christian inhabitants have expressed a wish of returning to their allegiance and religion; but the forces and revenues of the emperor are insufficient for their deliverance; and the Roman legate must be accompanied, or preceded, by an army of Franks, to expel the infidels, and open a way to the holy sepulchre.” If the suspicious Latins should require some pledge, some previous effect of the sincerity of the Greeks, the answers of Barlaam were perspicuous and rational. “1. A general synod can alone consummate the union of the churches; nor can such a synod be held till the three Oriental patriarchs, and a great number of bishops, are enfranchised from the Mahometan yoke. 2. The Greeks are alienated by a long series of oppression and injury: they must be reconciled by some act of brotherly love, some effectual succour, which may fortify the authority and arguments of the emperor, and the friends of the union. 3. If some difference of faith or ceremonies should be found incurable, the Greeks however are the disciples of Christ; and the Turks are the common enemies of the Christian name. The Armenians, Cyprians, and Rhodians, are equally attacked; and it will become the piety of

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The arguments for a crusade and union.

¹ This curious instruction was transcribed (I believe) from the Vatican archives, by Odoricus Raynaldus, in his continuation of the Annals of Baronius (Romæ, 1646—1677, in 10 volumes in folio.) I have contented myself with the abbé Fleury (Hist. Ecclesiastique, tom. xx. p. 1—8,) whose abstracts I have always found to be clear, accurate, and impartial,

CHAP. the French princes to draw their swords in the general defence
 LXVI. of religion. 4. Should the subjects of Andronicus be treated
 ~~~~~ as the worst of schismatics, of heretics, of pagans, a judicious  
 policy may yet instruct the powers of the West to embrace an  
 useful ally, to uphold a sinking empire, to guard the confines  
 of Europe ; and rather to join the Greeks against the Turks,  
 than to expect the union of the Turkish arms with the troops  
 and treasures of captive Greece." The reasons, the offers,  
 and the demands, of Andronicus, were eluded with cold and  
 stately indifference. The kings of France and Naples declined  
 the dangers and glory of a crusade : the pope refused to call  
 a new synod to determine old articles of faith ; and his regard  
 for the obsolete claims of the Latin emperor and clergy, en-  
 gaged him to use an offensive superscription : "To the *moderator*<sup>2</sup>  
 of the Greeks, and the persons who style themselves the patri-  
 archs of the Eastern churches." For such an embassy, a time  
 and character less propitious could not easily have been found.  
 Benedict the Twelfth<sup>3</sup> was a dull peasant, perplexed with scrup-  
 les, and immersed in sloth and wine : his pride might enrich  
 with a third crown the papal tiara, but he was alike unfit for  
 the regal and the pastoral office.

Negotiation  
 of Cantacu-  
 zene with  
 Clement VI.  
 A. D. 1348.

After the decease of Andronicus, while the Greeks were  
 distracted by intestine war, they could not presume to agitate  
 a general union of the Christians. But as soon as Cantacuzene  
 had subdued and pardoned his enemies, he was anxious to jus-  
 tify, or at least to extenuate, the introduction of the Turks into  
 Europe, and the nuptials of his daughter with a Mussulman  
 prince. Two officers of state, with a Latin interpreter, were  
 sent in his name to the Roman court, which was transplanted to  
 Avignon, on the banks of the Rhone, during a period of seventy  
 years ; they represented the hard necessity which had urged  
 him to embrace the alliance of the miscreants, and pronounced  
 by his command the specious and edifying sounds of union and  
 crusade. Pope Clement the Sixth,<sup>4</sup> the successor of Benedict,  
 received them with hospitality and honour, acknowledged the

<sup>2</sup> The ambiguity of this title is happy or ingenious ; and *moderator*, as synony-  
 mous to *rector*, *gubernator*, is a word of classical, and even Ciceronian, Latinity,  
 which may be found, not in the Glossary of Ducange, but in the Thesaurus of  
 Robert Stephens.

<sup>3</sup> The first Epistle (sine titulo) of Petrarch, exposes the danger of the *bark*,  
 and the incapacity of the *pilot*. Hæc inter, vino madidus, ævo gravis ac sopor-  
 ifero rore perfusus, jamjam nutitat, dormitat, jam somno præcep, atque (utinam  
 solus) ruit. . . . Heu quanto felicius patrio terram sulcasset aratro, quam scalmum  
 piscatorium ascendisset. This satire engages his biographer to weigh the virtues  
 and vices of Benedict XII. which have been exaggerated by Guelphs and Ghibe-  
 lines, by Papists and Protestants (see *Memoires sur la Vie de Petrarque*, tom. i.  
 p. 259, ii. not. xv. p. 13—16.) He gave occasion to the saying, Bibamus papaliter.

<sup>4</sup> See the original lives of Clement VI. in Muratori (*Script. Rerum Italicarum*.  
 tom. iii. P. ii. p. 550—589.) Matteo Villani (*Chron. l. iii. c. 43*, in Muratori,  
 tom. xiv. p. 186,) who styles him, molto cavallaresco, poco religioso ; Fleury  
 (*Hist. Eccles. tom. xx. p. 126*,) and the *Vie de Petrarque* (tom. ii. p. 42—45.)  
 The abbé de Sade treats him with the most indulgence ; but he is a gentleman as  
 well as a priest.

innocence of their sovereign, excused his distress, applauded his magnanimity, and displayed a clear knowledge of the state and revolutions of the Greek empire, which he had imbibed from the honest accounts of a Savoyard lady, an attendant of the empress Anne.<sup>5</sup> If Clement was ill-endowed with the virtues of a priest, he possessed however the spirit and magnificence of a prince, whose liberal hand distributed benefices and kingdoms with equal facility. Under his reign, Avignon was the seat of pomp and pleasure : in his youth he had surpassed the licentiousness of a baron ; and the palace, nay, the bed-chamber of the pope, was adorned, or polluted, by the visits of his female favourites. The wars of France and England were adverse to the holy enterprise ; but his vanity was amused by the splendid idea ; and the Greek ambassadors returned with two Latin bishops, the ministers of the pontiff. On their arrival at Constantinople, the emperor and the nuncios admired each other's piety and eloquence ; and their frequent conferences were filled with mutual praises and promises, by which both parties were amused, and neither could be deceived. " I am delighted," said the devout Cantacuzene, " with the project of our holy war, which must redound to my personal glory, as well as to the public benefit of Christendom. My dominions will give a free passage to the armies of France : my troops, my galleys, my treasures, shall be consecrated to the common cause ; and happy would be my fate, could I deserve and obtain the crown of martyrdom. Words are insufficient to express the ardour with which I sigh for the reunion of the scattered members of Christ. If my death could avail, I would gladly present my sword and my neck : if the spiritual phoenix could arise from my ashes, I would erect the pile and kindle the flame with my own hands." Yet the Greek emperor presumed to observe, that the articles of faith which divided the two churches had been introduced by the pride and precipitation of the Latins : he disclaimed the servile and arbitrary steps of the first Palæologus ; and firmly declared, that he would never submit his conscience, unless to the decrees of a free and universal synod. " The situation of the times," continued he, " will not allow the pope and myself to meet either at Rome or Constantinople ; but some maritime city may be chosen on the verge of the two empires, to unite the bishops, and to instruct the faithful, of the East and West." The nuncios seemed content with the proposition ; and Cantacuzene affects to deplore the failure of his hopes, which were soon overthrown by the death of Clement, and the different temper of his successor. His own life was prolonged, but it was prolonged in

<sup>5</sup> Her name (most probably corrupted) was Zampea. She had accompanied, and alone remained with her mistress at Constantinople, where her prudence, erudition, and politeness, deserved the praises of the Greeks themselves (Cantacuzen, l. i. c. 42.)



CHAP. a cloister; and, except by his prayers, the humble monk was  
 LXVI. incapable of directing the counsels of his pupil or the state.<sup>6</sup>

Treaty of  
 John Palæo-  
 logus I.  
 with Inno-  
 cent VI.  
 A. D. 1355.

Yet of all the Byzantine princes, that pupil, John Palæologus, was the best disposed to embrace, to believe, and to obey, the shepherd of the West. His mother Anne of Savoy, was baptized in the bosom of the Latin church: her marriage with Andronicus imposed a change of name, of apparel, and of worship; but her heart was still faithful to her country and religion; she had formed the infancy of her son, and she governed the emperor, after his mind, or at least his stature, was enlarged to the size of man. In the first year of his deliverance and restoration, the Turks were still masters of the Hellespont; the son of Cantacuzene was in arms at Adrianople; and Palæologus could depend neither on himself nor on his people. By his mother's advice, and in the hope of foreign aid, he abjured the rights both of the church and state; and the act of slavery,<sup>7</sup> subscribed in purple ink, and sealed with the *golden bull*, was privately intrusted to an Italian agent. The first article of the treaty is an oath of fidelity and obedience to Innocent the Sixth and his successors, the supreme pontiffs of the Roman and Catholic church. The emperor promises to entertain with due reverence their legates and nuncios; to assign a palace for their residence, and a temple for their worship; and to deliver his second son Manuel as the hostage of his faith. For these condescensions, he requires a prompt succour of fifteen galleys, with five hundred men at arms, and a thousand archers, to serve against his Christian and Musulman enemies. Palæologus engages to impose on his clergy and people the same spiritual yoke; but as the resistance of the Greeks might be justly foreseen, he adopts the two effectual methods of corruption and education. The legate was empowered to distribute the vacant benefices among the ecclesiastics who should subscribe the creed of the Vatican: three schools were instituted to instruct the youth of Constantinople in the language and doctrine of the Latins; and the name of Andronicus, the heir of the empire, was enrolled as the first student. Should he fail in the measures of persuasion or force, Palæologus declares himself unworthy to reign: transferred to the pope all regal and paternal authority; and invests Innocent with full power to regulate the family, the government, and the marriage, of his son and successor. But this treaty was neither executed nor published; the Roman galleys were as vain and imaginary as the submission of the Greeks; and

<sup>6</sup> See this whole negotiation in Cantacuzene (l. iv. c. 9,) who, amidst the praises and virtues which he bestows on himself, reveals the uneasiness of a guilty conscience.

<sup>7</sup> See this ignominious treaty in Fleury (Hist. Eccles. p. 151—154,) from Raynaldus, who drew it from the Vatican archives. It was not worth the trouble of a pious forgery.

it was only by the secrecy, that their sovereign escaped the CHAP.  
dishonour of this fruitless humiliation.

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Visit of  
John Palæ-  
ologus to  
Urban V.  
at Rome,  
A. D. 1369,  
October 13,  
&c.

The tempest of the Turkish arms soon burst on his head ; and, after the loss of Adrianople and Romania, he was enclosed in his capital, the vassal of the haughty Amurath, with the miserable hope of being the last devoured by the savage. In this abject state, Palæologus embraced the resolution of embarking for Venice, and casting himself at the feet of the pope ; he was the first of the Byzantine princes who had ever visited the unknown regions of the West, yet in them alone he could seek consolation or relief ; and with less violation of his dignity he might appear in the sacred college than at the Ottoman *Porte*. After a long absence, the Roman pontiffs were returning from Avignon to the banks of the Tiber ; Urban the Fifth,<sup>8</sup> of a mild and virtuous character, encouraged or allowed the pilgrimage of the Greek prince ; and, within the same year, enjoyed the glory of receiving in the Vatican the two Imperial shadows, who represented the majesty of Constantine and Charlemagne. In this suppliant visit, the emperor of Constantinople, whose vanity was lost in his distress, gave more than could be expected of empty sounds and formal submissions. A previous trial was imposed ; and in the presence of four cardinals, he acknowledged, as a true catholic, the supremacy of the pope, and the double procession of the Holy Ghost. After this purification, he was introduced to a public audience in the church of Saint Peter ; Urban, in the midst of the cardinals, was seated on his throne ; the Greek monarch, after three genuflexions, devoutly kissed the feet, the hands, and at length the mouth, of the holy father, who celebrated high mass in his presence, allowed him to lead the bridle of his mule, and treated him with a sumptuous banquet in the Vatican. The entertainment of Palæologus was friendly and honourable ; yet some difference was observed between the emperors of the East and West ;<sup>9</sup> nor could the former be entitled to the rare privilege of chanting the gospel in the rank of a deacon.<sup>10</sup> In favour of his proselyte, Urban strove to rekindle the zeal of the French king, and the other powers of the West ; but he found them cold in the general cause, and

<sup>8</sup> See the two first original lives of Urban V. (in Muratori, *Script. Rerum Italicarum*, tom. iii. P. ii. 623. 635,) and the Ecclesiastical Annals of Spondanus (tom. i. p. 573, A. D. 1363, No. 7,) and Raynaldus (Fleury, *Hist. Eccles.* tom. xx. p. 223, 224.) Yet, from some variations, I suspect the papal writers of slightly magnifying the genuflexions of Palæologus.

<sup>9</sup> *Paullo minus quam si fuisset Imperator Romanorum*. Yet this title of Emperor Græcorum was no longer disputed (Vit. Urban V. p. 623.)

<sup>10</sup> It was confined to the successors of Charlemagne, and to them only on Christmas day. On all other festivals, these Imperial deacons were content to serve the pope, as he said mass, with the book and the *corporal*. Yet the Abbé de Sade generously thinks, that the merits of Charles IV. might have entitled him, though not on the proper day (A. D. 1368, November 1,) to the whole privilege. He seems to affix a just value on the privilege and the man (*Vie de Petrarque*, tom. iii. p. 735,)

CHAP. active only in their domestic quarrels. The last hope of the  
 LXVI. emperor was in an English mercenary, John Hawkwood,<sup>11</sup>  
 or Acuto, who, with a band of adventurers, the white brother-  
 hood, had ravaged Italy from the Alps to Calabria; sold his  
 services to the hostile states; and incurred a just excommuni-  
 cation by shooting his arrows against the papal residence. A  
 special license was granted to negotiate with the outlaw, but  
 the forces, or the spirit, of Hawkwood were unequal to the  
 enterprise; and it was for the advantage perhaps of Palæolog-  
 us to be disappointed of a succour, that must have been costly,  
 that could not be effectual, and which might have been dan-  
 gerous.<sup>12</sup> The disconsolate Greek<sup>13</sup> prepared for his return,  
 but even his return was impeded by a most ignominious obsta-  
 cle. On his arrival at Venice, he had borrowed large sums at  
 exorbitant usury; but his coffers were empty, his creditors  
 were impatient, and his person was detained as the best secu-  
 rity for the payment. His eldest son Andronicus, the regent  
 of Constantinople, was repeatedly urged to exhaust every re-  
 source; and, even by stripping the churches, to extricate his  
 father from captivity and disgrace. But the unnatural youth  
 was insensible of the disgrace, and secretly pleased with the  
 captivity of the emperor; the state was poor, the clergy were  
 obstinate; nor could some religious scruple be wanting to ex-  
 cuse the guilt of his indifference and delay. Such undutiful  
 neglect was severely reprov'd by the piety of his brother Ma-  
 nuel, who instantly sold or mortgaged all that he possessed,  
 embarked for Venice, relieved his father, and pledged his own  
 freedom to be responsible for the debt. On his return to Con-  
 stantinople, the parent and king distinguished his two sons with  
 suitable rewards; but the faith and manners of the slothful Pa-  
 læologus, had not been improved by his Roman pilgrimage;  
 and his apostacy or conversion, devoid of any spiritual or tem-  
 poral effects, was speedily forgotten by the Greeks and Latins.<sup>14</sup>

Thirty years after the return of Palæologus, his son and suc-

His return  
to Constan-  
tinople,  
A. D. 1370.

<sup>11</sup> Through some Italian corruptions, the etymology of *Falcone in bosco* (Matteo Villani, l. xi. c. 79, in Muratori, tom. xv. p. 746,) suggests the English word *Hawkwood*, the true name of our adventurous countryman (Thomas Walsingham, Hist. Angliæ, inter Scriptores, Cambdeni, p. 184.) After two and twenty victories, and one defeat, he died, in 1394, general of the Florentines, and was buried with such honours as the republic has not paid to Dante or Petrarch (Muratori, Annali d'Italia, tom. xii. p. 212—371.)

<sup>12</sup> This torrent of English (by birth or service) overflowed from France into Italy after the peace of Bretigny in 1360. Yet the exclamation of Muratori (Annali, tom. xii. p. 197,) is rather true than civil. "Ci Mancava ancor questo, che dopo essere calpestrata l'Italia da tanti masnadieri Tedeschi ed Ungheri, venissero fin dall' Inghilterra nuovi cani a finire di divorarla."

<sup>13</sup> Chalcocondyles, l. i. p. 25, 26. The Greek supposes his journey to the king of France, which is sufficiently refuted by the silence of the national historians. Nor am I much more inclined to believe, that Palæologus departed from Italy, valde bene consolatus et contentus (Vit. Urban V. p. 623.)

<sup>14</sup> His return in 1370, and the coronation of Manuel, Sept. 25, 1373 (Ducange, Fam. Byzant. p. 241,) leaves some intermediate era for the conspiracy and punishment of Andronicus.



cessor, Manuel, from a similar motive, but on a larger scale, again visited the countries of the West. In a preceding chapter I have related his treaty with Bajazet, the violation of that treaty, the siege or blockade of Constantinople, and the French succour under the command of the gallant Boucicault.<sup>15</sup> By his ambassadors, Manuel had solicited the Latin powers; but it was thought that the presence of a distressed monarch would draw tears and supplies from the hardest barbarians;<sup>16</sup> and the marshal who advised the journey, prepared the reception, of the Byzantine prince. The land was occupied by the Turks: but the navigation of Venice was safe and open: Italy received him as the first, or, at least, as the second of the Christian princes; Manuel was pitied as the champion and confessor of the faith; and the dignity of his behaviour prevented that pity from sinking into contempt. From Venice he proceeded to Padua and Pavia; and even the duke of Milan, a secret ally of Bajazet, gave him safe and honourable conduct to the verge of his dominions.<sup>17</sup> On the confines of France,<sup>18</sup> the royal officers undertook the care of his person, journey, and expenses; and two thousand of the richest citizens, in arms and on horseback, came forth to meet him as far as Charenton, in the neighbourhood of the capital. At the gates of Paris, he was saluted by the chancellor and the parliament; and Charles the Sixth, attended by his princes and nobles, welcomed his brother with a cordial embrace. The successor of Constantine was clothed in a robe of white silk, and mounted on a milk-white steed; a circumstance, in the French ceremonial, of singular importance; the white colour is considered as the symbol of sovereignty; and, in a late visit, the German emperor, after an haughty demand and a peevish refusal, had been reduced to content himself with a black courser. Manuel was lodged in the Louvre; a succession of feasts and balls, the pleasures of the banquet and the chase, were ingeniously varied by the politeness of the French, to display their magnificence and amuse his grief: he was indulged in the liberty of his chapel; and the doctors of the Sorbonne were astonished, and possibly scandalized, by the language, the rights, and the vestments of his Greek clergy. But the slightest glance on the state of the kingdom, must teach him to despair of any effectual assistance. The unfortunate Charles, though he enjoyed some lucid inter-

CHAP. LXVI.  
Visit of the emperor Manuel,

to the court of France,  
A. D. 1400,  
June 3.

<sup>15</sup> *Memoires de Boucicault*, P. i. c. 35, 36.

<sup>16</sup> His journey into the west of Europe, is slightly, and I believe reluctantly, noticed by Chalcocondyles (l. ii. c. 44--50,) and Ducas (c. 14.)

<sup>17</sup> Muratori, *Annali d'Italia*, tom. xii. p. 406. John Galleazzo was the first and most powerful duke of Milan. His connexion with Bajazet is attested by Froissard; and he contributed to save and deliver the French captives of Nicopolis.

<sup>18</sup> For the reception of Manuel at Paris, see Spondanus (*Annal. Eccles.* tom. i. p. 676, 677, A. D. 1400, No. 5,) who quotes Juvenal des Ursins, and the monk of St. Denys; and Villaret (*Hist. de France*, tom. xii. p. 331--334,) who quotes nobody, according to the last fashion of the French writers.

CHAP. LXVI. vals, continually relapsed into furious or stupid insanity: the reins of government were alternately seized by his brother and uncle, the dukes of Orleans and Burgundy, whose factious competition prepared the miseries of civil war. The former was a gay youth dissolved in luxury and love: the latter was the father of John count of Nevers, who had so lately been ransomed from Turkish captivity; and, if the fearless son was ardent to revenge his defeat, the more prudent Burgundy was content with the cost and peril of the first experiment. When Manuel had satiated the curiosity, and perhaps fatigued the patience, of the French, he resolved on a visit to the adjacent island. In his progress from Dover, he was entertained at Canterbury with due reverence by the prior and monks of St. Austin; and, on Blackheath, king Henry the Fourth, with the English court, saluted the Greek hero (I copy our old historian,) who, during many days, was lodged and treated in London as emperor of the East.<sup>19</sup> But the state of England was still more adverse to the design of the holy war. In the same year the hereditary sovereign had been deposed and murdered; the reigning prince was a successful usurper, whose ambition was punished by jealousy and remorse: nor could Henry of Lancaster withdraw his person or forces from the defence of a throne incessantly shaken by conspiracy and rebellion. He pitied, he praised, he feasted, the emperor of Constantinople; but if the English monarch assumed the cross, it was only to appease his people, and perhaps his conscience, by the merit or semblance of this pious intention.<sup>20</sup> Satisfied, however, with gifts and honours, Manuel returned to Paris; and, after a residence of two years in the West, shaped his course through Germany and Italy, embarked at Venice, and patiently expected, in the Morea, the moment of his ruin or deliverance. Yet he had escaped the ignominious necessity of offering his religion to public or private sale. The Latin church was distracted by the great schism: the kings, the nations, the universities, of Europe, were divided in their obedience between the popes of Rome and Avignon; and the emperor, anxious to conciliate the friendship of both parties, abstained from any correspondence with the indigent and unpopular rivals. His journey coincided with the year of the jubilee; but he passed through Italy without desiring, or de-

of England  
A. D. 1400,  
December.

His return  
to Greece,  
A. D. 1402.

<sup>19</sup> A short note of Manuel in England, is extracted by Dr. Hody from a MS. at Lambeth (de Græcis illustribus, p. 14,) C. P. Imperator, diu variisque et horrendis Paganorum insultibus coartatus, ut pro eisdem resistentiam triumphatam perquireret Anglorum Regem visitare decrevit, &c. Rex (says Walsingham, p. 364,) nobili apparatû...suscepit (ut decuit) tantum Heroa, duxitque Londonias, et per multos dies exhibuit gloriose, pro expensis hospitii sui solvens, et eum respiciens tanto fastigio donativis. He repeats the same in his Upodigma Neustræ, p. 556.

<sup>20</sup> Shakspeare begins and ends the play of Henry IV. with that prince's vow of a crusade, and his belief that he should die in Jerusalem.

serving, the plenary indulgence which abolished the guilt or CHAP. penance of the sins of the faithful. The Roman pope was LXVI. offended by this neglect; accused him of irreverence to an image of Christ; and exhorted the princes of Italy to reject and abandon the obstinate schismatic.<sup>21</sup>

During the period of the crusades, the Greeks beheld with astonishment and terror the perpetual stream of emigration that flowed and continued to flow, from the unknown climates of the West. The visits of their last emperors removed the veil of separation, and they disclosed to their eyes the powerful nations of Europe, whom they no longer presumed to brand with the name of barbarians. The observations of Manuel, and his more inquisitive followers, have been preserved by a Byzantine historian of the times:<sup>22</sup> his scattered ideas I shall collect and abridge; and it may be amusing enough, perhaps instructive, to contemplate the rude pictures of Germany, France, and England, whose ancient and modern state are so familiar to our minds. I. GERMANY (says the Greek Chalcocondyles) is of ample latitude from Vienna to the Ocean; and it stretches (a strange geography) from Prague in Bohemia to the river Tartessus, and the Pyrenæan mountains.<sup>23</sup> The soil, except in figs and olives, is sufficiently fruitful; the air is salubrious; the bodies of the natives are robust and healthy; and these cold regions are seldom visited with the calamities of pestilence, or earthquakes. After the Scythians or Tartars, the Germans are the most numerous of nations; they are brave and patient, and were they united under a single head their force would be irresistible. By the gift of the pope, they have acquired the privilege of choosing the Roman emperor; <sup>24</sup> nor is any people more devoutly attached to the faith and obedience of the Latin patriarch. The great-  
Greek knowledge and descriptions, of Germany.

<sup>21</sup> This fact is preserved in the *Historia Politica*, A. D. 1391—1478, published by Martin Crusius (*Turco Græcia*, p. 1—43.) The image of Christ, which the Greek emperor refused to worship, was probably a work of sculpture.

<sup>22</sup> The Greek and Turkish history of Laonicus Chalcocondyles ends with the winter of 1463, and the abrupt conclusion seems to mark, that he laid down his pen in the same year. We know that he was an Athenian, and that some contemporaries of the same name contributed to the revival of the Greek language in Italy. But in his numerous digressions, the modest historian has never introduced himself; and his editor Leunclavius, as well as Fabricius (*Bibliot. Græc.* tom. vi. p. 474,) seems ignorant of his life and character. For his descriptions of Germany, France, and England, see l. ii. p. 36, 37. 44—50.

<sup>23</sup> I shall not advert on the geographical errors of Chalcocondyles. In this instance, he perhaps followed, and mistook Herodotus (l. ii. c. 33,) whose text may be explained (*Herodote de Larcher*, tom. ii. p. 219, 220,) or whose ignorance may be excused. Had these modern Greeks never read Strabo, or any of their lesser geographers?

<sup>24</sup> A citizen of new Rome, while new Rome survived, would have scorned to dignify the German *Pag* with the titles of Βασιλεὺς, of Αυτοκράτωρ Ρωμαίων: but all pride was extinct in the bosom of Chalcocondyles; and he describes the Byzantine prince, and his subject, by the proper, though humble, names of Έλληνας, and Βασιλεὺς Έλληνων.



CHAP. LXVI. est part of the country is divided among the princes and prelates; but Strasburgh, Cologne, Hamburgh, and more than two hundred free cities, are governed by sage and equal laws, according to the will, and for the advantage, of the whole community. The use of duels, or single combats on foot, prevails among them in peace and war; their industry excels in all the mechanic arts, and the Germans may boast of the invention of gunpowder and cannon, which is now diffused over the greatest part of the world. II. The kingdom of FRANCE is spread above fifteen or twenty days' journey from Germany to Spain, and from the Alps to the British ocean; containing many flourishing cities, and among these Paris, the seat of the king, which surpasses the rest in riches and luxury. Many princes and lords alternately wait in his palace, and acknowledge him as their sovereign; the most powerful are the dukes of Bretagne and Burgundy, of whom the latter possesses the wealthy province of Flanders, whose harbours are frequented by the ships and merchants of our own and the more remote seas. The French are an ancient and opulent people; and their language and manners, though somewhat different, are not dissimilar from those of the Italians. Vain of the Imperial dignity of Charlemagne, of their victories over the Saracens, and of the exploits of their heroes, Oliver and Rowland;<sup>25</sup> they esteem themselves the first of the western nations: but this foolish arrogance has been recently humbled by the unfortunate events of their wars against the English, the inhabitants of the British island. III. BRITAIN, in the ocean, and opposite to the shores of Flanders, may be considered either as one, or as three islands; but the whole is united by a common interest, by the same manners, and by a similar government. The measure of its circumference is five thousand stadia: the land is overspread with towns and villages; though destitute of wine, and not abounding in fruit-trees, it is fertile in wheat and barley, in honey and wool; and much cloth is manufactured by the inhabitants. In populousness and power, in riches and luxury, London,<sup>26</sup> the metropolis of the isle, may claim a pre-eminence over all the cities of the West. It is situate on the Thames, a broad and rapid river, which at the distance of thirty miles falls into the Gallic sea; and the

<sup>25</sup> Most of the old Romances were translated in the fourteenth century into French prose, and soon became the favourite amusement of the knights and ladies in the court of Charles VI. If a Greek believed in the exploits of Rowland and Oliver, he may surely be excused, since the monks of St. Denys, the national historians, have inserted the fables of archbishop Turpin in their Chronicles of France.

<sup>26</sup> Λονδων. . . . δε τε πολὺς δυνάμει τε πρὸς ἄλλα τῶν ἐν τῇ νήσῳ ταύτῃ πασάν πολεον, ὀλβία τε καὶ τῇ ἄλλῃ εὐδαιμονία ὑπερβαίνει τῶν πρὸς ἐσπεραν λειπομένη. Even since the time of Fitzstephen (the twelfth century,) London appears to have maintained this pre-eminence of wealth and magnitude; and her gradual increase has, at least, kept pace with the general improvement of Europe.

daily flow and ebb of the tide, affords a safe entrance and departure to the vessels of commerce. The king is the head of a powerful and turbulent aristocracy; his principal vassals hold their estates by a free and unalterable tenure; and the laws define the limits of his authority and their obedience. The kingdom has been often afflicted by foreign conquest and domestic sedition; but the natives are bold and hardy, renowned in arms and victorious in war. The form of their shields or targets is derived from the Italians, that of their swords from the Greeks; the use of the long bow is the peculiar and decisive advantage of the English. Their language bears no affinity to the idioms of the continent; in the habits of domestic life, they are not easily distinguished from their neighbours of France; but the most singular circumstance of their manners is their disregard of conjugal honour and of female chastity. In their mutual visits, as the first act of hospitality, the guest is welcomed in the embraces of their wives and daughters; among friends they are lent and borrowed without shame; nor are the islanders offended at this strange commerce, and its inevitable consequences.<sup>27</sup> Informed as we are of the customs of old England, and assured of the virtues of our mothers, we may smile at the credulity or resent the injustice, of the Greek, who must have confounded a modest salute<sup>28</sup> with a criminal embrace. But his crudulity and injustice may teach an important lesson; to distrust the accounts of foreign and remote nations, and to suspend our belief of every tale that deviates from the laws of nature and the character of man.<sup>29</sup>

After his return, and the victory of Timour, Manuel reigned many years in prosperity and peace. As long as the sons of Bajazet solicited his friendship and spared his dominions, he was satisfied with the national religion; and his leisure was employed in composing twenty theological dialogues for its defence. The appearance of the Byzantine ambassadors at the council of Constance<sup>30</sup> announces the restoration of the Turkish power, as well as of the Latin church; the conquest of the Sultans, Mahomet and Amurath, reconciled the empe-

Indifference  
of Manuel  
toward the  
Latins,  
A. D. 1402  
—1417.

<sup>27</sup> If the double sense of the verb *Kuω* (osculator, and in utero gero) be equivocal, the context and pious horror of Chalcocondyles can leave no doubt of his meaning and mistake (p. 49.)

<sup>28</sup> Erasmus (Epist. Fausto Andrelino) has a pretty passage on the English fashion of kissing strangers on their arrival and departure, from whence, however, he draws no scandalous inferences.

<sup>29</sup> Perhaps we may apply this remark to the community of wives among the old Britons, as it is supposed by Cesar and Dion (Dion Cassius, l. lxii. tom. ii. p. 1007,) with Reimar's judicious annotation. The *Arreoy* of Otaheite, so certain at first, is become less visible and scandalous, in proportion as we have studied the manners of that gentle and amorous people.

<sup>30</sup> See Lenfant, Hist. du Concile de Constance, tom. ii. p. 576: and for the ecclesiastical history of the times, the Annals of Spondanus, the Bibliothéque of Dupin, tom. xii. and xxist and xxiid volumes of the History, or rather the Continuation, of Fleury.

CHAP. LXVI. ror to the Vatican; and the siege of Constantinople almost tempted him to acquiesce in the double procession of the Holy Ghost. When Martin the Fifth ascended without a rival the chair of St. Peter, a friendly intercourse of letters and embassies was revived between the East and West. Ambition on one side, and distress on the other, dictated the same decent language of charity and peace; the artful Greek expressed a desire of marrying his six sons to Italian princesses; and the Roman not less artful, despatched the daughter of the marquis of Montferrat, with a company of noble virgins, to soften by their charms the obstinacy of the schismatics. Yet under this mask of zeal, a discerning eye will perceive that all was hollow and insincere in the court and church of Constantinople. According to the vicissitudes of danger and repose, the emperor advanced or retreated; alternately instructed and disavowed his ministers; and escaped from an importunate pressure by urging the duty of inquiry, the obligation of collecting the sense of his patriarchs and bishops, and the impossibility of convening them at a time when the Turkish arms were at the gates of his capital. From a review of the public transactions it will appear, that the Greeks insisted on three successive measures, a succour, a council, and a final reunion, while the Latins eluded the second, and only promised the first, as a consequential and voluntary reward of the third. But we have an opportunity of unfolding the most secret intentions of Manuel as he explained them in a private conversation without artifice or disguise. In his declining age, the emperor had associated John Palæologus, the second of the name, and the eldest of his sons, on whom he devolved the greatest part of the authority and weight of government. One day, in the presence only of the historian Phranza,<sup>31</sup> his favourite chamberlain, he opened to his colleague and successor the true principle of his negotiations with the pope.<sup>32</sup> “Our last resource,” said Manuel, “against the Turks is their fear of our union with the Latins, of the warlike nations of the West, who may arm for our relief and for their destruction. As often as you are threatened by the miscreants, present this danger before their eyes. Propose a council; consult on the means; but

His negotiations,  
A. D. 1417  
—1425.

His private  
motives.

<sup>31</sup> From his early youth, George Phranza, or Phranzes, was employed in the service of the state and palace; and Hæckius (*de Script. Byzant. P. i. c. 40.*) has collected his life from his own writings. He was no more than four and twenty years of age at the death of Manuel, who recommended him in the strongest terms to his successor: *Imprimis vero hunc Phranzen tibi commendo, qui ministravit mihi fideliter et diligenter* (Phranzes, *l. ii. c. 1.*) Yet the emperor John was cold, and he preferred the service of the despots of Peloponnesus.

<sup>32</sup> See Phranzes, *l. ii. c. 13.* While so many manuscripts of the Greek original are extant in the libraries of Rome, Milan, the Escorial, &c. it is a matter of shame and reproach, that we should be reduced to the Latin version, or abstract of James Pontanus (*ad calcem Theophylact Simocattæ*; Ingolstadt, 1604,) so deficient in accuracy and elegance (*Fabric. Bibliot. Græc. tom. vi. p. 615—620.*)



ever delay and avoid the convocation of an assembly, which CHAP. cannot tend either to our spiritual or temporal emolument. LXVI. The Latins are proud; the Greeks are obstinate; neither party will recede or retract; and the attempt of a perfect union will confirm the schism, alienate the churches, and leave us, without hope or defence, at the mercy of the barbarians." Impatient of this salutary lesson, the royal youth arose from his seat, and departed in silence; and the wise monarch (continues Phranza,) casting his eyes on me, thus resumed his discourse: "My son deems himself a great and heroic prince; but, alas! our miserable age does not afford scope for heroism or greatness. His daring spirit might have suited the happier times of our ancestors; but the present state requires not an emperor, but a cautious steward of the last relics of our fortunes. Well do I remember the lofty expectations which he built on our alliance with Mustapha; and much do I fear, that his rash courage will urge the ruin of our house, and that even religion may precipitate our downfall." Yet the experience and authority of Manuel preserved the peace and eluded the council; till, in the seventy-eighth year of his age, and in the habit of a monk, he terminated his career, dividing his precious moveables among his children and the poor, his physicians, and his favourite servants. Of his six sons,<sup>33</sup> Andronicus the Second was invested with the principality of Thessalonica, and died of a leprosy soon after the sale of that city to the Venetians and its final conquest by the Turks. Some fortunate incidents had restored Peloponnesus or the Morea to the empire; and in his more prosperous days, Manuel had fortified the narrow isthmus of six miles<sup>34</sup> with a stone wall and one hundred and fifty-three towers. The wall was overthrown by the first blast of the Ottomans: the fertile peninsula might have been sufficient for the four younger brothers, Theodore and Constantine, Demetrius and Thomas; but they wasted in domestic contests the remains of their strength; and the least successful of the rivals were reduced to a life of dependence in the Byzantine palace.

His death.

The eldest of the sons of Manuel, John Palæologus the Second, was acknowledged, after his father's death, as the sole emperor of the Greeks. He immediately proceeded to repudiate his wife, and to contract a new marriage with the princess of Trebizond: beauty was in his eyes the first qualification of an empress; and the clergy had yielded to his firm assurance, that unless he might be indulged in a divorce, he

Zeal of  
John Palæologus 11.  
A. D. 1425  
—1437.

<sup>33</sup> See Ducange, *Fam. Byzant.* p. 243—248.

<sup>34</sup> The exact measure of the Hexamilion, from sea to sea, was 3800 *orgygiæ*, or *toises*, of six Greek feet (Phranzes, l. i. c. 38,) which would produce a Greek mile, still smaller than that of 660 French *toises*, which is assigned by d'Anville as still in use in Turkey. Five miles are commonly reckoned for the breadth of the Isthmus. See the *Travels of Spon, Wheeler, and Chandler*.

CHAP. would retire to a cloister, and leave the throne to his brother  
 LXVI. Constantine. The first, and in truth the only, victory of Palæologus was over a Jew,<sup>35</sup> whom, after a long and learned dispute, he converted to the Christian faith; and this momentous conquest is carefully recorded in the history of the times. But he soon resumed the design of uniting the East and West; and, regardless of his father's advice, listened, as it should seem with sincerity, to the proposal of meeting the pope in a general council beyond the Adriatic. This dangerous project was encouraged by Martin the Fifth, and coldly entertained by his successor Eugenius, till, after a tedious negotiation, the emperor received a summons from the Latin assembly of a new character, the independent prelates of Basil, who styled themselves the representatives and judges of the Catholic church.

Corruption  
 of the Latin  
 church.

The Roman pontiff had fought and conquered in the cause of ecclesiastical freedom; but the victorious clergy were soon exposed to the tyranny of their deliverer; and his sacred character was invulnerable to those arms which they found so keen and effectual against the civil magistrate. Their great charter, the right of election, was annihilated by appeals, evaded by trusts or commendams, disappointed by reversionary grants, and superseded by previous and arbitrary reservations.<sup>36</sup> A public auction was instituted in the court of Rome: the cardinals and favourites were enriched with the spoils of nations; and every country might complain that the most important and valuable benefices were accumulated on the heads of aliens and absentees. During their residence at Avignon, the ambition of the popes subsided in the meaner passions of avarice<sup>37</sup> and luxury: they rigorously imposed on the clergy the tributes of first-fruits and tenths; but they freely tolerated the impunity of vice, disorder, and corruption. These manifold scandals were aggravated by the great schism of the West, which continued above fifty years. In the furious conflicts of Rome and Avignon, the vices of the rivals were mutually exposed; and their precarious situation degraded their authority, relaxed their discipline, and multiplied their wants and exactions. To heal the wounds, and restore the monarchy of the church, the sy-

Schism,  
 A. D. 1377  
 —1429.

<sup>35</sup> The first objection of the Jews, is on the death of Christ: if it were voluntary, Christ was a suicide; which the emperor parries with a mystery. They then dispute on the conception of the virgin, the sense of the prophecies, &c. (Phranzes, l. ii. c. 12, a whole chapter.)

<sup>36</sup> In the treatise delle Materie Beneficarie of Fra-Paolo (in the ivth volume of the last and best edition of his works,) the papal system is deeply studied and freely described. Should Rome and her religion be annihilated, this golden volume may still survive, a philosophical history, and a salutary warning.

<sup>37</sup> Pope John XXII. (in 1334,) left behind him at Avignon, eighteen millions of gold florins, and the value of seven millions more in plate and jewels. See the Chronicle of John Villani (l. xi. c. 20, in Muratori's Collection, tom. xiii. p. 765,) whose brother received the account from the papal treasurers. A treasure of six or eight millions sterling in the xvth century is enormous, and almost incredible.

nods of Pisa and Constance<sup>38</sup> were successively convened; but these great assemblies, conscious of their strength, resolved to vindicate the privileges of the Christian aristocracy. From a personal sentence against two pontiffs, whom they rejected, and a third, their acknowledged sovereign, whom they deposed, the fathers of Constance proceeded to examine the nature and limits of the Roman supremacy; nor did they separate till they had established the authority, above the pope, of a general council. It was enacted, that, for the government and reformation of the church, such assemblies should be held at regular intervals; and that each synod, before its dissolution, should appoint the time and place of the subsequent meeting. By the influence of the court of Rome, the next convocation at Sienna was easily eluded; but the bold and vigorous proceedings of the council of Basil<sup>39</sup> had almost been fatal to the reigning pontiff, Eugenius the Fourth. A just suspicion of his design prompted the fathers to hasten the promulgation of their first decree, that the representatives of the church-militant on earth were invested with a divine and spiritual jurisdiction over all Christians, without excepting the pope; and that a general council could not be dissolved, prorogued, or transferred, unless by their free deliberation and consent. On the notice that Eugenius had fulminated a bull for that purpose, they ventured to summon, to admonish, to threaten, to censure the contumacious successor of St. Peter. After many delays, to allow time for repentance, they finally declared, that, unless he submitted within the term of sixty days, he was suspended from the exercise of all temporal and ecclesiastical authority. And to mark their jurisdiction over the prince as well as the priest, they assumed the government of Avignon, annulled the alienation of the sacred patrimony, and protected Rome from the imposition of new taxes. Their boldness was justified, not only by the general opinion of the clergy, but by the support and power of the first monarchs of Christendom; the emperor Sigismond declared himself the servant and protector of the synod; Germany and France adhered to their cause; the duke of Milan was the enemy of Eugenius; and he was driven from the Vatican by an insurrection of the Roman people. Rejected at the same time by his temporal and spiritual subjects, submission was his only choice: by a most humiliating bull, the pope repealed his

CHAP. LXVI.  
 Council of  
 Pisa,  
 A. D. 1409,  
 of Con-  
 stance,  
 A. D. 1414  
 —1418,

of Basil,  
 A. D. 1431  
 —1443,

Their oppo-  
 sition to  
 Eugenius  
 IV.

<sup>38</sup> A learned and liberal protestant, M. Lenfant, has given a fair history of the councils of Pisa, Constance, and Basil, in six volumes in quarto: but the last part is the most hasty and imperfect, except in the account of the troubles of Bohemia.

<sup>39</sup> The original acts or minutes of the council of Basil, are preserved in the public library, in twelve volumes in folio. Basil was a free city, conveniently situate on the Rhine, and guarded by the arms of the neighbouring and confederate Swiss. In 1459, the university was founded by pope Pius II. (Æneas Sylvius,) who had been secretary to the council. But what is a council, or an university, to the presses of Froben and the studies of Erasmus?



CHAP. own acts, and ratified those of the council ; incorporated his  
 LXVI. legates and cardinals with that venerable body ; and *seemed* to  
 ~~~~~ resign himself to the decrees of the supreme legislature. Their  
 fame pervaded the countries of the East ; and it was in their
 presence that Sigismond received the ambassadors of the Turk-
 ish sultan,⁴⁰ who laid at his feet twelve large vases, filled with
 robes of silk and pieces of gold. The fathers of Basil aspired
 to the glory of reducing the Greeks, as well as the Bohemians,
 within the pale of the church ; and their deputies invited the
 emperor and patriarch of Constantinople to unite with an as-
 sembly which possessed the confidence of the Western nations.
 Palæologus was not averse to the proposal ; and his ambassa-
 dors were introduced with due honours into the Catholic se-
 nate. But the choice of the place appeared to be an insupe-
 rable obstacle, since he refused to pass the Alps, or the sea of
 Sicily, and positively required that the synod should be ad-
 journed to some convenient city in Italy, or at least on the Da-
 nube. The other articles of this treaty were more readily
 stipulated : it was agreed to defray the travelling expenses of
 the emperor, with a train of seven hundred persons,⁴¹ to remit
 an immediate sum of eight thousand ducats⁴² for the accom-
 modation of the Greek clergy ; and in his absence to grant a
 supply of ten thousand ducats, with three hundred archers and
 some galleys, for the protection of Constantinople. The city
 of Avignon advanced the funds for the preliminary expenses ;
 and the embarkation was prepared at Marseilles with some
 difficulty and delay.

Negotia-
 tions with
 the Greeks.
 A. D. 1434
 —1437.

John Pa-
 læologus
 embarks in
 the pope's
 galleys,
 A. D. 1437,
 Nov. 24.

In his distress, the friendship of Palæologus was disputed by
 the ecclesiastical powers of the West ; but the dexterous
 activity of a monarch prevailed over the slow debates and
 inflexible temper of a republic. The decrees of Basil con-
 tinually tended to circumscribe the despotism of the pope,
 and to erect a supreme and perpetual tribunal in the church.
 Eugenius was impatient of the yoke ; and the union of the
 Greeks might afford a decent pretence for translating a rebel-
 lious synod from the Rhine to the Po. The independence of
 the fathers was lost if they passed the Alps : Savoy or Avignon,
 to which they acceded with reluctance, were described at
 Constantinople as situate far beyond the pillars of Hercules ;⁴³

⁴⁰ This Turkish embassy, attested only by Crantzius, is related with some doubt by the annalist Spondanus. A. D. 1433, No. 25. tom. i. p. 324.

⁴¹ Syropulus, p. 19. In this list, the Greeks appear to have exceeded the real numbers of the clergy and laity which afterward attended the emperor and patriarch, but which are not clearly specified by the great ecclesiarch. The 75,000 florins which they asked in this negotiation of the pope (p. 9,) were more than they could hope or want.

⁴² I use indifferently the words, *ducat* and *florin*, which derive their names, the former from the *dukes* of Milan, the latter from the republic of *Florence*. These gold pieces, the first that were coined in Italy, perhaps in the Latin world, may be compared in weight and value to one-third of the English guinea.

⁴³ At the end of the Latin version of Phranzes, we read a long Greek epistle

CHAP.

LXVI.



the emperor and his clergy were apprehensive of the dangers of a long navigation; they were offended by a haughty declaration, that after suppressing the *new* heresy of the Bohemians, the council would soon eradicate the *old* heresy of the Greeks.⁴⁴ On the side of Eugenius, all was smooth, and yielding, and respectful: and he invited the Byzantine monarch to heal by his presence the schism of the Latin, as well as of the Eastern, church. Ferrara, near the coast of the Adriatic, was proposed for their amicable interview; and with some indulgence of forgery and theft, a surreptitious decree was procured, which transferred the synod, with its own consent, to that Italian city. Nine galleys were equipped for this service at Venice, and in the isle of Candia; their diligence anticipated the slower vessels of Basil: the Roman admiral was commissioned to burn, sink, and destroy;⁴⁵ and these priestly squadrons might have encountered each other in the same seas where Athens and Sparta had formerly contended for the pre-eminence of glory. Assailed by the importunity of the factions, who were ready to fight for the possession of his person, Palæologus hesitated before he left his palace and country on a perilous experiment. His father's advice still dwelt on his memory: and reason must suggest, that since the Latins were divided among themselves, they could never unite in a foreign cause. Sigismond dissuaded the unseasonable adventure; his advice was impartial, since he adhered to the council; and it was enforced by the strange belief, that the German Cesar would nominate a Greek his heir and successor in the empire of the West.⁴⁶ Even the Turkish sultan was a counsellor whom it might be unsafe to trust, but whom it was dangerous to offend. Amurath was unskilled in the disputes, but he was apprehensive of the union, of the Christians. From his own treasures he offered to relieve the wants of the Byzantine court; yet he declared with seeming magnanimity, that Constantinople should

or declamation of George of Trebizond, who advises the emperor to prefer Eugenius and Italy. He treats with contempt the schismatic assembly of Basil, the barbarians of Gaul and Germany, who had conspired to transport the chair of St. Peter beyond the Alps: ο αθλιος (says he) σε και την μετα σε συνοδον εξω των Ηρακλειων σιλων και περα Γαδιρων εξαξησης. Was Constantinople unprovided with a map?

⁴⁴ Syropulus (p. 20—31) attests his own indignation, and that of his countrymen; and the Basil deputies, who excused the rash declaration, could neither deny nor alter an act of the council.

⁴⁵ Cœdormieri, the pope's nephew and admiral, expressly declared, οτι ορισμον εχει πασα τα Παπα να πολεμησιν οπου αν ευρη τα κατ'ελα της Συνδου, και ει δυναθην κατ'ουση και αραιωσιν. The naval orders of the synod were less peremptory, and, till the hostile squadrons appeared, both parties tried to conceal their quarrel from the Greeks.

⁴⁶ Syropulus mentions the hopes of Palæologus (p. 36,) and the last advice of Sigismond (p. 57.) At Curfu, the Greek emperor was informed of his friend's death; had he known it sooner he would have returned home (p. 79.)

CHAP. be secure and inviolate, in the absence of her sovereign.⁴⁷
 LXVI. The resolution of Palæologus was decided by the most splendid gifts and the most specious promises : he wished to escape for a while from a scene of danger and distress ; and after dismissing with an ambiguous answer the messengers of the council, he declared his intention of embarking in the Roman galleys. The age of the patriarch Joseph was more susceptible of fear than of hope ; he trembled at the perils of the sea, and expressed his apprehension, that his feeble voice, with thirty perhaps of his orthodox brethren, would be oppressed in a foreign land by the power and numbers of a Latin synod. He yielded to the royal mandate, to the flattering assurance, that he would be heard as the oracle of nations, and to the secret wish of learning from his brother of the West, to deliver the church from the yoke of kings.⁴⁸ The five *cross-bearers* or dignitaries of St. Sophia, were bound to attend his person ; and one of these, the great ecclesiarch or preacher, Sylvester Syropulus,⁴⁹ has composed⁵⁰ a free and curious history of the *false union*.⁵¹ Of the clergy that reluctantly obeyed the summons of the emperor and the patriarch, submission was the first duty, and patience the most useful virtue. In a chosen list of twenty bishops, we discover the metropolitan titles of Heraclea and Cyzicus, Nice and Nicomedia, Ephesus and Trebizond, and the personal merit of Mark and Bessarion, who, in the confidence of their learning and eloquence, were promoted to the episcopal rank. Some monks and philosophers were named to display the science and sanctity of the Greek church ; and

⁴⁷ Phranzes himself, though from different motives, was of the advice of Amurath (l. ii. c. 13.) *Utinam ne synodus ista unquam fuisset, si tantas offensiones et detrimenta paritura erat.* This Turkish embassy is likewise mentioned by Syropulus (p. 58 ;) and Amurath kept his word. He might threaten (p. 125. 219.) but he never attacked the city.

⁴⁸ The reader will smile at the simplicity with which he imparted these hopes to his favourites : *τοιαντην πληροφοριαν σχισεν ηλπιζε και δια τη Παπα εβαρει ελευθερωσαι την εκκλησιαν απο της αποστευσης αυτης δυνατας παρα τη βασιλειας* (p. 92.) Yet it would have been difficult for him to have practised the lessons of Gregory VII.

⁴⁹ The Christian name of Sylvester is borrowed from the Latin calendar. In modern Greek, *παυλος*, as a diminutive, is added to the end of words ; nor can any reasoning of Creighton, the editor, excuse his changing into *Sguro-pulus* (*Sgueros*, fuscus) the Syropulus of his own manuscript, whose name is subscribed with his own hand in the acts of the council of Florence. Why might not the author be of Syrian extraction ?

⁵⁰ From the conclusion of the history, I should fix the date to the year 1444, four years after the synod, when the great ecclesiarch had abdicated his office (sectio xii. p. 330—350.) His passions were cooled by time and retirement, and although Syropulus is often partial, he is never intemperate.

⁵¹ *Vera historia unionis non veræ inter Græcos et Latinos* (*Hagæ Comotis*, 1660, in folio,) was first published with a loose and florid version, by Robert Creighton, chaplain to Charles II. in his exile. The zeal of the editor has prefixed a polemic title, for the beginning of the original is wanting. Syropulus may be ranked with the best of the Byzantine writers for the merit of his narration, and even of his style ; but he is excluded from the orthodox collections of the councils.

the service of the choir was performed by a select band of singers and musicians. The patriarchs of Alexandria, Antioch, and Jerusalem, appeared by their genuine or fictitious deputies ; the primate of Russia represented a national church, and the Greeks might contend with the Latins in the extent of their spiritual empire. The precious vases of St. Sophia were exposed to the winds and waves, that the patriarch might officiate with becoming splendour ; whatever gold the emperor could procure, was expended in the massy ornaments of his bed and chariot ;⁵² and while they affected to maintain the prosperity of their ancient fortune ; they quarrelled for the division of fifteen thousand ducats, the first alms of the Roman pontiff. After the necessary preparations, John Palæologus, with a numerous train, accompanied by his brother Demetrius, and the most respectable persons of the church and state, embarked in eight vessels with sails and oars, which steered through the Turkish straits of Gallipoli to the Archipelago, the Morea, and the Adriatic Gulf.⁵³

After a tedious and troublesome navigation of seventy-seven days, this religious squadron cast anchor before Venice ; and their reception proclaimed the joy and magnificence of that powerful republic. In the command of the world, the modest Augustus had never claimed such honours from his subjects as were paid to his feeble successor by an independent state. Seated on the poop, on a lofty throne, he received the visiter, in the Greek style, the *adoration*, of the doge and senators.⁵⁴ They sailed in the Bucentaur, which was accompanied by twelve stately galleys ; the sea was overspread with innumerable gondolas of pomp and pleasure ; the air resounded with music and acclamations ; the mariners, and even the vessels, were dressed in silk and gold ; and in all the emblems and pageants, the Roman eagles were blended with the lion of St. Mark. The triumphal procession, ascending the great canal, passed under the bridge of the Rialto ; and the eastern strangers gazed with admiration on the palaces, the churches, and the populousness of a city that seems to float on the bosom of the

His triumphal procession
try at
Venice,
A.D. 1453,
Feb. 9.

⁵² Syropulus (p. 63,) simply expresses his intention : *ὡς ὑπὸ περιστάσει ἐν Ἱταλίᾳ μέγας βασιλεὺς παρ' ἐκείνων νομιζέσθαι* ; and the Latin of Creighton may afford a specimen of his florid paraphrase. *Ut pompâ circumductus noster Imperator Italiæ populis aliquis deauratus Jupiter crederetur, aut Cræsus ex opulenta Lydia.*

⁵³ Although I cannot stop to quote Syropulus for every fact, I will observe, that the navigation of the Greeks from Constantinople to Venice and Ferrara is contained in the fourth section (p. 67—109,) and that the historian has the uncommon talent of placing each scene before the reader's eye.

⁵⁴ At the time of the synod, Phranzes was in Peloponnesus : but he received from the despot Demetrius, a faithful account of the honourable reception of the emperor and patriarch both at Venice and Ferrara (*Dux . . . se lentem Imperatorem adorat*;) which are more slightly mentioned by the Latins (i. li. c. 14, 15, 16.)

CHAP. waves.⁵⁵ They sighed to behold the spoils and trophies with
 LXVI. which it had been decorated after the sack of Constantinople.

~~~~~ After an hospitable entertainment of fifteen days, Palæologus pursued his journey by land and water from Venice to Ferrara; and on this occasion, the pride of the Vatican was tempered by policy to indulge the ancient dignity of the emperor of the East. He made his entry on a *black* horse; but a milk-white steed, whose trappings were embroidered with golden eagles, was led before him; and the canopy was borne over his head by the princes of Este, the sons or kinsmen of Nicholas, marquis of the city, and a sovereign more powerful than himself.<sup>56</sup> Palæologus did not alight till he reached the bottom of the stair-case; the pope advanced to the door of the apartment; refused his proffered genuflexion; and, after a paternal embrace, conducted the emperor to a seat on his left hand. Nor would the patriarch descend from his galley, till a ceremony, almost equal, had been stipulated between the bishops of Rome and Constantinople. The latter was saluted by his brother with a kiss of union and charity; nor would any of the Greek ecclesiastics submit to kiss the feet of the Western primate. On the opening of the synod, the place of honour in the centre was claimed by the temporal and ecclesiastical chiefs; and it was only by alleging that his predecessors had not assisted in person at Nice or Chalcedon, that Eugenius could evade the ancient precedents of Constantine and Marcian. After much debate, it was agreed that the right and left sides of the church should be occupied by the two nations; that the solitary chair of St. Peter should be raised the first of the Latin line; and that the throne of the Greek emperor, at the head of his clergy, should be equal and opposite to the second place, the vacant seat of the emperor of the West.<sup>57</sup>

Council of  
 the Greeks  
 and Latins  
 at Ferrara  
 and Flo-  
 rence,  
 A. D. 1438,  
 Nov. 8.  
 A. D. 1439,  
 July 8.

But as soon as festivity and form had given place to a more serious treaty, the Greeks were dissatisfied with their journey, with themselves, and with the pope. The artful pencil of his emissaries had painted him in a prosperous state; at the head of the princes and prelates of Europe, obedient, at his voice, to believe and to arm. The thin appearance of the universal synod of Ferrara betrayed his weakness; and the Latins open-

<sup>55</sup> The astonishment of a Greek prince and a French ambassador (Memoires de Philippe de Comines, l. vii. c. 13,) at the sight of Venice, abundantly proves, that in the xvth century it was the first and most splendid of the Christian cities. For the spoils of Constantinople at Venice, see Syropulus (p. 87.)

<sup>56</sup> Nicholas III. of Este, reigned forty-eight years (A. D. 1393—1441,) and was lord of Ferrara, Modena, Reggio, Parma, Rovigo, and Commachio. See his life in Muratori (Antichità Estense, tom. ii. p. 159—201.)

<sup>57</sup> The Latin vulgar was provoked to laughter at the strange dresses of the Greeks, and especially the length of their garments, their sleeves, and their beards; nor was the emperor distinguished except by the purple colour, and his diadem or tiara with a jewel on the top (Hedy de Græcis Illustribus, p. 31.) Yet another spectator confesses, that the Greek fashion was *piu grave e piu degna* than the Italian (Vespasiano, in Vit. Eugen. IV. in Muratori, tom. xxv. p. 261.)

ed the first session with only five archbishops, eighteen bishops, CHAP. and ten abbots, the greatest part of whom were the subjects LXVI. or countrymen of the Italian pontiff. Except the duke of Burgundy, none of the potentates of the West condescended to appear in person, or by their ambassadors; nor was it possible to suppress the judicial acts of Basil against the dignity and person of Eugenius, which were finally concluded by a new election. Under these circumstances, a truce or delay was asked and granted, till Palæologus could expect from the consent of the Latins some temporal reward for an unpopular union, and, after the first session, the public proceedings were adjourned above six months. The emperor, with a chosen band of his favourites and *Janizaries*, fixed his summer residence at a pleasant spacious monastery, six miles from Ferrara; forgot, in the pleasures of the chase, the distress of the church and state; and persisted in destroying the game, without listening to the just complaints of the marquis or the husbandman.<sup>58</sup> In the mean while, his unfortunate Greeks were exposed to all the miseries of exile and poverty; for the support of each stranger, a monthly allowance was assigned of three or four gold florins; and although the entire sum did not amount to seven hundred florins, a long arrear was repeatedly incurred by the indigence or policy of the Roman court.<sup>59</sup> They sighed for a speedy deliverance, but their escape was prevented by a triple chain: a passport from thier superiors was required at the gates of Ferrara; the government of Venice had engaged to arrest and send back the fugitives; and inevitable punishment awaited them at Constantinople; excommunication, fines, and a sentence, which did not respect the sacerdotal dignity, that they should be stripped naked and publicly whipped.<sup>60</sup> It was only by the alternative of hunger or dispute that the Greeks could be persuaded to open the first conference; and they yielded with extreme reluctance to attend from Ferrara to Florence the rear of a flying synod. This new translation was urged by inevitable necessity: the city was visited by the plague; the fidelity of the marquis might be suspected; the

<sup>58</sup> For the emperor's hunting, see Syropulus (p. 143, 144. 191.) The pope had sent him eleven miserable hacks; but he bought a strong and swift horse that came from Russia. The name of *Janizaries* may surprise; but the name, rather than the institution, had passed from the Ottoman, to the Byzantine, court; and is often used in the last age of the empire.

<sup>59</sup> The Greeks obtained, with much difficulty, that instead of provisions, money should be distributed, four florins per month to the persons of honourable rank, and three florins to their servants, with an addition of thirty more to the emperor, twenty-five to the patriarch, and twenty to the prince or despot Demetrius. The payment of the first month amounted to 691 florins, a sum which will not allow us to reckon above 200 Greeks of every condition (Syropulus, p. 104, 105.) On the 20th of October, 1433, there was an arrear of four months; in April 1439, of three; and of five and a half in July, at the time of the union (p. 172. 225. 271.)

<sup>60</sup> Syropulus (p. 141, 142. 204. 221,) deplors the imprisonment of the Greeks, and the tyranny of the emperor and patriarch.



CHAP. mercenary troops of the duke of Milan were at the gates ; and  
 LXVI. as they occupied Romagna, it was not without difficulty and  
 danger that the pope, the emperor, and the bishops, explored  
 their way through the unfrequented paths of the Apennine.<sup>61</sup>

Yet all these obstacles were surmounted by time and policy. The violence of the fathers of Basil rather promoted than injured the cause of Eugenius ; the nations of Europe abhorred the schism, and disowned the election, of Felix the Fifth, who was successively a duke of Savoy, a hermit, and a pope ; and the great princes were gradually reclaimed by his competitor to a favourable neutrality and a firm attachment. The legates, with some respectable members, deserted to the Roman army, which insensibly arose in numbers and reputation ; the council of Basil was reduced to thirty-nine bishops, and three hundred of the inferior clergy ;<sup>62</sup> while the Latins of Florence could produce the subscriptions of the pope himself, eight cardinals, two patriarchs, eight archbishops, fifty-two bishops, and forty-five abbots, or chiefs of religious orders. After the labour of nine months, and the debates of twenty-five sessions, they attained the advantage and glory of the reunion of the Greeks. Four principal questions had been agitated between the two churches : 1. The use of unleavened bread in the communion of Christ's body. 2. The nature of purgatory. 3. The supremacy of the pope. And, 4. The single or double procession of the Holy Ghost. The cause of either nation was managed by ten theological champions : the Latins were supported by the inexhaustible eloquence of cardinal Julian ; and Mark of Ephesus and Bessarion of Nice were the bold and able leaders of the Greek forces. We may bestow some praise on the progress of human reason, by observing, that the first of these questions was *now* treated as an immaterial rite, which might innocently vary with the fashion of the age and country. With regard to the second, both parties were agreed in the belief of an intermediate state of purgation for the venial sins of the faithful ; and whether their souls were purified by elemental fire was a doubtful point, which in a few years might be conveniently settled on the spot by the disputants. The claims of supremacy appeared of a more weighty and substantial kind ; yet by the Orientals the Roman bishop had ever been respected as the first of the five patriarchs ; nor did they

<sup>61</sup> The wars of Italy are most clearly represented in the thirteenth volume of the Annals of Muratori. The schismatic Greek, Syropulus (p. 145,) appears to have exaggerated the fear and disorder of the pope in his retreat from Ferrara to Florence, which is proved by the acts to have been somewhat more decent and deliberate.

<sup>62</sup> Syropulus is pleased to reckon seven hundred prelates in the council of Basil. The error is manifest, and perhaps voluntary. That extravagant number could not be supplied by *all* the ecclesiastics of every degree who were present at the council, nor by *all* the absent bishops of the West, who, expressly or tacitly might adhere to its decrees.

scruple to admit, that his jurisdiction should be exercised agreeable to the holy canons ; a vague allowance, which might be defined or eluded by occasional convenience. The procession of the Holy Ghost from the Father alone, or from the Father and the Son, was an article of faith which had sunk much deeper into the minds of men ; and in the sessions of Ferrara and Florence, the Latin edition of *filioque* was subdivided into two questions, whether it were legal, and whether it were orthodox. Perhaps it may not be necessary to boast on this subject of my own impartial indifference ; but I must think that the Greeks were strongly supported by the prohibition of the council of Chalcedon, against adding any article whatsoever to the creed of Nice, or rather of Constantinople.<sup>63</sup> In earthly affairs, it is not easy to conceive how an assembly of legislators can bind their successors invested with powers equal to their own. But the dictates of inspiration must be true and unchangeable ; nor should a private bishop, or a provincial synod, have presumed to innovate against the judgment of the Catholic church. On the substance of the doctrine, the controversy was equal and endless ; reason is confounded by the procession of a deity ; the gospel, which lay on the altar, was silent ; the various texts of the fathers might be corrupted by fraud or entangled by sophistry ; and the Greeks were ignorant of the characters and writings of the Latin saints.<sup>64</sup> Of this at least we may be sure, that neither side could be convinced by the arguments of their opponents. Prejudice may be enlightened by reason, and a superficial glance may be rectified by a clear and more perfect view of an object adapted to our faculties. But the bishops and monks had been taught from their infancy to repeat a form of mysterious words ; their national and personal honour depended on the repetition of the same sounds ; and their narrow minds were hardened and inflamed by the acrimony of a public dispute.

CHAP.  
LXVI.

Negotiations with the Greeks

While they were lost in a cloud of dust and darkness, the pope and emperor were desirous of a seeming union, which could alone accomplish the purposes of their interview ; and the obstinacy of public dispute was softened by the arts of private and personal negotiation. The patriarch Joseph had sunk under the weight of age and infirmities ; his dying voice breathed the councils of charity and concord, and his vacant benefice might tempt the hopes of the ambitious clergy. The ready and active obedience of the archbishops of Russia and

<sup>63</sup> The Greeks, who disliked the union, were unwilling to sally from this strong fortress (p. 178. 193. 195. 202, of Syropulus.) The shame of the Latins was aggravated by their producing an old MS. of the second council of Nice, with *filioque* in the Nicene creed : a palpable forgery ! (p. 173.)

<sup>64</sup> Ως εἶπε (said an eminent Greek) εἰς τὴν νύκτα ἐπὶ τῷ Λατίνῳ ἡ ἀποστολικὴ τὴν τῶν ἁγίων ἐκκλησίαν, ἐπὶ ᾧ ἡ ἀποστολικὴ τὴν τῶν ἁγίων ἐκκλησίαν (Syropulus, p. 109.) See the perplexity of the Greeks (p. 217, 218. 252, 253. 273.)

CHAP. Nice, of Isidore and Bessarion, was prompted and recom-  
 LXVI. pensed by their speedy promotion to the dignity of cardinals. Bessarion, in the first debates, had stood forth the most strenuous and eloquent champion of the Greek church; and if the apostate, the bastard, was reprobated by his country,<sup>65</sup> he appears in ecclesiastical story a rare example of a patriot who was recommended to court-favour by loud opposition and well-timed compliance. With the aid of his two spiritual coadjutors, the emperor applied his arguments to the general situation and personal characters of the bishops, and each was successively moved by authority and example. Their revenues were in the hands of the Turks, their persons in those of the Latins; an episcopal treasure, three robes and forty ducats, was soon exhausted:<sup>66</sup> the hopes of their return still depended on the ships of Venice and the alms of Rome; and such was their indigence, that their arrears, the payment of a debt, would be accepted as a favour and might operate as a bribe.<sup>67</sup> The danger and relief of Constantinople might excuse some prudent and pious dissimulation; and it was insinuated, that the obstinate heretics who should resist the consent of the East and West, would be abandoned in a hostile land to the revenge or justice of the Roman pontiff.<sup>68</sup> In the first private assembly of the Greeks, the formulary of union was approved by twenty-four, and rejected by twelve, members: but the five *cross-bearers* of St. Sophia, who aspired to represent the patriarch, were disqualified by ancient discipline; and their right of voting was transferred to an obsequious train of monks, grammarians, and profane laymen. The will of the monarch produced a false and servile unanimity, and no more than two patriots had courage to speak their own sentiments and those of their country. Demetrius, the emperor's brother, retired to Venice, that he might not be witness of the union; and Mark of Ephesus, mistaking perhaps his pride for his conscience, disclaimed all communion with the Latin heretics, and avowed himself the champion and confessor of the orthodox creed.<sup>69</sup> In the treaty between the two nations, several forms

<sup>65</sup> See the polite altercation of Mark and Bessarion in Syropulus (p. 257,) who never dissembles the vices of his own party, and fairly praises the virtues of the Latins.

<sup>66</sup> For the poverty of the Greek bishops, see a remarkable passage of Ducas (c. 31.) One had possessed, for his whole property, three old gowns, &c. By teaching one and twenty years in his monastery, Bessarion himself had collected forty gold florins; but of these, the archbishop had expended twenty-eight in his voyage from Peloponnesus, and the remainder at Constantinople (Syropulus, p. 127.)

<sup>67</sup> Syropulus denies that the Greeks received any money before they had subscribed the act of union (p. 283 :) yet he relates some suspicious circumstances; and their bribery and corruption are positively affirmed by the historian Lucas.

<sup>68</sup> The Greeks most piteously express their own fears of exile and perpetual slavery (Syropul. p. 196 :) and they were strongly moved by the emperor's threats (p. 260.)

<sup>69</sup> I had forgot another popular and orthodox protester; a favourite hound,



of consent were proposed, such as might satisfy the Latins, without dishonouring the Greeks; and they weighed the scruples of words and syllables, till the theological balance trembled with a slight preponderance in favour of the Vatican. It was agreed (I must entreat the attention of the reader,) that the Holy Ghost proceeds from the Father *and* the Son, as from one principle and one substance; that he proceeds *by* the Son, being of the same nature and substance, and that he proceeds from the Father *and* the Son, by one *spiration* and production. It is less difficult to understand the articles of the preliminary treaty; that the pope should defray all the expenses of the Greeks in their return home; that he should annually maintain two galleys and three hundred soldiers for the defence of Constantinople; that all the ships which transported pilgrims to Jerusalem, should be obliged to touch at that port; that as often as they were required, the pope should furnish ten galleys for a year, or twenty for six months: and that he should powerfully solicit the princes of Europe, if the emperor had occasion for land forces.

The same year and almost the same day, were marked by the deposition of Eugenius at Basil; and, at Florence, by his reunion of the Greeks and Latins. In the former synod (which he styled indeed an assembly of demons,) the pope was branded with the guilt of simony, perjury, tyranny, heresy, and schism;<sup>70</sup> and declared to be incorrigible in his vices, unworthy of any title, and incapable of holding any ecclesiastical office. In the latter he was revered as the true and holy vicar of Christ, who, after a separation of six hundred years, had reconciled the Catholics of the East and West, in one fold, and under one shepherd. The act of union was subscribed by the pope, the emperor, and the principal members of both churches; even by those who, like Syropulus,<sup>71</sup> had been deprived of the right of voting. Two copies might have sufficed for the East and West; but Eugenius was not satisfied, unless four authentic and similar transcripts were signed and attested as the monuments of his victory.<sup>72</sup> On a memorable day, the sixth of July,

Eugenius  
deposed at  
Basil,  
A. D. 1432,  
June 25.

Reunion  
of the  
Greeks at  
Florence.  
A. D. 1438,  
July 6.

who usually lay quiet on the foot-cloth of the emperor's throne; but who barked most furiously while the act of union was reading, without being silenced by the soothing or the lashes of the royal attendants (Syropul. p. 265, 266.)

<sup>70</sup> From the original Lives of the Popes, in Muratori's Collection (tom. iii. P. ii. tom. xxv.) the manners of Eugenius IV. appear to have been decent, and even exemplary. His situation, exposed to the world and to his enemies, was a restraint, and is a pledge.

<sup>71</sup> Syropulus, rather than subscribe, would have assisted, as the least evil, at the ceremony of the union. He was compelled to do both; and the great ecclesiarch poorly excuses his submission to the emperor (p. 290—299.)

<sup>72</sup> None of these original acts of union can at present be produced. Of the ten MSS. that are preserved (five at Rome, and the remainder at Florence, Bologna, Venice, Paris, and London,) nine have been examined by an accurate critic (M. de Brequigny,) who condemns them for the variety and imperfections of the Greek signatures. Yet several of these may be esteemed as authentic copies, which were subscribed at Florence before (26th of August 1439) the final

CHAP. the successors of St. Peter and Constantine ascended their  
 LXVI. thrones ; the two nations assembled in the cathedral of Florence ; their representatives, cardinal Julian and Bessarion archbishop of Nice, appeared in the pulpit, and, after reading in their respective tongues the act of union, they mutually embraced in the name and the presence of their applauding brethren. The pope and his ministers then officiated according to the Roman liturgy ; the creed was chanted with the addition of *filioque* ; the acquiescence of the Greeks was poorly excused by their ignorance of the harmonious, but inarticulate, sounds ;<sup>73</sup> and the more scrupulous Latins refused any public celebration of the Byzantine rite. Yet the emperor and his clergy were not totally unmindful of national honour. The treaty was ratified by their consent : it was tacitly agreed that no innovation should be attempted in their creed or ceremonies ; they spared, and secretly respected, the generous firmness of Mark of Ephesus ; and on the decease of the patriarch, they refused to elect his successor, except in the cathedral of St. Sophia. In the distribution of public and private rewards, the liberal pontiff exceeded their hopes and his promises : the Greeks with less pomp and pride, returned by the same road of Ferrara and Venice ; and their reception at Constantinople was such as will be described in the following chapter.<sup>74</sup> The success of the first trial, encouraged Eugenius to repeat the same edifying scenes ; and the deputies of the Armenians, the Marionites, the Jacobites of Syria and Egypt, the Nestorians and the Ethiopians, were successively introduced, to kiss the feet of the Roman pontiff, and to announce the obedience and the orthodoxy of the East. These Oriental embassies, unknown in the countries which they presumed to represent,<sup>75</sup> diffused over the West the fame of Eugenius ; and a clamour was artfully propagated against the remnant of a schism in Switzerland and Savoy, which alone impeded the harmony of the Christian world. The vigour of opposition was succeeded by the lassitude of despair : The council of Basil was silently dissolved : and Felix, renouncing the tiara, again withdrew to the devout or delicious hermitage of Ripaille.<sup>76</sup> A general peace was

Their return to Constantinople, A. D. 1440, Feb. 1.

Final peace of the church, A. D. 1449.

separation of the pope and emperor (Memoires de l'Academie des Inscriptions, tom. xliii. p. 287—311.)

<sup>73</sup> *Ἡμιν δὲ ὡς ἀσχητοὶ ἐδόκουν φρονεῖν* (Syropul. p. 297.)

<sup>74</sup> In their return, the Greeks conversed at Bologna with the ambassadors of England ; and after some questions and answers, these impartial strangers laughed at the pretended union of Florence (Syropul. p. 307.)

<sup>75</sup> So nugatory, or rather so fabulous, are these reunions of the Nestorians, Jacobites, &c. that I have turned over, without success, the Bibliotheca Orientalis of Assemanus, a faithful slave of the Vatican.

<sup>76</sup> Ripaille is situate near Thonon in Savoy, on the southern side of the lake of Geneva. It is now a Carthusian abbey ; and Mr. Addison (Travels into Italy, vol. ii. p. 147, 148, of Baskerville's edition of his works) has celebrated the place and the founder. Æneas Sylvius, and the fathers of Basil, applaud the

secured by mutual acts of oblivion and indemnity ; all ideas of reformation subsided ; the popes continued to exercise and abuse their ecclesiastical despotism ; nor has Rome been since disturbed by the mischiefs of a contested election.<sup>77</sup>

The journeys of three emperors were unavailing for their temporal, or perhaps their spiritual, salvation ; but they were productive of a beneficial consequence ; the revival of the Greek learning in Italy, from whence it was propagated to the last nations of the West and North. In their lowest servitude and depression, the subjects of the Byzantine throne were still possessed of a golden key that could unlock the treasures of antiquity ; of a musical and prolific language, that gives a soul to the objects of sense, and a body to the abstractions of philosophy. Since the barriers of the monarchy, and even of the capital, had been trampled under foot, the various barbarians had doubtless corrupted the form and substance of the national dialect ; and ample glossaries have been composed, to interpret a multitude of words, of Arabic, Turkish, Sclavonian, Latin, or French origin.<sup>78</sup> But a purer idiom was spoken in the court and taught in the college ; and the flourishing state of the language is described, and perhaps embellished, by a learned Italian,<sup>79</sup> who, by a long residence and noble marriage,<sup>80</sup> was naturalized at Constantinople about thirty years before the Turkish conquest. "The vulgar speech," says Philelphus,<sup>81</sup>

State of the  
Greek lan-  
guage at  
Constanti-  
nople,  
A. D. 1300  
—1453.

austere life of the ducal hermit ; but the French and Italian proverbs most unluckily attest the popular opinion of his luxury.

<sup>77</sup> In this account of the councils of Basil, Ferrara, and Florence, I have consulted the original acts, which fill the xviith and xviith tomes of the edition of Venice, and are closed by the perspicuous, though partial history of Augustin Patricius, an Italian of the xvth century. They are digested and abridged by Dupin (*Bibliothèque Eccles. tom. xii.*) and the continuator of Fleury (*tom. xxii.*) and the respect of the Gallican church for the adverse parties confines their members to an awkward moderation.

<sup>78</sup> In the first attempt Meursius collected 3600 Græco-barbarous words, to which, in a second edition, he subjoined 1800 more ; yet what plenteous gleanings did he leave to Portius, Ducange, Fabrotti, the Bollandists, &c. (*Fabric. Bibliot. Græc. tom. x. p. 101, &c.*) Some Persic words may be found in Xenophon, and some Latin ones in Plutarch ; and such is the inevitable effect of war and commerce : but the form and substance of the language were not affected by this slight alloy.

<sup>79</sup> The life of Francis Philelphus, a sophist, proud, restless, and rapacious, has been diligently composed by Lancelot (*Memoires de l'Académie des Inscriptions, tom. x. p. 691—751,*) and Tiraboschi (*Istoria della Letteratura Italiana, tom. vii. p. 282—294,*) for the most part from his own letters. His elaborate writings, and those of his contemporaries, are forgotten : but their familiar epistles still describe the men and the times.

<sup>80</sup> He married, and had perhaps debauched, the daughter of John, and the granddaughter of Manuel Chrysoloras. She was young, beautiful, and wealthy ; and her noble family was allied to the Dorias of Genoa and the emperors of Constantinople.

<sup>81</sup> Græci quibus lingua depravata non sit... ita loquuntur vulgo hæc etiam tempestate ut Aristophanes comicus, aut Euripides tragicus, ut oratores omnes ut historiographi ut philosophi... literati autem homines et doctius et emendatius... Nam viri aulici veterem sermonis dignitatem atque elegantiam retinebant in primisque ipsæ nobiles mulieres ; quibus cum nullum esset omnino cum viris peregrinis commercium, merus ille ac purus Græcorum sermo serva-



CHAP. LXVI. "has been depraved by the people, and infected by the multitude of strangers and merchants, who every day flock to the city and mingle with the inhabitants. It is from the disciples of such a school, that the Latin language received the versions of Aristotle and Plato; so obscure in sense, and in spirit so poor. But the Greeks who have escaped the contagion, are those whom *we* follow; and they alone are worthy of our imitation. In familiar discourse they still speak the tongue of Aristophanes and Euripides, of the historians and philosophers of Athens; and the style of their writings is still more elaborate and correct. The persons who, by their birth and offices, are attached to the Byzantine court, are those who maintain, with the least alloy, the ancient standard of elegance and purity; and the native graces of language most conspicuously shine among the noble matrons, who are excluded from all intercourse with foreigners. With foreigners do I say? They live retired and sequestered from the eyes of their fellow-citizens. Seldom are they seen in the streets; and when they leave their houses, it is in the dusk of evening, on visits to the churches and their nearest kindred. On these occasions, they are on horseback, covered with a veil, and encompassed by their parents, their husbands, or their servants."<sup>82</sup>

Among the Greeks, a numerous and opulent clergy was dedicated to the service of religion; their monks and bishops have ever been distinguished by the gravity and austerity of their manners; nor were they diverted like the Latin priests, by the pursuits and pleasures of a secular, and even military, life. After a large deduction for the time and talents that were lost in the devotion, the laziness, and the discord, of the church and cloister, the more inquisitive and ambitious minds would explore the sacred and profane erudition of their native language. The ecclesiastics presided over the education of youth; the schools of philosophy and eloquence were perpetuated till the fall of the empire; and it may be affirmed, that more books and more knowledge were included within the walls of Constantinople than could be dispersed over the extensive countries of the West.<sup>83</sup> But an important distinction has been already noticed; the Greeks were stationary or retrograde, while the Latins were advancing with a rapid and progressive motion. The nations were excited by the spirit of independence and emulation; and even the little world of the Italian states contained more people and industry than the decreasing circle of the Byzantine empire. In Europe, the

Comparison  
of the  
Greeks and  
Latins.

batur intactus (Philelph. Epist. ad ann. 1451, apud Hodium, p. 188, 189.) He observes in another passage, *uxor illa mea Theodora locutione erat admodum moderate et suavi et maxime Attica.*

<sup>82</sup> Philelphus, absurdly enough, derives this Greek or Oriental jealousy from the manners of ancient Rome.

<sup>83</sup> See the state of learning in the xiii<sup>th</sup> and xiv<sup>th</sup> centuries, in the learned and judicious Mosheim (Institut. Hist. Eccles. p. 431—440. 490—494.)

lower ranks of society were relieved from the yoke of feudal servitude ; and freedom is the first step to curiosity and knowledge. The use, however rude and corrupt, of the Latin tongue, had been preserved by superstition : the universities, from Bologna to Oxford,<sup>84</sup> were peopled with thousands of scholars ; and their misguided ardour might be directed to more liberal and manly studies. In the resurrection of science, Italy was the first that cast away her shroud ; and the eloquent Petrarch, by his lessons and his example, may justly be applauded as the first harbinger of day. A purer style of composition, a more generous and rational strain of sentiment, flowed from the study and imitation of the writers of ancient Rome ; and the disciples of Cicero and Virgil approached, with reverence and love, the sanctuary of their Grecian masters. In the sack of Constantinople, the French, and even the Venetians, had despised and destroyed the works of Lysippus and Homer : the monuments of art may be annihilated by a single blow ; but the immortal mind is renewed and multiplied by the copies of the pen ; and such copies it was the ambition of Petrarch and his friends to possess and understand. The arms of the Turks undoubtedly pressed the flight of the muses ; yet we may tremble at the thought, that Greece might have been overwhelmed, with her schools, and libraries, before Europe had emerged from the deluge of barbarism ; that the seeds of science might have been scattered by the winds before the Italian soil was prepared for their cultivation.

The most learned Italians of the fifteenth century have confessed and applauded the restoration of Greek literature, after a long oblivion of many hundred years.<sup>85</sup> Yet in that country, and beyond the Alps, some names are quoted ; some profound scholars, who in the darker ages were honourably distinguished by their knowledge of the Greek tongue ; and national vanity has been loud in the praise of such rare examples of erudition. Without scrutinizing the merit of individuals, truth must observe that their science is without a cause, and without an effect ; that it was easy for them to satisfy themselves and their more ignorant contemporaries ; and that the idiom, which they had so marvellously acquired, was transcribed in

Revival of  
the Greek  
learning in  
Italy.

<sup>84</sup> At the end of the xvth century, there existed in Europe about fifty universities, and of these the foundation of ten or twelve is prior to the year 1300. They were crowded in proportion to their scarcity. Bologna contained 10,000 students, chiefly of the civil law. In the year 1357 the number at Oxford had decreased from 30,000 to 6000 scholars (Henry's History of Great Britain, vol. iv. p. 478.) Yet even this decrease is much superior to the present list of the members of the university.

<sup>85</sup> Of those writers who professedly treat of the restoration of the Greek learning in Italy, the two principal are Hodus, Dr. Humphrey Hody (*de Græcis Illustribus, Linguae Græcæ Literarumque humaniorum Instauratoribus* ; Londini, 1742, in large octavo,) and Tiraboschi (*Istoria della Letteratura Italiana*, tom. v. p. 364—377, tom. vii. p. 112—143.) The Oxford professor is a laborious scholar, but the librarian of Modena enjoys the superiority of a modern and national historian.

CHAP. few manuscripts, and was not taught in any university of the  
 LXVI. West. In a corner of Italy, it faintly existed as the popular,  
 or at least as the ecclesiastical, dialect.<sup>86</sup> The first impression  
 of the Doric and Ionic colonies has never been completely  
 erased: the Calabrian churches were long attached to the  
 throne of Constantinople; and the monks of St. Basil pursued  
 their studies in mount Athos and the schools of the East.  
 Calabria was the native country of Barlaam, who has already  
 appeared as a secretary and an ambassador; and Barlaam was  
 the first who revived, beyond the Alps, the memory, or at least  
 the writings of Homer.<sup>87</sup> He is described, by Petrarch and  
 Boccace,<sup>88</sup> as a man of a diminutive stature, though truly great  
 in the measure of learning and genius; of a piercing discern-  
 ment, though of a slow and painful elocution. For many ages  
 (as they affirm) Greece had not produced his equal in the  
 knowledge of history, grammar, and philosophy; and his merit  
 was celebrated in the attestations of the princes and doctors of  
 Constantinople. One of these attestations is still extant; and  
 the emperor Cantacuzene the protector of his adversaries, is  
 forced to allow that Euclid, Aristotle, and Plato, were familiar  
 to that profound and subtle logician.<sup>89</sup> In the court of Avignon,  
 he formed an intimate connexion with Petrarch,<sup>90</sup> the first of  
 the Latin scholars; and the desire of mutual instruction was  
 the principle of their literary commerce. The Tuscan applied  
 himself with eager curiosity and assiduous diligence to the study  
 of the Greek language; and in a laborious struggle with  
 the dryness and difficulty of the first rudiments, he began to  
 reach the sense, and to feel the spirit, of poets and philoso-  
 phers, whose minds were congenial to his own. But he was  
 soon deprived of the society and lessons of this useful assist-  
 ant: Barlaam relinquished his fruitless embassy; and, on his  
 return to Greece, he rashly provoked the swarms of fanatic  
 monks, by attempting to substitute the light of reason to that  
 of their navel. After a separation of three years, the two  
 friends again met in the court of Naples; but the generous  
 pupil renounced the fairest occasion of improvement; and by  
 his recommendation Barlaam was finally settled in a small

Lessons of  
 Barlaam,  
 A. D. 1339.

Studies of  
 Petrarch,  
 A. D. 1339  
 —1374.

<sup>86</sup> In Calabria quæ olim magna Græcia dicebatur, coloniis Græcis repleta, remansit quædam linguæ veteris cognitio (Hodius, p. 2.) If it were eradicated by the Romans, it was revived and perpetuated by the monks of St. Basil, who possessed seven convents at Rossano alone (Giannone, *Istoria di Napoli*, tom. i. p. 520.)

<sup>87</sup> *Ii Barbari* (says Petrarch, the French and Germans) *vix, non dicam libros sed nomen Homeri audiverunt.* Perhaps, in that respect, the xiii<sup>th</sup> century was less happy than the age of Charlemagne.

<sup>88</sup> See the character of Barlaam, in Boccace *de Genealog. Deorum*, § l. xv. c. 6.

<sup>89</sup> Cantacuzen. l. ii. c. 36.

<sup>90</sup> For the connexion of Petrarch and Barlaam, and the two interviews at Avignon in 1339, and at Naples in 1342, see the excellent *Memoires sur la Vie de Petrarque*, tom. i. p. 406—410, tom. ii. p. 75—77.



bishopric of his native Calabria.<sup>91</sup> The manifold avocations CHAP.  
of Petrarch, love and friendship, his various correspondence LXVI.  
and frequent journeys, the Roman laurel, and his elaborate  
compositions in prose and verse, in Latin and Italian, diverted  
him from a foreign idiom; and as he advanced in life, the  
attainment of the Greek language was the object of his  
wishes, rather than of his hopes. When he was about fifty  
years of age, a Byzantine ambassador, his friend, and a master  
of both tongues, presented him with a copy of Homer; and  
the answer of Petrarch is at once expressive of his eloquence,  
gratitude, and regret. After celebrating the generosity of the  
donor, and the value of a gift more precious in his estimation  
than gold or rubies, he thus proceeds; "Your present of the  
genuine and original text of the divine poet, the fountain of all  
invention, is worthy of yourself and of me: you have fulfilled  
your promise, and satisfied my desires. Yet your liberality is  
still imperfect: with Homer you should have given me your-  
self; a guide, who could lead me into the fields of light, and  
disclose to my wondering eyes the spacious miracles of the  
Iliad and Odyssey. But, alas! Homer is dumb, or I am deaf;  
nor is it in my power to enjoy the beauty which I possess. I  
have seated him by the side of Plato, the prince of poets near  
the prince of philosophers; and I glory in the sight of my  
illustrious guests. Of their immortal writings, whatever had  
been translated into the Latin idiom, I had already acquired;  
but if there be no profit, there is some pleasure, in beholding  
these venerable Greeks in their proper and national habit.  
I am delighted with the aspect of Homer; and as often as I  
embrace the silent volume, I exclaim with a sigh, Illustrious  
bard! with what pleasure should I listen to thy song, if my  
sense of hearing were not obstructed and lost by the death of  
one friend, and in the much lamented absence of another.  
Nor do I yet despair; and the example of Cato suggests some  
comfort and hope, since it was in the last period of age that he  
attained the knowledge of the Greek letters."<sup>92</sup>

The prize which eluded the efforts of Petrarch, was obtained Of Boccace  
by the fortune and industry of his friend Boccace,<sup>93</sup> the father A. D.  
1360, &c.

<sup>91</sup> The bishopric to which Barlaam retired, was the old Locri, in the middle  
ages Sta. Cyriaca, and by corruption Hieracium Gerace (Dissert. Chorographica  
Italæ medii Ævi, p. 312.) The dives opum of the Norman times soon elapsed  
into poverty, since even the church was poor; yet the town still contains 3000  
inhabitants (Swinburne, p. 340.)

<sup>92</sup> I will transcribe a passage from this epistle of Petrarch (Fam. ix. 2,) Do-  
nasti Homerum non in alienum sermonem violento alveo derivatum, sed ex ipsi-  
s Græci eloquii scatebris, et qualis divino illi profuxit ingenio. . . . Sine tuâ voce  
Homerus tuus apud me mutus, immo vero ego apud illum surdus sum. Gaudeo  
tamen vel adspectu solo, ac sæpe illum amplexus atque suspirans dico, O magne  
vir, &c.

<sup>93</sup> For the life and writings of Boccace, who was born in 1313, and died in  
1375, Fabricius (Bibliot. Latin. medii Ævi, tom. i. p. 248, &c.) and Tiraboschi  
(tom. v. p. 83. 439—451,) may be consulted. The editions, versions, imitations

CHAP. of the Tuscan prose. That popular writer, who derives his  
 LXVI. reputation from the Decameron, a hundred novels of pleasan-  
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 try and love, may aspire to the more serious praise of restoring in Italy the study of the Greek language. In the year one thousand three hundred and sixty, a disciple of Barlaam, whose name was Leo, or Leontius, Pilatus, was detained in his way to Avignon by the advice and hospitality of Boccace, who lodged the stranger in his house, prevailed on the republic of Florence to allow him an annual stipend, and devoted his leisure to the first Greek professor, who taught that language in the Western countries of Europe. The appearance of Leo might disgust the most eager disciple; he was clothed in the mantle of a philosopher, or a mendicant: his countenance was hideous; his face was overshadowed with black hair; his beard long and uncombed; his deportment rustic; his temper gloomy and inconstant; nor could he grace his discourse with the ornaments, or even the perspicuity, of Latin elocution. But his mind was stored with a treasure of Greek learning: history and fable, philosophy and grammar, were alike at his command; and he read the poems of Homer in the schools of Florence. It was from his explanation that Boccace composed and transcribed a literal prose version of the Iliad and Odyssey, which satisfied the thirst of his friend Petrarch, and which perhaps, in the succeeding century, was clandestinely used by Laurentius Valla, the Latin interpreter. It was from his narratives that the same Boccace collected the materials for his treatise on the genealogy of the heathen gods, a work, in that age, of stupendous erudition, and which he ostentatiously sprinkled with Greek characters and passages, to excite the wonder and applause of his more ignorant readers.⁹⁴ The first steps of learning are slow and laborious; no more than ten votaries of Homer could be enumerated in all Italy; and neither Rome, nor Venice, nor Naples, could add a single name to this studious catalogue. But their numbers would have multiplied, their progress would have been accelerated, if the inconstant Leo, at the end of three years, had not relinquished an honourable and beneficial station. In his passage, Petrarch entertained him at Padua a short time; he enjoyed the scholar, but was justly offended with the gloomy and unsocial temper of the man. Discontented with the world and with himself, Leo depreciated his present enjoyments, while absent persons and objects were dear to his imagination.

Leo Pilatus
 first Greek
 professor at
 Florence,
 and in the
 West,
 A. D. 1360
 —1363.

of his novels, are innumerable. Yet he was ashamed to communicate that trifling, and perhaps scandalous work, to Petrarch his respectable friend, in whose letters and memoirs he conspicuously appears.

⁹⁴ Boccace indulges an honest vanity: *Ostentationis causâ Græca carmina adscripsi. . . jure utor meo; meum est hoc decus mea gloria scilicet inter Etruscos Græcis uti carminibus. Nonne ego fui qui Leontium Pilatum, &c. (de Genealogia Deorum, l. xv. c. 7, a work which, though now forgotten, has run through thirteen or fourteen editions.)*

In Italy he was a Thessalian, in Greece a native of Calabria; CHAP. LXVI. in the company of the Latins he disdained their language, religion, and manner; no sooner was he landed at Constantinople, than he again sighed for the wealth of Venice and the elegance of Florence. His Italian friends were deaf to his importunity; he depended on their curiosity and indulgence, and embarked on a second voyage; but on his entrance into the Adriatic, the ship was assailed by a tempest, and the unfortunate teacher, who like Ulysses had fastened himself to the mast, was struck dead by a flash of lightning. The humane Petrarch dropped a tear on his disaster; but he was most anxious to learn whether some copy of Euripides or Sophocles might not be saved from the hands of the mariners.⁹⁵

But the faint rudiments of Greek learning, which Petrarch had encouraged and Boccace had planted, soon withered and expired. The succeeding generation was content for a while with the improvement of Latin eloquence: nor was it before the end of the fourteenth century, that a new and perpetual flame was rekindled in Italy. Previous to his own journey, the emperor Manuel despatched his envoys and orators to implore the compassion of the Western princes. Of these envoys, the most conspicuous, or the most learned, was Manuel Chrysoloras,⁹⁷ of noble birth, and whose Roman ancestors are supposed to have migrated with the great Constantine. After visiting the courts of France and England, where he obtained some contributions and more promises, the envoy was invited to assume the office of a professor; and Florence had again the honour of this second invitation. By his knowledge, not only of the Greek, but of the Latin, tongue, Chrysoloras deserved the stipend, and surpassed the expectation, of the republic; his school was frequented by a crowd of disciples of every rank and age; and one of these, in a general history, has described his motives and his success. "At that time," says Leonard Aretin,⁹⁸ "I was a student of the civil law; but my

Foundation of the Greek language in Italy, by Manuel Chrysoloras, A. D. 1390—1415.

⁹⁵ Leontius, or Leo Pilatus, is sufficiently made known by Hody (p. 2—11,) and the Abbé de Sade (*Vie de Petrarque*, tom. iii. p. 625—634. 670—673,) who has very happily caught the lively and dramatic manner of his original.

⁹⁶ Dr. Hody (p. 54,) is angry with Leonard Aretin, Guiarinus, Paulus Jovius, &c. for affirming, that the Greek letters were restored in Italy *post septingentos annos*; as if, says he, they had flourished till the end of the viith century. These writers most probably reckoned from the last period of the exarchate; and the presence of the Greek magistrates and troops at Ravenna and Rome, must have preserved, in some degree, the use of their native tongue.

⁹⁷ See the article of Emanuel, or Manuel Chrysoloras, in Hody (p. 12—54,) and Tiraboschi (tom. vii. p. 113—118.) The precise date of his arrival floats between the years 1390 and 1400, and is only confined by the reign of Boniface IX.

⁹⁸ The name of *Aretinus* has been assumed by five or six natives of *Arezzo* in Tuscany, of whom the most famous and the most worthless lived in the xvth century. Leonardus Brunus Aretinus, the disciple of Chrysoloras, was a linguist, an orator, and a historian, the secretary of four successive popes, and the chancellor of the republic of Florence, where he died, A. D. 1444, at the

CHAP. soul was inflamed with the love of letters ; and I bestowed
 LXVI. some application on the sciences of logic and rhetoric. On
 the arrival of Manuel, I hesitated whether I should desert my
 legal studies, or relinquish this golden opportunity ; and thus,
 in the ardour of youth, I communed with my own mind—Wilt
 thou be wanting to thyself and thy fortune ? Wilt thou refuse
 to be introduced to a familiar converse with Homer, Plato, and
 Demosthenes ? with those poets, philosophers, and orators, of
 whom such wonders are related, and who are celebrated by
 every age as the great masters of human science ? Of profess-
 ors and scholars in civil law, a sufficient supply will always be
 found in our universities ; but a teacher, and such a teacher,
 of the Greek language, if he once be suffered to escape, may
 never afterward be retrieved. Convinced by these reasons,
 I gave myself to Chrysoloras ; and so strong was my passion,
 that the lessons which I had imbibed in the day were the con-
 stant subject of my nightly dreams.⁹⁹ At the same time and
 place, the Latin classics were explained by John of Ravenna,
 the domestic pupil of Petrarch :¹⁰⁰ the Italians, who illustrated
 their age and country, were formed in this double school ;
 and Florence became the fruitful seminary of Greek and Ro-
 man erudition.¹⁰¹ The presence of the emperor recalled
 Chrysoloras from the college to the court ; but he afterward
 taught at Pavia and Rome with equal industry and applause.
 The remainder of his life, about fifteen years, was divided
 between Italy and Constantinople, between embassies and
 lessons. In the noble office of enlightening a foreign nation,
 the grammarian was not unmindful of a more sacred duty to
 his prince and country ; and Emanuel Chrysoloras died at
 Constance on a public mission from the emperor to the council.

After his example, the restoration of the Greek letters in
 Italy was prosecuted by a series of emigrants, who were des-
 titute of fortune, and endowed with learning, or at least with
 language. From the terror or oppression of the Turkish arms,
 the natives of Thessalonica and Constantinople escaped to a
 land of freedom, curiosity, and wealth. The synod introduced
 into Florence the lights of the Greek church and the oracles

The Greeks
 in Italy,
 A. D.
 1400—1500.

age of seventy-five (Fabric. *Bibliot. medii Ævi*, tom. i. p. 190, &c. Tiraboschi, tom. vii. p. 33—38.)

⁹⁹ See the passage in Aretin, *Commentario Rerum suo Tempore in Italia gestarum*, apud Hodium, p. 28—30.

¹⁰⁰ In this domestic discipline, Petrarch, who loved the youth, often complains of the eager curiosity, restless temper, and proud feelings, which announce the genius and glory of a ripper age (*Memoires sur Petrarque*, tom. iii. p. 700—709.)

¹⁰¹ *Hinc Græcæ Latinæque scholæ exortæ sunt*, Guarino Philelpho, Leonardo Aretino, Caroloque, ac plerisque aliis tanquam ex equo Trojano prodeuntibus, quorum emulatione multa ingenia deinceps et laudem excitata sunt (Platina in Bonifacio IX.) Another Italian writer adds the names of Paulus Petrus Vergorius, Omnibonus Vincentius, Poggius, Franciscus Barbarus, &c. But I question whether a rigid chronology would allow Chrysoloras all these eminent scholars (Hodius, p. 25—27, &c.)

of the Platonic philosophy; and the fugitives who adhered to the union, had the double merit of renouncing their country, not only for the Christian, but for the Catholic, cause. A patriot, who sacrifices his party and conscience to the allurements of favour, may be possessed however of the private and social virtues; he no longer hears the reproachful epithets of slave and apostate; and the consideration which he acquires among his new associates, will restore in his own eyes the dignity of his character. The prudent conformity of Bessarion was rewarded with the Roman purple: he fixed his residence in Italy; and the Greek cardinal, the titular patriarch of Constantinople, was respected as the chief and protector of his nation;¹⁰² his abilities were exercised in the legations of Bologna, Venice, Germany, and France; and his election to the chair of St. Peter floated for a moment on the uncertain breath of a conclave.¹⁰³ His ecclesiastical honours diffused a splendour and pre-eminence over his literary merit and service; his palace was a school; as often as the cardinal visited the Vatican, he was attended by a learned train of both nations;¹⁰⁴ of men applauded by themselves and the public; and whose writings, now overspread with dust, were popular and useful in their own times. I shall not attempt to enumerate the restorers of Grecian literature in the fifteenth century; and it may be sufficient to mention with gratitude the names of Theodore Gaza, of George of Trebizond, of John Argyropulus, and Demetrius Chalcocondyles, who taught their native language in the schools of Florence and Rome. Their labours were not inferior to those of Bessarion, whose purple they revered, and whose fortune was the secret object of their envy. But the lives of these grammarians were humble and obscure: they had declined the lucrative paths of the church; their dress and manners secluded them from the commerce of the world; and since they were confined to the merit, they might be content with the rewards, of learning. From this character, Janus Lascaris¹⁰⁵ will deserve an exception. His

Cardinal
Bessarion,
&c.

Their faults
and merits.

¹⁰² See in Hody the article of Bessarion (p. 136—177:) Theodore Gaza, George of Trebizond, and the rest of the Greeks whom I have named or omitted, are inserted in their proper chapters of his learned work. See likewise Tiraboschi, in the first and second parts of the sixth tome.

¹⁰³ The cardinals knocked at his door, but his conclavist refused to interrupt the studies of Bessarion; "Nicholas," said he, "thy respect has cost thee a hat, and me the tiara."

¹⁰⁴ Such as George of Trebizond, Theodore Gaza, Argyropulus Andronicus of Thessalonica, Philolphus, Poggius, Blondus, Nicholas Perrot, Valla, Campanus, Platina, &c. Viri (says Hody, with the pious zeal of a scholar) nullo ævo perituri (p. 156.)


¹⁰⁵ He was born before the taking of Constantinople, but his honourable life was stretched far into the xvth century (A. D. 1535.) Leo X. and Francis I. were his noblest patrons, under whose auspices he founded the Greek colleges of Rome and Paris (Hody, p. 247—275.) He left posterity in France; but the counts de Vintimille, and their numerous branches, derive the name of Lascaris, from a doubtful marriage in the xiiiith century with the daughter of a Greek emperor (Ducange, Fam. Byzant. 224—230.)

CHAP. eloquence, politeness, and Imperial descent, recommended
 LXVI. him to the French monarchs; and in the same cities he was
 alternately employed to teach and to negotiate. Duty and interest prompted them to cultivate the study of the Latin language; and the most successful attained the faculty of writing and speaking with fluency and elegance in a foreign idiom. But they ever retained the inveterate vanity of their country: their praise, or at least their esteem, was reserved for the national writers, to whom they owed their fame and subsistence; and they sometimes betrayed their contempt in licentious criticism or satire on Virgil's poetry and the oratory of Tully.¹⁰⁶ The superiority of these masters arose from the familiar use of a living language; and their first disciples were incapable of discerning how far they had degenerated from the knowledge, and even the practice, of their ancestors. A vicious pronunciation,¹⁰⁷ which they introduced, was banished from the schools by the reason of the succeeding age. Of the power of the Greek accents they were ignorant; and those musical notes, which, from an Attic tongue, and to an Attic ear, must have been the secret soul of harmony, were to their eyes, as to our own, no more than mute and unmeaning marks; in prose superfluous, and troublesome in verse. The art of grammar they truly possessed: the valuable fragments of Apollonius and Herodian were transfused into their lessons; and their treatises of syntax and etymology, though devoid of philosophic spirit, are still useful to the Greek student. In the shipwreck of the Byzantine libraries, each fugitive seized a fragment of treasure, a copy of some author, who, without his industry, might have perished; the transcripts were multiplied by an assiduous, and sometimes an elegant, pen; and the text was corrected and explained by their own comments, or those of the elder scholiasts. The sense, though not the spirit, of the Greek classics, was interpreted to the Latin world: the beauties of style evaporate in a version; but the judgment of Theodore Gaza

¹⁰⁶ Two of his epigrams against Virgil, and three against Tully, are preserved and refuted by Franciscus Floridus, who can find no better names than *Græculus ineptus et impudens* (Hody, p. 274.) In our own times, an English critic has accused the *Æneid* of containing, multa, languida, nugatoria spiritû et majestate carminis heroici defecta; many such verses as he, the said Jeremiah Markland, would have been ashamed of owning (*præfat. ad Statii Sylvas*, p. 21, 22.)

¹⁰⁷ Emanuel Chrysoloras, and his colleagues, are accused of ignorance, envy, or avarice (*Sylloge, &c. tom. ii. p. 235.*) The modern Greeks pronounce the β as a V consonant, and confound three vowels (η ι υ), and several diphthongs. Such was the vulgar pronunciation which the stern Gardiner maintained by penal statutes in the university of Cambridge: but the monosyllable $\beta\eta$ represented to an Attic ear the bleating of sheep; and a bellwether is better evidence than a bishop or a chancellor. The treatises of those scholars, particularly Erasmus, who asserted a more classical pronunciation, are collected in the *Sylloge of Havercamp* (2 vols. in octavo, Lugd. Bat. 1736, 1740:) but it is difficult to paint sounds by words; and in their reference to modern use, they can be understood only by their respective countrymen. We may observe, that our peculiar pronunciation of the θ , *th*, is approved by Erasmus (*tom. ii. p. 130.*)

selected the more solid works of Aristotle and Theophrastus, **CHAP.** and their natural histories of animals and plants opened a rich **LXVI.** fund of genuine and experimental science.

Yet the fleeting shadows of metaphysics were pursued with  more curiosity and ardour. After a long oblivion, Plato was The Platon-
ic philoso-
phy. revived in Italy by a venerable Greek,¹⁰⁸ who taught in the house of Cosmo of Medicis. While the synod of Florence was involved in the theological debate, some beneficial consequences might flow from the study of his elegant philosophy; his style is the purest standard of the Attic dialect; and his sublime thoughts are sometimes adapted to familiar conversation, and sometimes adorned with the richest colours of poetry and eloquence. The dialogues of Plato are a dramatic picture of the life and death of a sage; and as often as he descends from the clouds, his moral system inculcates the love of truth, of our country, and of mankind. The precept and example of Socrates recommended a modest doubt and liberal inquiry; and if the Platonists, with blind devotion, adored the visions and errors of their divine master, their enthusiasm might correct the dry, dogmatic method of the Peripatetic school. So equal, yet so opposite, are the merits of Plato and Aristotle, that they may be balanced in endless controversy; but some spark of freedom may be produced by the collision of adverse servitude. The modern Greeks were divided between the two sects: with more fury than skill they fought under the banner of their leaders; and the field of battle was removed in their flight from Constantinople to Rome. But this philosophical debate soon degenerated into an angry and personal quarrel of grammarians; and Bessarion, though an advocate for Plato, protected the national honour, by interposing the advice and authority of a mediator. In the gardens of the Medici, the academical doctrine was enjoyed by the polite and learned; but their philosophic society was quickly dissolved; and if the writings of the Attic sage were perused in the closet, the more powerful Stagyrte continued to reign, the oracle of the church and school.¹⁰⁹

I have fairly represented the literary merits of the Greeks; yet it must be confessed, that they were seconded and surpassed by the ardour of the Latins. Italy was divided into many independent states; and at that time, it was the ambition of princes and republics to vie with each other in the encouragement and reward of literature. The fame of Nicholas the Emulation
and pro-
gress of the
Latins. **Nicholas V.** A. D. 1447—1455.

¹⁰⁸ George Gemistus Pletho, a various and voluminous writer, the master of Bessarion, and all the Platonists of the times. He visited Italy in his old age, and soon returned to end his days in Peloponnesus. See the curious diatribe of Leo Allatius de Georgiis, in Fabricius (Bibliot. Græc. tom. x. p. 739—756.)

¹⁰⁹ The state of the Platonic philosophy in Italy, is illustrated by Boivin (Mem. de l'Acad. des Inscriptions, tom. ii. p. 715—729,) and Tiraboschi (tóm. vii. P. i. p. 259—288.)

CHAP. Fifth¹¹⁰ has not been adequate to his merits. From a plebeian origin, he raised himself by his virtue and learning: the character of the man prevailed over the interest of the pope; and he sharpened those weapons which were soon pointed against the Roman church.¹¹¹ He had been the friend of the most eminent scholars of the age; he became their patron; and such was the humility of his manners, that the change was scarcely discernible either to them or to himself. If he pressed the acceptance of a liberal gift, it was not as the measure of desert, but as the proof of benevolence; and when modest merit declined his bounty, "accept it," would he say with a consciousness of his own worth; "you will not always have a Nicholas among ye." The influence of the holy see pervaded Christendom; and he exerted that influence in the search, not of benefices, but of books. From the ruins of the Byzantine libraries, from the darkest monasteries of Germany and Britain, he collected the dusty manuscripts of the writers of antiquity; and wherever the original could not be removed, a faithful copy was transcribed and transmitted for his use. The Vatican, the old repository for bulls and legends, for superstition and forgery, was daily replenished with more precious furniture; and such was the industry of Nicholas, that in a reign of eight years, he formed a library of five thousand volumes. To his munificence, the Latin world was indebted for the versions of Xenophon, Diodorus, Polybius, Thucydides, Herodotus, and Appian; of Strabo's geography, of the Iliad, of the most valuable works of Plato and Aristotle, of Ptolemy and Theophrastus, and of the fathers of the Greek church. The example of the Roman pontiff was preceded or imitated by a Florentine merchant, who governed the republic without arms and without a title. Cosmo of Medicis,¹¹² was the father of a line of princes, whose name and age are almost synonymous with the restoration of learning; his credit was ennobled into fame; his riches were dedicated to the service of mankind; he corresponded at once with Cairo and London; and a cargo of Indian spices and Greek books were often imported in the same vessel. The genius and education of his grandson Lorenzo rendered him, not only a patron, but a judge

Cosmo and
Lorenzo of
Medicis,
A. D.
1428—1493.

¹¹⁰ See the Life of Nicholas V. by two contemporary authors, Janottus Manettus (tom. iii. P. ii. p. 905—962,) and Vespasian of Florence (tom. xxv. p. 267—290,) in the collection of Muratori; and consult Tiraboschi (tom. vi. P. i. p. 46—52. 109,) and Hody in the articles of Theodore Gaza, George of Trebizond, &c.

¹¹¹ Lord Bolingbroke observes, with truth and spirit, that the popes in this instance were worse politicians than the multitis, and that the charm which has bound mankind for so many ages, was broken by the magicians themselves (Letters on the Study of History, l. vi. p. 165, 166, octavo edition, 1779.)

¹¹² See the literary history of Cosmo and Lorenzo of Medicis, in Tiraboschi (tom. vi. P. i. l. i. c. 2,) who bestows a due measure of praise on Alphonso of Arragon, king of Naples, the dukes of Milan, Ferrara, Urbino, &c. The republic of Venice has deserved the least from the gratitude of scholars.

and candidate, in the literary race. In his palace, distress was entitled to relief, and merit to reward: his leisure hours were delightfully spent in the Platonic academy: he encouraged the emulation of Demetrius Chalcocondyles and Angelo Politian; and his active missionary Janus Lascaris returned from the East with a treasure of two hundred manuscripts, fourscore of which were as yet unknown in the libraries of Europe.¹¹³ The rest of Italy was animated by a similar spirit, and the progress of the nation repaid the liberality of her princes. The Latins held the exclusive property of their own literature; and these disciples of Greece were soon capable of transmitting and improving the lessons which they had imbibed. After a short succession of foreign teachers, the tide of emigration subsided; but the language of Constantinople was spread beyond the Alps; and the natives of France, Germany, and England,¹⁴ imparted to their country the sacred fire which they had kindled in the schools of Florence and Rome. In the productions of the mind, as in those of the soil, the gifts of nature are excelled by industry and skill: the Greek authors, forgotten on the banks of the Ilissus, have been illustrated on those of the Elbe and the Thames: and Bessarion or Gaza might have envied the superior science of the barbarians; the accuracy of Budæus, the taste of Erasmus, the copiousness of Stephens, the erudition of Scaliger, the discernment of Reiske, or of Bentley. On the side of the Latins, the discovery of printing was a casual advantage; but this useful art has been applied by Aldus, and his innumerable successors, to perpetuate and multiply the works of antiquity.¹¹⁶

¹¹³ Tiraboschi (tom. vi. P. i. p. 104,) from the preface of Janus Lascaris to the Greek Anthology, printed at Florence, 1494. *Latebant* (says Aldus in his preface to the Greek Orators, apud Hodium, p. 249,) in *Atho Thraciæ monte. Eas Lascaris . . . in Italiam reportavit. Miserat enim ipsum Laurentius ille Medices in Græciam ad inquirendos simul, et quantovis emendos pretio bonos libros.* It is remarkable enough, that the research was facilitated by sultan Bajazet II.

¹¹⁴ The Greek language was introduced into the university of Oxford in the last years of the xvth century, by Grocyn, Linacer, and Latimer, who had all studied at Florence under Demetrius Chalcocondyles. See Dr. Knight's curious *Life of Erasmus*. Although a stout academical patriot, he is forced to acknowledge, that Erasmus learned Greek at Oxford, and taught it at Cambridge.

¹¹⁵ The jealous Italians were desirous of keeping a monopoly of Greek learning. When Aldus was about to publish the Greek scholiasts on Sophocles and Euripides, Cave (said they,) *cave hoc fascius, ne Barbari istis adjuti domi maneat, et pauciores in Italiam ventitent* (Dr. Knight, in his *Life of Erasmus*, p. 365, from *Beatus Rhenanus*.)

¹¹⁶ The press of Aldus Manutus, a Roman, was established at Venice about the year 1494: he printed about sixty considerable works of Greek literature, almost all for the first time; several containing different treatises and authors, and of several authors two, three, or four editions (Fabric. *Bibliot. Græc.* tom. xiii. p. 605, &c.) Yet his glory must not tempt us to forget, that the first Greek book, the grammar of Constantine Lascaris, was printed at Milan in 1476; and that the Florence Homer of 1488 displays all the luxury of the typographical art. See the *Annales Typographici* of Mattaire, and the *Bibliographie Instructive* of de Bure, a knowing bookseller of Paris.

CHAP. A single manuscript imported from Greece is revived in ten
 LXVI. thousand copies ; and each copy is fairer than the original.
 ~~~~~ In this form, Homer and Plato would peruse with more satisfaction their own writings ; and their scholiasts must resign the prize to the labours of our western editors.

Use and  
 abuse of  
 ancient  
 learning.

Before the revival of classic literature, the barbarians in Europe were immersed in ignorance ; and their vulgar tongues were marked with the rudeness and poverty of their manners. The students of the more perfect idioms of Rome and Greece, were introduced to a new world of light and science ; to the society of the free and polished nations of antiquity ; and to a familiar converse with those immortal men who spoke the sublime language of eloquence and reason. Such an intercourse must tend to refine the taste, and to elevate the genius, of the moderns ; and yet, from the first experiments, it might appear that the study of the ancients had given fetters rather than wings, to the human mind. However laudable, the spirit of imitation is of a servile cast ; and the first disciples of the Greeks and Romans were a colony of strangers in the midst of their age and country. The minute and laborious diligence which explored the antiquities of remote times, might have improved or adorned the present state of society ; the critic and metaphysician were the slaves of Aristotle ; the poets, historians, and orators, were proud to repeat the thoughts and words of the Augustan age ; the works of nature were observed with the eyes of Pliny and Theophrastus ; and some pagan votaries professed a secret devotion to the gods of Homer and Plato.<sup>117</sup> The Italians were oppressed by the strength and numbers of their ancient auxiliaries : the century after the deaths of Petrarch and Boccace was filled with a crowd of Latin imitators, who decently repose on our shelves ; but in that era of learning, it will not be easy to discern a real discovery of science, a work of invention or eloquence, in the popular language of the country.<sup>118</sup> But as soon as it had been deeply saturated with the celestial dew, the soil was quickened into vegetation and life ; the modern idioms were refined ; the classics of Athens and Rome inspired a purer taste

<sup>117</sup> I will select three singular examples of this classic enthusiasm. 1. At the synod of Florence, Gemistus Pletho said, in familiar conversation to George of Trebizond, that in a short time mankind would unanimously renounce the gospel and the Koran for a religion similar to that of the Gentiles (Leo Allatius, apud Fabricium, tom. x. p. 751.) 2. Paul II. persecuted the Roman academy, which had been founded by Pomponius Lætus ; and the principal members were accused of heresy, impiety, and *paganism* (Tiraboschi, tom. vi. P. i. p. 81, 82.) 3. In the next century, some scholars and poets in France celebrated the success of Jodelle's tragedy of Cleopatra, by a festival of Bacchus, and as it is said, by the sacrifice of a goat (Bayle, Dictionnaire, JODELLE. Fontenelle, tom. iii. p. 56--61.) Yet the spirit of bigotry might often discern a serious impiety in the sportive play of fancy and learning.

<sup>118</sup> The survivor Boccace died in the year 1375 ; and we cannot place before 1480, the composition of the *Morgante Maggiore* of Pulci, and the *Orlando Innamorato* of Boyardo (Tiraboschi, tom. vi. P. ii. p. 174--177.)

and a generous emulation; and in Italy, as afterward in France and England, the pleasing reign of poetry and fiction was succeeded by the light of speculative and experimental philosophy. Genius may anticipate the season of maturity; but in the education of a people, as in that of an individual, memory must be exercised, before the powers of reason and fancy can be expanded; nor may the artist hope to equal or surpass, till he has learned to imitate, the works of his predecessors.

## CHAPTER LXVII.

*Schism of the Greeks and Latins—Reign and Character of Amurath the Second—Crusade of Ladislaus King of Hungary—His Defeat and Death—John Huniades—Scanderbeg—Constantine Palæologus last Emperor of the East.*

THE respective merits of Rome and Constantionople are compared and celebrated by an eloquent Greek, the father of the Italian schools.<sup>1</sup> The view of the ancient capital, the seat of his ancestors, surpassed the most sanguine expectations of Emanuel Chrysoloras; and he no longer blamed the exclamation of an old sophist, that Rome was the habitation, not of men, but of gods. Those gods, and those men, had long since vanished; but, to the eye of liberal enthusiasm, the majesty of ruin restored the image of her ancient prosperity. The monuments of the consuls and Cesars, of the martyrs and apostles, engaged on all sides the curiosity of the philosopher and the Christian; and he confessed, that in every age the arms and the religion of Rome were destined to reign over the earth. While Chrysoloras admired the venerable beauties of the mother, he was not forgetful of his native country, her fairest daughter, her imperial colony; and the Byzantine patriot expatiates with zeal and truth, on the eternal advantages of nature, and the more transitory glories of art and dominion, which adorned, or had adorned, the city of Constantine. Yet the perfection of the copy still redounds (as he modestly observes) to the honour of the original, and parents are delighted to be renewed, and even excelled, by the superior merit of their children. "Constantinople," says the orator, "is situate on a commanding point, between Europe and Asia, between the Archipelago and the Euxine. By her interposition, the

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Compari-  
son of  
Rome and  
Constanti-  
nople.

<sup>1</sup> The epistle of Manuel Chrysoloras to the emperor John Palæologus, will not offend the eye or ear of a classical student (ad calcem Codini de Antiquitatibus C. P. p. 107—126.) The superscription suggests a chronological remark, that John Palæologus II. was associated in the empire before the year 1414, the date of Chrysoloras's death. A still earlier date, at least 1408, is deduced from the age of his youngest sons, Demetrius and Thomas, who were both *Porphyrogeniti* (Ducange, Fam. Byzant. p. 244. 247.)

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two seas, and the two continents, are united for the common benefit of nations ; and the gates of commerce may be shut or opened at her command. The harbour, encompassed on all sides by the sea and the continent, is the most secure and capacious in the world. The walls and gates of Constantinople may be compared with those of Babylon ; the towers are many ; each tower is a solid and lofty structure ; and the second wall, the outer fortification, would be sufficient for the defence and dignity of an ordinary capital. A broad and rapid stream may be introduced into the ditches ; and the artificial island may be encompassed, like Athens,<sup>2</sup> by land or water." Two strong and natural causes are alleged for the perfection of the model of new Rome. The royal founder reigned over the most illustrious nations of the globe ; and in the accomplishment of his designs, the power of the Romans was combined with the art and science of the Greeks. Other cities have been reared to maturity by accident and time ; their beauties are mingled with disorder and deformity ; and the inhabitants unwilling to remove from their natal spot, are incapable of correcting the errors of their ancestors, and the original vices of situation or climate. But the free idea of Constantinople was formed and executed by a single mind ; and the primitive model was improved by the obedient zeal of the subjects and successors of the first monarch. The adjacent isles were stored with an inexhaustible supply of marble ; but the various materials were transported from the most remote shores of Europe and Asia ; and the public and private buildings, the palaces, churches, aqueducts, cisterns, porticos, columns, baths, and hippodromes, were adapted to the greatness of the capital of the East. The superfluity of wealth was spread along the shores of Europe and Asia ; and the Byzantine territory, as far as the Euxine, the Hellespont, and the long wall, might be considered as a populous suburb and a perpetual garden. In this flattering picture, the past and the present, the times of prosperity and decay, are artfully confounded ; but a sigh and a confession escape from the orator, that his wretched country was the shadow and sepulchre of its former self. The works of ancient sculpture had been defaced by Christian zeal or barbaric violence ; the fairest structures were demolished ; and the marbles of Paros or Numidia were burnt for lime, or applied to the meanest uses. Of many a statue, the place was marked by an empty pedestal ; of many a column, the size was determined by a broken capital ; the tombs of the emperors were scattered on the ground ; the

<sup>2</sup> Somebody observed, that the city of Athens might be circumnavigated (τις εἶπεν τὴν πόλιν τῶν Ἀθηναίων δύνασθαι καὶ παραπλῆναι καὶ περιπλῆναι.) But what may be true in a rhetorical sense of Constantinople, cannot be applied to the situation of Athens, five miles from the sea, and not intersected or surrounded by any navigable streams.



stroke of time was accelerated by storms and earthquakes ; and the vacant space was adorned, by vulgar tradition, with fabulous monuments of gold and silver. From these wonders, which lived only in memory or belief, he distinguishes, however, the porphyry pillar, the column and colossus of Justinian,<sup>3</sup> and the church, more especially the dome, of St. Sophia ; the best conclusion, since it could not be described according to its merits, and after it no other object could deserve to be mentioned. But he forgets, that a century before, the trembling fabrics of the colossus and the church had been saved and supported by the timely care of Andronicus the elder. Thirty years after the emperor had fortified St. Sophia with two new buttresses or pyramids, the eastern hemisphere suddenly gave way ; and the images, the altars, and the sanctuary, were crushed by the falling ruin. The mischief indeed was speedily repaired ; the rubbish was cleared by the incessant labour of every rank and age ; and the poor remains of riches and industry were consecrated by the Greeks to the most stately and venerable temple of the East.<sup>4</sup>

The last hope of the falling city and empire was placed in the harmony of the mother and daughter, in the maternal tenderness of Rome, and the filial obedience of Constantinople. In the synod of Florence, the Greeks and Latins had embraced, and subscribed, and promised ; but these signs of friendship were perfidious or fruitless ;<sup>5</sup> and the baseless fabric of the union vanished like a dream.<sup>6</sup> The emperor and his prelates returned home in the Venetian galleys ; but as they touched at the Morea and the isles of Corfu and Lesbos, the subjects of the Latins complained that the pretended union would be an instrument of oppression. No sooner did they land on the Byzantine shore than they were saluted, or rather assailed, with a general murmur of zeal and discontent. During their

The Greek schism after the council of Florence, A. D. 1440—1442.

<sup>3</sup> Nicephorus Gregoras has described the colossus of Justinian (l. vii. 12 ;) but his measures are false and inconsistent. The editor Boivin consulted his friend Girardon ; and the sculptor gave him the true proportions of an equestrian statue. That of Justinian was still visible to Peter Gyllius, not on the column, but in the outward court of the Seraglio ; and he was at Constantinople when it was melted down, and cast into a brass cannon (de Topograph. C. P. l. ii. c. 17.)

<sup>4</sup> See the decay and repairs of St. Sophia, in Nicephorus Gregoras (l. vii. 12, l. xv. 2.) The building was propped by Andronicus in 1317, the eastern hemisphere fell in 1345. The Greeks in their pompous rhetoric, exalt the beauty and holiness of the church, an earthly heaven, the abode of angels, and of God himself, &c.

<sup>5</sup> The genuine and original narrative of Syropulus (p. 312—351,) opens the schism from the first office of the Greeks at Venice, to the general opposition at Constantinople of the clergy and people.

<sup>6</sup> On the schism of Constantinople, see Phranza (l. ii. c. 17,) Laonicus Chalcocondyles (l. vi. p. 155, 156,) and Ducas (c. 31 ;) the last of whom writes with truth and freedom. Among the moderns we may distinguish the continuator of Fleury (tom. xxii. p. 338, &c. 401. 420, &c.) and Spodanus (A. D. 1440—50.) The sense of the latter is drowned in prejudice and passion, as soon as Rome and religion are concerned.

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absence, above two years, the capital had been deprived of its civil and ecclesiastical rulers: fanaticism fermented in anarchy; the most furious monks reigned over the conscience of women and bigots; and the hatred of the Latin name was the first principle of nature and religion. Before his departure for Italy, the emperor had flattered the city with the assurance of a prompt relief and a powerful succour: and the clergy, confident in their orthodoxy and science, had promised themselves and their flocks an easy victory over the blind shepherds of the West. The double disappointment exasperated the Greeks; the conscience of the subscribing prelates was awakened; the hour of temptation was past; and they had more to dread from the public resentment, than they could hope from the favour of the emperor or the pope. Instead of justifying their conduct, they deplored their weakness, confessed their contrition, and cast themselves on the mercy of God and their brethren. To the reproachful question, what had been the event or use of their Italian synod? they answered with sighs and tears, "Alas! we have made a new faith; we have exchanged piety for impiety; we have betrayed the immaculate sacrifice; and we are become *Azymites*." (The *Azymites* were those who celebrated the communion with unleavened bread; and I must retract or qualify the praise which I have bestowed on the growing philosophy of the times.) "Alas! we have been seduced by distress, by fraud, and by the hopes and fears of a transitory life. The hand that has signed the union should be cut off; and the tongue that has pronounced the Latin creed deserves to be torn from the root." The best proof of their repentance was an increase of zeal for the most trivial rites, and the most incomprehensible doctrines; and an absolute separation from all, without excepting their prince, who preserved some regard for honour and consistency. After the decease of the patriarch Joseph, the archbishops of Heraclea and Trebizond had courage to refuse the vacant office; and cardinal Bessarion preferred the warm and comfortable shelter of the Vatican. The choice of the emperor and his clergy was confined to Metrophanes of Cyzicus: he was consecrated in St. Sophia, but the temple was vacant. The cross-bearers abdicated their service; the infection spread from the city to the villages; and Metrophanes discharged, without effect, some ecclesiastical thunders against a nation of schismatics. The eyes of the Greeks were directed to Mark of Ephesus, the champion of his country; and the sufferings of the holy confessor were repaid with a tribute of admiration and applause. His example and writings propagated the flame of religious discord: age and infirmity soon removed him from the world; but the gospel of Mark was not a law of forgiveness; and he requested, with his dying breath, that none of the adherents of Rome might attend his obsequies or pray for his soul.

The schism was not confined to the narrow limits of the CHAP. Byzantine empire. Secure under the Mamalukesceptre, the LXVII. three patriarchs of Alexandria, Antioch, and Jerusalem, assembled a numerous synod; disowned their representatives at Ferrara and Florence; condemned the creed and council of the Latins; and threatened the emperor of Constantinople with the censures of the Eastern church. Of the sectaries of the Greek communion, the Russians were the most powerful, ignorant, and superstitious. Their primate, the cardinal Isidore, hastened from Florence to Moscow,<sup>7</sup> to reduce the independent nation under the Roman yoke. But the Russian bishops had been educated at mount Athos: and the prince and people embraced the theology of their priests. They were scandalized by the title, the pomp, the Latin cross of the Legate, the friend of those impious men who shaved their beards, and performed the divine office with gloves on their hands and rings on their fingers: Isidore was condemned by a synod; his person was imprisoned in a monastery; and it was with extreme difficulty, that the cardinal could escape from the hands of a fierce and fanatic people.<sup>8</sup> The Russians refused a passage to the missionaries of Rome who aspired to convert the pagans beyond the Tanais;<sup>9</sup> and their refusal was justified by the maxim, that the guilt of idolatry is less damnable than that of schism. The errors of the Bohemians were excused by their abhorrence for the pope; and a deputation of the Greek clergy solicited the friendship of those sanguinary enthusiasts.<sup>10</sup> While Eugenius triumphed in the union and orthodoxy of the Greeks, his party was contracted to the walls, or rather to the palace, of Constantinople. The zeal of Palæologus had been excited by interest; it was soon cooled by opposition: an attempt to violate the national belief might endanger his life

Zeal of the  
Orientals  
and Rus-  
sians.

<sup>7</sup> Isidore was metropolitan of Kiow, but the Greeks subject to Poland have removed that see from the ruins of Kiow to Lemberg or Leopold (Herbestein, in Ramusio, tom. ii. p. 127.) On the other hand, the Russians transferred their spiritual obedience to the archbishop, who became, in 1588, the patriarch, of Moscow (Leveque, Hist. de Russie, tom. iii. p. 158. 190, from a Greek MS. at Turin, Iter et labores Archiepiscopi Arsenii.)

<sup>8</sup> The curious narrative of Leveque (Hist. de Russie, tom. ii. p. 242—247,) is extracted from the patriarchal archives. The scenes of Ferrara and Florence are described by ignorance and passion; but the Russians are credible in the account of their own prejudices.

<sup>9</sup> The Shamanism, the ancient religion of the Samanæans and Gymnosophists, has been driven by the more popular Bramins from India into the northern deserts; the naked philosophers were compelled to wrap themselves in fur; but they insensibly sunk into wizards and physicians. The Mordvans and Tcheremisses in the European Russia adhere to this religion, which is formed on the earthly model of one king or God, his ministers or angels, and the rebellious spirits, who oppose his government. As these tribes of the Volga have no images, they might more justly retort on the Latin missionaries the name of idolaters (Leveque, Hist. des Peuples soumis à la Domination des Russes, tom. i. p. 194—237. 423—460.)

<sup>10</sup> Spondanus, Annal. Eccles. tom. ii. A. D. 1451, No. 13. The epistle of the Greeks, with a Latin version, is extant in the college library at Prague.



CHAP. and crown ; nor could the pious rebels be destitute of foreign  
 LXVII. and domestic aid. The sword of his brother Demetrius, who  
 in Italy had maintained a prudent and popular silence, was  
 half unsheathed in the cause of religion ; and Amurath, the  
 Turkish sultan, was displeased and alarmed by the seeming  
 friendship of the Greeks and Latins.

Reign and  
 character of  
 Amurath II.  
 A. D. 1421  
 —1451,  
 Feb. 9.

“ Sultan Murad or Amurath, lived forty-nine, and reigned  
 thirty years, six months, and eight days. He was a just and  
 valiant prince, of a great soul, patient of labours, learned, mer-  
 ciful, religious, charitable ; a lover and encourager of the  
 studious, and of all who excelled in any art or science ; a good  
 emperor and a great general. No man obtained more or  
 greater victories than Amurath ; Belgrade alone withstood his  
 attacks. Under his reign, the soldier was ever victorious, the  
 citizen rich and secure. If he subdued any country, his first  
 care was to build mosques and caravanseras, hospitals, and col-  
 leges. Every year he gave a thousand pieces of gold to the  
 sons of the prophet ; and sent two thousand five hundred to  
 the religious persons of Mecca, Medina, and Jerusalem.”<sup>11</sup>  
 This portrait is transcribed from the historian of the Othman  
 empire : but the applause of a servile and superstitious peo-  
 ple has been lavished on the worst of tyrants ; and the virtues  
 of a sultan are often the vices most useful to himself, or most  
 agreeable to his subjects. A nation ignorant of the equal  
 benefits of liberty and law, must be awed by the flashes of  
 arbitrary power : the cruelty of a despot will assume the  
 character of justice . his profusion, of liberality ; his obstinacy,  
 of firmness. If the most reasonable excuse be rejected, few  
 acts of obedience will be found impossible ; and guilt must  
 tremble, where innocence cannot always be secure. The  
 tranquillity of the people, and the discipline of the troops, were  
 best maintained by perpetual action in the field . war was the  
 trade of the Janizaries ; and those who survived the peril,  
 and divided the spoil, applauded the generous ambition of  
 their sovereign. To propagate the true religion, was the  
 duty of a faithful Mussulman : the unbelievers were *his* enemies,  
 and those of the prophet ; and, in the hands of the Turks, the  
 scimitar was the only instrument of conversion. Under these  
 circumstances, however, the justice and moderation of Amu-  
 rath are attested by his conduct and acknowledged by the  
 Christians themselves ; who consider a prosperous reign and  
 a peaceful death as the reward of his singular merits . In the  
 vigour of his age and military power, he seldom engaged in a  
 war till he was justified by a previous and adequate provoca-  
 tion : the victorious sultan was disarmed by submission ; and

<sup>11</sup> See Cantemir, History of the Othman Empire, p. 94. Murad, or Morad, may be more correct : but I have preferred the popular name, to that obscure diligence which is rarely successful in translating an Oriental, into the Roman, alphabet.

in the observance of treaties, his word was inviolable and sacred.<sup>12</sup> The Hungarians were commonly the aggressors ; he was provoked by the revolt of Scanderbeg ; and the perfidious Caramanian was twice vanquished, and twice pardoned, by the Ottoman monarch. Before he invaded the Morea, Thebes had been surprised by the despot ; in the conquest of Thessalonica, the Grandson of Bajazet might dispute the recent purchase of the Venetians ; and after the first siege of Constantinople, the sultan was never tempted, by the distress, the absence, or the injuries, of Palæologus, to extinguish the dying light of the Byzantine empire.

But the most striking feature in the life and character of Amurath, is the double abdication of the Turkish throne ; and, were not his motives debased by an alloy of superstition ; we must praise the royal philosopher,<sup>13</sup> who at the age of forty could discern the vanity of human greatness. Resigning the sceptre to his son, he retired to the pleasant residence of Magnesia ; but he retired to the society of saints and hermits. It was not till the fourth century of the Hegira, that the religion of Mahomet had been corrupted by an institution so adverse to his genius ; but in the age of the crusades, the various orders of Dervishes were multiplied by the example of the Christian, and even the Latin, monks.<sup>14</sup> The lord of nations submitted to fast, and pray, and turn round in endless rotation with the fanatics, who mistook the giddiness of the head for the illumination of the Spirit.<sup>15</sup> But he was soon awakened from this dream of enthusiasm, by the Hungarian invasion ; and his obedient son was the foremost to urge the public danger and the wishes of the people. Under the banner of their veteran leader, the Janizaries fought and conquered ; but he withdrew from the field of Varna, again to pray, to fast, and to turn round to his Magnesian brethren. These pious occupations were again interrupted by the danger of the state. A victorious army disdained the inexperience of their youthful ruler : the city of Adrianople was abandoned to rapine and slaughter ;

His double  
abdication,  
A. D. 1442  
—1444.

<sup>12</sup> See Chalcocondyles (l. vii. p. 186. 198,) Ducas (c. 33,) and Marinus Barletius (in Vit. Scanderbeg, p. 145, 146.) In his good faith toward the garrison of Sfetigrade, he was a lesson and example to his son Mahomet.

<sup>13</sup> Voltaire (Essai sur l'Histoire Generale, c. 29, p. 233, 284,) admires *le Philosophe Turc* ; would he have bestowed the same praise on a Christian prince for retiring to a monastery ? In his way, Voltaire was a bigot, an intolerant bigot.

<sup>14</sup> See the articles *Dervische, Fakir, Nasser, Rohbaniat*, in d'Herbelot's *Bibliothèque Orientale*. Yet the subject is superficially treated from the Persian and Arabian writers. It is among the Turks that these orders have principally flourished.

<sup>15</sup> Rycaut (in the present state of the Ottoman Empire, p. 242—268) affords much information, which he drew from his personal conversations with the heads of the dervishes, most of whom ascribed their origin to the time of Orchan. He does not mention the *Zichidæ* of Chalcocondyles (l. vii. p. 236,) among whom Amurath retired : the *Seids* of that author are the descendants of Mahomet.

CHAP. and the unanimous divan implored his presence to appease  
 LXVII. the tumult, and prevent the rebellion, of the Janizaries. At  
 ~~~~~ the well-known voice of their master, they trembled and  
 obeyed ; and the reluctant sultan was compelled to support
 his splendid servitude, till, at the end of four years, he was
 relieved by the angel of death. Age or disease, misfortune or
 caprice, have tempted several princes to descend from the
 throne ; and they have had leisure to repent of their irretriev-
 able step. But Amurath alone, in the full liberty of choice,
 after the trial of empire and solitude, has *repeated* his prefer-
 ence of a private life.

Eugenius
 forms a
 league
 against the
 Turks,
 A. D. 1443.

After the departure of his Greek brethren, Eugenius had
 not been unmindful of their temporal interest ; and his tender
 regard for the Byzantine empire was animated by a just appre-
 hension of the Turks, who approached, and might soon invade,
 the borders of Italy. But the spirit of the crusades had ex-
 pired ; and the coldness of the Franks was not less unreason-
 able than their headlong passion. In the eleventh century, a
 fanatic monk could precipitate Europe on Asia for the re-
 covery of the holy sepulchre ; but in the fifteenth, the most
 pressing motives of religion and policy were insufficient to
 unite the Latins in the defence of Christendom. Germany was
 an inexhaustible storehouse of men and arms :¹⁶ but that com-
 plex and languid body required the impulse of a vigorous hand ;
 and Frederic the Third was alike impotent in his personal cha-
 racter and his Imperial dignity. A long war had impaired the
 strength, without satiating the animosity of France and Eng-
 land :¹⁷ but Philip, duke of Burgundy, was a vain and magni-
 ficent prince ; and he enjoyed, without danger or expense,
 the adventurous piety of his subjects, who sailed, in a gallant
 fleet, from the coast of Flanders to the Hellespont. The
 maritime republics of Venice and Genoa were less remote
 from the scene of action ; and their hostile fleets were asso-
 ciated under the standard of St. Peter. The kingdoms of
 Hungary and Poland, which covered, as it were, the interior
 pale of the Latin church, were the most nearly concerned to
 oppose the progress of the Turks. Arms were the patrimony
 of the Scythians and Sarmatians, and these nations might
 appear equal to the contest, could they point, against the con-

¹⁶ In the year 1431, Germany raised 40,000 horse, men at arms, against the Hussites of Bohemia (Lensfant, Hist. du Concile de Basle, tom. i. p. 318.) At the siege of Nuys on the Rhine in 1474, the princes, prelates, and cities, sent their respective quotas : and the bishop of Munster (qui n'est pas des plus grands) furnished 1400 horse, 6000 foot, all in green, with 1200 wagons. The united armies of the king of England and the duke of Burgundy scarcely equalled one third of this German host (Memoires de Philippe de Comines, l. iv. c. 2.) At present six or seven hundred thousand men are maintained in constant pay and admirable discipline, by the powers of Germany.

¹⁷ It was not till the year 1444, that France and England could agree on a truce of some months (see Rymer's Fœdera, and the chronicles of both nations.)

mon foe, those swords that were so wantonly drawn in bloody and domestic quarrels. But the same spirit was adverse to concord and obedience : a poor country and a limited monarch are incapable of maintaining a standing force ; and the loose bodies of Polish and Hungarian horse were not armed with the sentiments and weapons which, on some occasions, have given irresistible weight to the French chivalry. Yet, on this side, the designs of the Roman pontiff, and the eloquence of cardinal Julian, his legate, were promoted by the circumstances of the times ;¹⁸ by the union of the two crowns on the head of Ladislaus,¹⁹ a young and ambitious soldier ; by the valour of a hero, whose name, the name of John Huniades, was already popular among the Christians, and formidable to the Turks. An endless treasure of pardons and indulgences was scattered by the legate ; many private warriors of France and Germany enlisted under the holy banner ; and the crusade derived some strength, or at least some reputation, from the new allies, both of Europe and Asia. A fugitive despot of Servia exaggerated the distress and ardour of the Christians beyond the Danube, who would unanimously rise to vindicate their religion and liberty. The Greek emperor,²⁰ with a spirit unknown to his fathers, engaged to guard the Bosphorus, and to sally from Constantinople at the head of his national and mercenary troops. The sultan of Caramania²¹ announced the retreat of Amurath, and a powerful diversion in the heart of Anatolia ; and if the fleets of the West could occupy at the same moment the straits of the Hellespont, the Ottoman monarchy would be dissevered and destroyed. Heaven and earth must rejoice in the perdition of the miscreants ; and the legate, with prudent ambiguity, instilled the opinion of the invisible, perhaps the visible, aid, of the Son of God, and his divine Mother.

Of the Polish and Hungarian diets, a religious war was the unanimous cry : and Ladislaus, after passing the Danube, led an army of his confederate subjects as far as Sophia, the ca-

Ladislaus,
king of
Poland and
Hungary,
marches
against
them.

¹⁸ In the Hungarian crusade, Spondanus (*Annal. Eccles. A. D. 1443, 1444*), has been my leading guide. He has diligently read, and critically compared, the Greek and Turkish materials, the historians of Hungary, Poland, and the West. His narrative is perspicuous, and where he can be free from a religious bias, the judgment of Spondanus is not contemptible.

¹⁹ I have curtailed the harsh letter (*Wladislaus*) which most writers affix to his name, either in compliance with the Polish pronunciation, or to distinguish him from his rival the infant Ladislaus of Austria. Their competition for the crown of Hungary is described by Callimachus l. iii. p. 447—486,) Bonfinius (*Decad. iii. l. iv.*) Spondanus and Lenfant.

²⁰ The Greek historians, Phranza, Chalcocondyles, and Ducas, do not ascribe to their prince a very active part in this crusade, which he seems to have promoted by his wishes, and injured by his fears.

²¹ Cantemir (p. 83,) ascribes to his policy the original plan, and transcribes his animating epistle to the king of Hungary. But the Mahometan powers are seldom informed of the state of Christendom ; and the situation and correspondence of the knights of Rhodes must connect them with the sultan of Caramania.

CHAP. LXVII. pital of the Bulgarian kingdom. In this expedition they obtained two signal victories which were justly ascribed to the valour and conduct of Huniades. In the first, with a vanguard of ten thousand men, he surprised the Turkish camp; in the second, he vanquished and made prisoner the most renowned of their generals, who possessed the double advantage of ground and numbers. The approach of winter, and the natural and artificial obstacles of mount Hæmus, arrested the progress of the hero, who measured a narrow interval of six days' march from the foot of the mountains to the hostile towers of Adrianople, and the friendly capital of the Greek empire. The retreat was undisturbed; and the entrance into Buda was at once a military and a religious triumph. An ecclesiastical procession was followed by the king and his warriors on foot: he nicely balanced the merits and rewards of the two nations: and the pride of conquest was blended with the humble temper of Christianity. Thirteen bashaws, nine standards, and four thousand captives, were unquestionable trophies; and as all were willing to believe, and none were present to contradict, the crusaders multiplied, with unblushing confidence, the myriads of Turks whom they had left on the field of battle.²² The most solid proof, and the most salutary consequence, of victory, was a deputation from the divan to solicit peace, to restore Servia, to ransom the prisoners, and to evacuate the Hungarian frontier. By this treaty, the rational objects of the war were obtained; the king, the despot, and Huniades himself, in the diet of Segedin, were satisfied with public and private emolument, a truce of ten years was concluded; and the followers of Jesus and Mahomet, who swore on the Gospel and the Koran, attested the word of God as the guardian of truth and the avenger of perfidy. In the place of the Gospel, the Turkish ministers had proposed to substitute the Eucharist, the real presence of the Catholic deity; but the Christians refused to profane their holy mysteries; and a superstitious conscience is less forcibly bound by the spiritual energy, than by the outward and visible symbols, of an oath.²³

The Turkish peace.

Violation of the peace, A. D. 1444.

During the whole transaction, the cardinal legate had observed a solemn silence, unwilling to approve, and unable to oppose, the consent of the king and the people. But the diet was not dissolved before Julian was fortified by the welcome intelligence, that Anatolia was invaded by the

²² In their letters to the emperor Frederic III. the Hungarians slay 300,000 Turks in one battle; but the modest Julian reduces the slaughter to 6000, or even 2000 infidels (*Æneas Sylvius in Europ. c. 5, and epist. 44. 81, apud Spondanum.*)

²³ See the origin of the Turkish war, and the first expedition of Ladislaus, in the vth and vith books of the iiii Decad of Bonfinius, who, in his division and style, copies Livy with tolerable success. Callimachus (l. ii. p. 487—496,) is still more pure and authentic.

Caramanian, and Thrace by the Greek, emperor; that the fleets of Genoa, Venice, and Burgundy, were masters of the Hellespont; and that the allies, informed of the victory, and ignorant of the treaty of Ladislaus, impatiently waited for the return of his victorious army. "And is it thus," exclaimed the cardinal,²⁴ "that you will desert their expectations and your own fortune? It is to them, to your God, and your fellow Christians, that you have pledged your faith; and that prior obligation annihilates a rash and sacrilegious oath to the enemies of Christ. His vicar on earth is the Roman pontiff; without whose sanction you can neither promise nor perform. In his name I absolve your perjury and sanctify your arms: follow my footsteps in the paths of glory and salvation; and if still ye have scruples, devolve on my head the punishment and the sin." This mischievous casuistry was seconded by his respectable character, and the levity of popular assemblies: war was resolved, on the same spot where peace had so lately been sworn; and, in the execution of the treaty, the Turks were assaulted by the Christians; to whom, with some reason, they might apply the epithet of infidels. The falsehood of Ladislaus to his word and oath, was palliated by the religion of the times: the most perfect, or at least the most popular, excuse would have been the success of his arms and the deliverance of the Eastern church. But the same treaty which should have bound his conscience, had diminished his strength. On the proclamation of the peace, the French and German volunteers departed with indignant murmurs: the Poles were exhausted by distant warfare, and perhaps disgusted with foreign command; and their palatines accepted the first license, and hastily retired to their provinces and castles. Even Hungary was divided by faction, or restrained by a laudable scruple; and the relics of the crusade that marched in the second expedition, were reduced to an inadequate force of twenty thousand men. A Walachian chief, who joined the royal standard with his vassals, presumed to remark, that their numbers did not exceed the hunting retinue that sometimes attended the sultan; and the gift of two horses of matchless speed, might admonish Ladislaus of his secret foresight of the event. But the despot of Servia, after the restoration of his country and children, was tempted by the promise of new realms; and the inexperience of the king, the enthusiasm of the legate, and the martial presumption of Huniades himself, were persuaded that every obstacle must yield to the invincible

²⁴ I do not pretend to warrant the literal accuracy of Julian's speech, which is variously worded by Callimachus (l. iii. p. 505—507,) Bonfinius (Dec. iii. l. vi. p. 457, 458,) and other historians who might indulge their own eloquence, while they represent one of the orators of the age. But they all agree in the advice and arguments for perjury, which in the field of controversy are fiercely attacked by the protestants, and feebly defended by the Catholics. The latter are discouraged by the misfortune of Warna.

CHAP. virtue of the sword and the cross. After the passage of the
 LXVII. Danube, two roads might lead to Constantinople and the Hellespont; the one direct, abrupt, and difficult, through the mountains of Hæmus; the other more tedious and secure, over a level country, and along the shores of the Euxine; in which their flanks, according to the Scythian discipline, might always be covered by a moveable fortification of wagons. The latter was judiciously preferred: the Catholics marched through the plains of Bulgaria, burning, with wanton cruelty, the churches and villages of the Christian natives; and their last station was at Warna, near the seashore; on which the defeat and death of Ladislaus have bestowed a memorable name.²⁵

Battle of
 Warna,
 A. D. 1444,
 Nov. 10.

It was on this fatal spot, that, instead of finding a confederate fleet to second their operations, they were alarmed by the approach of Amurath himself, who had issued from his Magnesian solitude, and transported the forces of Asia to the defence of Europe. According to some writers, the Greek emperor had been awed, or seduced, to grant the passage of the Bosphorus; and an indelible stain of corruption is fixed on the Genoese, or the pope's nephew, the Catholic admiral, whose mercenary connivance betrayed the guard of the Hellespont. From Adrianople, the sultan advanced by hasty marches, at the head of sixty thousand men; and when the cardinal, and Huniades, had taken a nearer survey of the numbers and order of the Turks, these ardent warriors proposed the tardy and impracticable measure of a retreat. The king alone was resolved to conquer or die; and his resolution had almost been crowned with a glorious and salutary victory. The princes were opposite to each other in the centre; and the Beglerbegs, or generals of Anatolia and Romania, commanded on the right and left against the adverse divisions of the despot and Huniades. The Turkish wings were broken on the first onset: but the advantage was fatal; and the rash victors, in the heat of the pursuit, were carried away far from the annoyance of the enemy or the support of their friends. When Amurath beheld the flight of his squadrons, he despaired of his fortune, and that of the empire: a veteran Janizary seized his horse's bridle; and he had the magnanimity to pardon and reward the soldier who dared to perceive the terror, and arrest the flight, of his sovereign. A copy of the treaty, the monument of Christian perfidy, had been displayed in the front of battle; and it is said, that the sultan in his distress, lifting his eyes and his hands to heaven, implored the protection of the

²⁵ Warna, under the Grecian name of Odessus, was a colony of the Milesians, which they denominated from the hero Ulysses (Cellarius, tom. i. p. 374, d'Anville, tom. i. p. 312.) According to Arrian's *Periplus of the Euxine* (p. 24, 25, in the 1st volume of Hudson's *Geographers*,) it was situate 1740 stadia, or furlongs, from the mouth of the Danube, 2140 from Byzantium, and 360 to the north of a ridge or promontory of mount Hæmus, which advances into the sea.

God of truth ; and called on the prophet Jesus himself to avenge the impious mockery of his name and religion.²⁶ With inferior numbers and disordered ranks, the king of Hungary rushed forwards in the confidence of victory, till his career was stopped by the impenetrable phalanx of the Janizaries. If we may credit the Ottoman annals, his horse was pierced by the javelin of Amurath ;²⁷ he fell among the spears of the infantry ; and a Turkish soldier proclaimed with a loud voice, "Hungarians, behold the head of your king !" The death of Ladislaus was the signal of their defeat. On his return from an intemperate pursuit, Huniades deplored his error and the public loss ; he strove to rescue the royal body, till he was overwhelmed by the tumultuous crowd of the victors and vanquished ; and the last efforts of his courage and conduct were exerted to save the remnant of his Walachian cavalry. Ten thousand Christians were slain in the disastrous battle of Warua : the loss of the Turks, more considerable in numbers, bore a smaller proportion to their total strength ; yet the philosophic sultan was not ashamed to confess, that his ruin must be the consequence of a second and similar victory. At his command a column was erected on the spot where Ladislaus had fallen ; but the modest inscription, instead of accusing the rashness, recorded the valour, and bewailed the misfortune, of the Hungarian youth.²⁸

CHAP.
LXVII.Death of
Ladislaus.

Before I lose sight of the field of Warua, I am tempted to pause on the character and story of two principal actors, the cardinal Julian and John Huniades. Julian²⁹ Cæsarini was born of a noble family of Rome : his studies had embraced both the Latin and Greek learning, both the sciences of divinity and law ; and his versatile genius was equally adapted to the schools, the camp, and the court. No sooner had he been invested with the Roman purple, than he was sent into

The cardi-
nal Julian.

²⁶ Some Christian writers affirm, that he drew from his bosom the host or wafer on which the treaty had not been sworn. The Moslems suppose, with more simplicity, an appeal to God and his prophet Jesus, which is likewise insinuated by Callimachus (l. iii. p. 516, Spondan. A. D. 1444, No. 8.)

²⁷ A critic will always distrust these *spolia opima* of a victorious general, so difficult for valour to obtain, so easy for flattery to invent (Cantemir, p. 90, 91.) Callimachus (l. iii. p. 517,) more simply and probably affirms, *supervenientibus Janizaris, telorum multitudine, non tam confessus est, quam obrutus.*

²⁸ Besides some valuable hints from Æneas Sylvius, which are diligently collected by Spondanus, our best authorities are three historians of the xvth century, Philippus Callimachus (de Rebus a Vladislao Polonorum atque Hungarorum Rege gestis, libri iii. in Bel. Script. Rerum Hungaricarum, tom. i. p. 433—518,) Bonfinius (decad. iii. l. v. p. 460—467,) and Chalcocondyles (l. vii. p. 165—179.) The two first were Italians, but they passed their lives in Poland and Hungary (Fabric. Bibliot. Latin. med. et infimæ Ætatis, tom. i. p. 324. Vossius de Hist. Latin. l. iii. c. 8. 11. Bayle, Dictionnaire, BONFINIUS.) A small tract of Felix Petancius, chancellor of Segnia (ad calcem Cuspinian. de Cæsaribus, p. 716—722,) represents the theatre of the war in the xvth century.

²⁹ M. Lenfant has described the origin (Hist. du Concile de Basle, tom. i. p. 247, &c.) and Bohemian campaign (p. 315, &c.) of cardinal Julian. His services at Basil and Ferrara, and his unfortunate end, are occasionally related by Spondanus, and the continuator of Fleury.

CHAP. Germany to arm the empire against the rebels and heretics of
 LXVII. Bohemia. The spirit of persecution is unworthy of a Christian; the military profession ill becomes a priest; but the former is excused by the times; and the latter was ennobled by the courage of Julian, who stood dauntless and alone in the disgraceful flight of the German host. As the pope's legate, he opened the council of Basil; but the president soon appeared the most strenuous champion of ecclesiastical freedom; and an opposition of seven years was conducted by his ability and zeal. After promoting the strongest measures against the authority and person of Eugenius, some secret motive of interest or conscience engaged him to desert on a sudden the popular party. The cardinal withdrew himself from Basil to Ferrara; and, in the debates of the Greeks and Latins, the two nations admired the dexterity of his arguments and the depth of his theological erudition.³⁰ In his Hungarian embassy we have already seen the mischievous effects of his sophistry and eloquence, of which Julian himself was the first victim. The cardinal, who performed the duties of a priest and a soldier, was lost in the defeat of Warna. The circumstances of his death are variously related; but it is believed, that a weighty incumbrance of gold impeded his flight, and tempted the cruel avarice of some Christian fugitives.

John Cor-
 vinus Hu-
 niades.

From an humble, or at least a doubtful origin, the merit of John Huniades promoted him to the command of the Hungarian armies. His father was a Walachian, his mother a Greek; her unknown race might possibly ascend to the emperors of Constantinople; and the claims of the Walachians, with the surname of Corvinus, from the place of his nativity, might suggest a thin pretence for mingling his blood with the patricians of ancient Rome.³¹ In his youth he served in the wars of Italy; and was retained, with twelve horsemen, by the bishop of Zagrab: the valour of the *white knight*³² was soon conspicuous; he increased his fortunes by a noble and wealthy marriage; and in the defence of the Hungarian borders, he won in the same year three battles against the Turks. By his influence, Ladislaus of Poland obtained the crown of Hungary; and the important service was rewarded by the title and office of Waivod of Transylvania. The first of Julian's crusades added two Turkish laurels on his brow;

³⁰ Syropulus honourably praises the talents of an enemy (p. 117;) *τοιαυτα τινα ειπεν ο Ιουλιανος, πεπλευσμενος αγαθαι λογικας, και μετ επισημης και δεινοτατος Πητοριμος.*

³¹ See Bonfinius, decad. iii. l. iv. p. 423. Could the Italian historian pronounce, or the king of Hungary hear, without a blush, the absurd flattery, which confounded the name of a Walachian village with the casual, though glorious, epithet of a single branch of the Valerian family at Rome?

³² Philip de Comines (Memoires, l. vi. c. 13,) from the tradition of the times, mentions him with high encomiums, but under the whimsical name of the Chevalier Blanc de Valaigue (Valachia.) The Greek Chalcocondyles, and the Turkish Annals of Leunclavius, presume to accuse his fidelity or valour.

and in the public distress the fatal errors of Warna were forgotten. During the absence and minority of Ladislaus of Austria, the titular king, Huniades was elected supreme captain and governor of Hungary; and if envy at first was silenced by terror, a reign of twelve years supposes the arts of policy as well as of war. Yet the idea of a consummate general is not delineated in his campaigns; the white knight fought with the hand rather than the head, as the chief of desultory barbarians, who attack without fear and fly without shame; and his military life is composed of a romantic alternative of victories and escapes. By the Turks, who employed his name to frighten their perverse children, he was corruptly denominated *Jancus Lain*, or the Wicked: their hatred is the proof of their esteem; the kingdom which he guarded was inaccessible to their arms: and they felt him most daring and formidable, when they fondly believed the captain and his country irrecoverably lost. Instead of confining himself to a defensive war, four years after the defeat of Warna he again penetrated into the heart of Bulgaria; and in the plain of Cossova sustained, till the third day, the shock of the Ottoman army, four times more numerous than his own. As he fled alone through the woods of Walachia, the hero was surprised by two robbers; but while they disputed a gold chain that hung at his neck, he recovered his sword, slew the one, terrified the other, and, after new perils of captivity or death, consoled by his presence an afflicted kingdom. But the last and most glorious action of his life was the defence of Belgrade against the powers of Mahomet the second in person. After a siege of forty days, the Turks who had already entered the town, were compelled to retreat; and the joyful nations celebrated Huniades and Belgrade as the bulwarks of Christendom.³³ About a month after this great deliverance, the champion expired; and his most splendid epitaph is the regret of the Ottoman prince, who sighed that he could no longer hope for revenge against the single antagonist who had triumphed over his arms. On the first vacancy of the throne, Matthias Corvinus, a youth of eighteen years of age, was elected and crowned by the grateful Hungarians. His reign was prosperous and long: Matthias aspired to the glory of a conqueror and a saint; but his purest merit is the encouragement of learning; and the Latin orators and historians, who were invited from Italy by the son, have shed the lustre of their eloquence on the father's character.³⁴

CHAP.
LXVII.
His defence
of Belgrade
and death.
A. D. 1456,
July 22,
Sept. 4.

³³ See Bonfinius (decad. iii. l. viii. p. 492,) and Spondanus (A. D. 1456, No. 1—7.) Huniades shared the glory of the defence of Belgrade with Capistran, a Franciscan friar; and in their respective narratives, neither the saint nor the hero condescend to take notice of his rival's merit.

³⁴ See Bonfinius, decad. iii. l. viii.—decad. iv. l. viii. The observations of Spondanus on the life and character of Matthias Corvinus, are curious and cri-

CHAP. LXVII. In the list of heroes, John Huniades and Scanderbeg are commonly associated :³⁵ and they are both entitled to our notice, since their occupation of the Ottoman arms delayed the ruin of the Greek empire. John Castriot, the father of Scanderbeg,³⁶ was the hereditary prince of a small district of Epirus or Albania, between the mountains and the Adriatic sea. Unable to contend with the sultan's power, Castriot submitted to the hard conditions of peace and tribute : he delivered his four sons as the pledges of his fidelity ; and the Christian youths, after receiving the mark of circumcision, were instructed in the Mahometan religion, and trained in the arms and arts of Turkish policy.³⁷ The three elder brothers were confounded in the crowd of slaves ; and the poison to which their deaths are ascribed, cannot be verified or disproved by any positive evidence. Yet the suspicion is in a great measure removed by the kind and paternal treatment of George Castriot, the fourth brother, who, from his tender youth, displayed the strength and spirit of a soldier. The successive overthrow of a Tartar and two Persians, who carried a proud defiance to the Turkish court, recommended him to the favour of Amurath, and his Turkish appellation of Scanderbeg (*Iskender Beg*;) or the lord Alexander, is an indelible memorial of his glory and servitude. His father's principality was reduced into a province ; but the loss was compensated by the rank and title of Sanjak, a command of five thousand horse, and the prospect of the first dignities of the empire. He served with honour in the wars of Europe and Asia ; and we may smile at the art or credulity of the historian, who supposes, that in every encounter he spared the Christians, while he fell with a thundering arm on his Mussulman foes. The glory of Huniades is without reproach ; he fought in the defence of his religion and country ; but the enemies who applaud the patriot, have branded his rival with the name of traitor and apostate. In

Birth and
education
of Scander-
beg, prince
of Albania,
A. D. 1404
—1413, &c.

tical (A. D. 1464, No. 1, 1475, No. 6, 1476, No 14—16, 1490, No. 4, 5.) Italian fame was the object of his vanity. His actions are celebrated in the *Epitome Rerum Hungaricarum* (p. 322—412,) of Peter Ranzanus, a Silician. His wise and facetious sayings are registered by Galestus Martius of Narni (528—568 :) and we have a particular narrative of his wedding and coronation. These three tracts are all contained in the first vol. of Bell's *Scriptores Rerum Hungaricarum*.

³⁵ They are ranked by Sir William Temple, in his pleasing *Essay on Heroic Virtue* (Works, vol. iii. p. 385,) among the seven chiefs who have deserved, without wearing, a royal crown ; Belisarius, Narses, Gonsalvo of Cordova, William First prince of Orange, Alexander duke of Parma, John Huniades, and George Castriot, or Scanderbeg.

³⁶ I could wish for some simple, authentic memoirs of a friend of Scanderbeg, which would introduce me to the man, the time, and the place. In the old national history of Marinus Barletius, a priest of Scodra (de Vitâ, Moribus, et Rebus gestis, Georgii Castrioti, &c. libri xiii. p. 367. Argentorat. 1537, in fol.) his gaudy and cumbersome robes are stuck with many false jewels. See likewise Chalcocondyles, l. vii. p. 185, l. viii. p. 229.

³⁷ His circumcision, education, &c. are marked by Marinus with brevity and reluctance (l. i. p. 6, 7.)

the eyes of the Christians, the rebellion of Scanderbeg is justified by his father's wrongs, the ambiguous death of his three brothers, his own degradation, and the slavery of his country; and they adore the generous, though tardy, zeal, with which he asserted the faith and independence of his ancestors. But he had imbibed from his ninth year the doctrines of the Koran: he was ignorant of the Gospel; the religion of a soldier is determined by authority and habit; nor is it easy to conceive what new illumination at the age of forty⁵⁸ could be poured into his soul. His motives would be less exposed to the suspicion of interest or revenge, had he broken his chain from the moment that he was sensible of its weight: but a long oblation had surely impaired his original right; and every year of obedience and reward had cemented the mutual bond of the sultan and his subject. If Scanderbeg had long harboured the belief of Christianity and the intention of revolt, a worthy mind must condemn the base dissimulation, that could serve only to betray, that could promise only to be forsworn, that could actively join in the temporal and spiritual perdition of so many thousands of his unhappy brethren. Shall we praise a secret correspondence with Huniades, while he commanded the vanguard of the Turkish army? shall we excuse a desertion of his standard, a treacherous desertion which abandoned the victory to the enemies of his benefactor? In the confusion of a defeat, the eye of Scanderbeg was fixed on the Reis Effendi or principal secretary: with a dagger at his breast, he extorted a firman or patent for the government of Albania; and the murder of the guiltless scribe and his train, prevented the consequences of an immediate discovery. With some bold companions, to whom he had revealed his design, he escaped in the night, by rapid marches from the field of battle to his paternal mountains. The gates of Croya were opened to the royal mandate; and no sooner did he command the fortress, than George Castriot dropped the mask of dissimulation; abjured the prophet and the sultan, and proclaimed himself the avenger of his family and country. The names of religion and liberty provoked a general revolt; the Albanians, a martial race, were unanimous to live and die with their hereditary prince; and the Ottoman garrisons were indulged in the choice of martyrdom or baptism. In the assembly of the states of Epirus, Scanderbeg was elected general of the Turkish war; and each of the allies engaged to furnish his respective proportion of men and money. From these contributions,

CHAP.
LXVII.

His revolt
from the
Turks,
A. D. 1442,
Nov. 28.

⁵⁸ Since Scanderbeg died A. D. 1466, in the sixty-third year of his age (Marinus, l. xiii. p. 370,) he was born in 1403; since he was torn from his parents by the Turks, when he was *novens* (Marinus, l. i. p. 1. 6,) that event must have happened in 1412, nine years before the accession of Amurath II. who must have inherited, not acquired, the Albanian slave. Spondanus has remarked this inconsistency, A. D. 1431, No. 31, 1443, No. 14.

CHAP. from his patrimonial estate, and from the valuable salt-pits of
 LXVII. Selina, he drew an annual revenue of two hundred thousand
 ducats;³⁹ and the entire sum, exempt from the demands of
 luxury, was strictly appropriated to the public use. His man-
 ners were popular; but his discipline was severe; and every
 superfluous vice was banished from his camp: his example
 strengthened his command; and under his conduct, the Alba-
 nians were invincible in their own opinion and that of their
 His valour, enemies. The bravest adventurers of France and Germany
 were allured by his fame and retained in his service; his stand-
 ing militia consisted of eight thousand horse and seven thou-
 sand foot; the horses were small, the men were active; but
 he viewed with a discerning eye the difficulties and resources
 of the mountains; and, at the blaze of the beacons, the whole
 nation was distributed in the strongest posts. With such un-
 equal arms, Scanderbeg resisted twenty-three years the pow-
 ers of the Ottoman empire; and two conquerors, Amurath
 the Second, and his greater son, were repeatedly baffled by a
 rebel, whom they pursued with seeming contempt and impla-
 cable resentment. At the head of sixty thousand horse
 and forty thousand Janizaries, Amurath entered Albania;
 he might ravage the open country, occupy the defence-
 less towns, convert the churches into mosques, circumcise
 the Christian youths, and punish with death his adult
 and obstinate captives: but the conquests of the sultan
 were confined to the petty fortress of Sfetigrade; and the
 garrison, invincible to his arms, was oppressed by a
 paltry artifice and a superstitious scruple.⁴⁰ Amurath retired
 with shame and loss from the walls of Croya, the castle and re-
 sidence of the Castriots; the march, the siege, the retreat,
 were harassed by a vexatious, and almost invisible, adver-
 sary;⁴¹ and the disappointment might tend to embitter, per-
 haps to shorten, the last days of the sultan.⁴² In the fulness
 of conquest, Mahomet the Second still felt at his bosom this
 domestic thorn; his lieutenants were permitted to negotiate a
 truce; and the Albanian prince may justly be praised as a
 firm and able champion of his national independence. The
 enthusiasm of chivalry and religion has ranked him with the
 names of Alexander and Pyrrhus; nor would they blush to

³⁹ His revenue and forces are luckily given by Marinus (l. ii. p. 44.)

⁴⁰ There were two Dibras, the upper and lower, the Bulgarian and Albanian; the former seventy miles from Croya (l. i. p. 17,) was contiguous to the fortress of Sfetigrade, whose inhabitants refused to drink from a well into which a dead dog had traitorously been cast (l. v. p. 139, 140.) We want a good map of Epirus.

⁴¹ Compare the Turkish narrative of Cantemir (p. 92,) with the pompous and prolix declamation in the fourth, fifth, and sixth books of the Albanian priest, who has been copied by the tribe of strangers and moderns.

⁴² In honour of his hero, Barletius (l. vi. p. 188—192,) kills the sultan, by disease indeed, under the walls of Croya. But this audacious fiction is disproved by the Greeks and Turks, who agree in the time and manner of Amurath's death at Adrianople.

acknowledge their intrepid countrymen; but his narrow dominion, and slender powers, must leave him at an humble distance below the heroes of antiquity, who triumphed over the East and the Roman legions. His splendid achievements, the bashaws whom he encountered, the armies that he discomfited, and the three thousand Turks who were slain by his single hand, must be weighed in the scales of suspicious criticism. Against an illiterate enemy, and in the dark solitude of Epirus, his partial biographers may safely indulge the latitude of romance: but their fictions are exposed by the light of Italian history; and they afford a strong presumption against their own truth, by a fabulous tale of his exploits, when he passed the Adriatic with eight hundred horse to the succour of the king of Naples.⁴³ Without disparagement to his fame, they might have owned that he was finally oppressed by the Ottoman powers: in his extreme danger, he applied to pope Pius the Second for a refuge in the ecclesiastical state; and his resources were almost exhausted, since Scanderbeg died a fugitive at Lissus on the Venetian territory.⁴⁴ His sepulchre was soon violated by the Turkish conquerors; but the Janizaries, who wore his bones enchased in a bracelet, declared by this superstitious amulet their voluntary reverence for his valour. The instant ruin of his country may redound to the hero's glory; yet, had he balanced the consequences of submission and resistance, a patriot perhaps would have declined the unequal contest which must depend on the life and genius of one man. Scanderbeg might indeed be supported by the rational, though fallacious, hope, that the pope, the king of Naples, and the Venetian republic, would join in the defence of a free and Christian people, who guarded the seacoast of the Adriatic, and the narrow passage from Greece to Italy. His infant son was saved from the national shipwreck; the Castriots⁴⁵ were invested with a Neapolitan dukedom, and their blood continues to flow in the noblest families of the realm. A colony of Albanian fugitives obtained a settlement in Calabria, and they preserve at this day the language and manners of their ancestors.⁴⁶

CHAP.

LXVII.

and death
A. D. 1467,
Jan. 17.

⁴³ See the marvels of his Calabrian expedition in the ninth and tenth books of Marinus Barletius, which may be rectified by the testimony or silence of Muratori (*Annali d'Italia*, tom. xiii. p. 291,) and his original authors (Joh. Simonetta de Rebus Francisci Sfortie, in Muratori, *Script. Rerum. Ital.* tom. xxi. p. 728, et alios.) The Albanian cavalry, under the name of *Stradiots*, soon became famous in the wars of Italy (*Memoires de Comines*, l. viii. c. 5.)

⁴⁴ Spondanus, from the best evidence and the most rational criticism, has reduced the giant Scanderbeg to the human size (A. D. 1461, No. 20, 1463, No. 9, 1465, No. 12, 13, 1467, No. 1.) His own letter to the pope, and the testimony of Phranza (l. iii. c. 23,) a refugee in the neighbouring isle of Corfu, demonstrate his last distress, which is awkwardly concealed by Marinus Barletius, (l. x.)

⁴⁵ See the family of the Castriots, in Ducange (*Fam. Dalmaticæ*, &c. xviii. p. 348—350.)

⁴⁶ This colony of Albanese is mentioned by Mr. Swinburne (*Travels into the Two Sicilies*, vol. i. p. 350—354.)

CHAP. In the long career of the decline and fall of the Roman
 LXVII. empire, I have reached at length the last reign of the princes
 of Constantinople, who so feebly sustained the name and ma-
 jesty of the Cesars. On the decease of John Palæologus,
 who survived about four years the Hungarian crusade,⁴⁷ the
 royal family, by the death of Andronicus and the monastic
 profession of Isidore, was reduced to three princes, Constan-
 tine, Demetrius, and Thomas, the surviving sons of the empe-
 ror Manuel. Of these the first and the last were far distant in
 the Morea; but Demetrius, who possessed the domain of
 Selybria, was in the suburbs, at the head of a party: his ambi-
 tion was not chilled by the public distress; and his conspiracy
 with the Turks and the schismatics had already disturbed the
 peace of his country. The funeral of the late emperor was
 accelerated with singular, and even suspicious, haste; the claim
 of Demetrius to the vacant throne was justified by a trite and
 flimsy sophism, that he was born in the purple, the eldest son
 of his father's reign. But the empress-mother, the senate and
 soldiers, the clergy and people, were unanimous in the cause
 of the lawful successor; and the despot Thomas, who ignorant
 of the change, accidentally returned to the capital, asserted
 with becoming zeal the interest of his absent brother. An
 ambassador, the historian Phranza, was immediately despatched
 to the court of Adrianople. Amurath received him with
 honour and dismissed him with gifts; but the gracious appro-
 bation of the Turkish sultan announced his supremacy, and
 the approaching downfall of the Eastern empire. By the
 hands of two illustrious deputies, the imperial crown was
 placed at Sparta on the head of Constantine. In the spring
 he sailed from the Morea, escaped the encounter of a Turkish
 squadron, enjoyed the acclamations of his subjects, celebrated
 the festival of a new reign, and exhausted by his donatives the
 treasure, or rather the indigence, of the state. The emperor
 immediately resigned to his brothers the possession of the Mo-
 reas: and the brittle friendship of the two princes, Demetrius
 and Thomas, was confirmed in their mother's presence by the
 frail security of oaths and embraces. His next occupation
 was the choice of a consort. A daughter of the doge of
 Venice had been proposed; but the Byzantine nobles object-
 ed the distance between a hereditary monarch and an elective
 magistrate; and in their subsequent distress, the chief of that
 powerful republic was not unmindful of the affront. Constan-
 tine afterward hesitated between the royal families of Trebi-
 zond and Georgia; and the embassy of Phranza represents

Constantine, the
 last of the
 Roman or
 Greek
 emperors,
 A. D. 1448,
 Nov. 8—
 A. D. 1453,
 May 29.

⁴⁷ The chronology of Phranza is clear and authentic; but instead of four years and seven months, Spondanus (A. D. 1445, No. 7,) assigns seven or eight years to the reign of the last Constantine, which he deduces from a spurious epistle of Eugenius IV. to the king of Ethiopia.

in his public and private life the last days of the Byzantine empire.⁴⁸ CHAP. LXVII.

The *protovestiare*, or great chamberlain, Phranza, sailed from Constantinople as minister of a bridegroom; and the relics of wealth and luxury were applied to his pompous appearance. His numerous retinue consisted of nobles and guards, of physicians and monks; he was attended by a band of music; and the term of his costly embassy was protracted above two years. On his arrival in Georgia or Iberia, the natives from the towns and villages flocked around the strangers; and such was their simplicity, that they were delighted with the effects, without understanding the cause, of musical harmony. Among the crowd was an old man, above a hundred years of age, who had formerly been carried away a captive by the barbarians,⁴⁹ and who amused his hearers with a tale of the wonders of India,⁵⁰ from whence he had returned to Portugal by an unknown sea.⁵¹ From this hospitable land Phranza proceeded to the court of Trebizond, where he was informed by the Greek prince, of the recent decease of Amurath. Instead of rejoicing in the deliverance, the experienced statesman expressed his apprehension, that an ambitious youth would not long adhere to the sage and pacific system of his father. After the sultan's decease, his Christian wife Maria,⁵² the daughter of the Servian despot, had been honourably restored to her parents: on the fame of her beauty and merit, she was recommended by the ambassador as the most worthy object of the royal choice; and Phranza recapitulates and refutes the specious objections that might be raised against the proposal. The majesty of the purple would ennoble an unequal alliance; the bar of affinity might be removed by liberal alms and the dispensation of the church; the disgrace of Turkish nuptials had been repeatedly overlooked; and, though the fair Maria was near fifty years of age, she might yet hope to give


Embassies
of Phranza,
A. D. 1450
—1452.

⁴⁸ Phranza, l. iii. c. 1—6,) deserves credit and esteem.

⁴⁹ Suppose him to have been captured in 1394, in Timour's first war in Georgia (Sherefeddin, l. iii. c. 50;) he might follow his Tartar master into Hindostan in 1398, and from thence sail to the spice islands.

⁵⁰ The happy and pious Indians lived a hundred and fifty years, and enjoyed the most perfect productions of the vegetable and mineral kingdoms. The animals were on a large scale; dragons seventy cubits, ants (the *formica Indica*) nine inches long, sheep like elephants, elephants like sheep. Quidlibet audendi, &c.

⁵¹ He sailed in a country vessel from the spice islands to one of the ports of the exterior India; inventique navem grandem *Ibericam*, quâ in *Portugalliam* est delatus. This passage composed in 1477 (Phranza, l. iii. c. 30,) twenty years before the discovery of the Cape of Good Hope, is spurious or wonderful. But this new geography is sullied by the old and incompatible error which places the source of the Nile in India.

⁵² Cantemir (p. 83,) who styles her the daughter of Lazarus Ogli, and the Helen of the Servians, places her marriage with Amurath in the year 1424. It will not easily be believed, that in six and twenty years cohabitation, the sultan corpus ejus non tetiget. After the taking of Constantinople, she fled to Mahomet II. (Phranza, l. iii. c. 22.)

CHAP. an heir to the empire. Constantine listened to the advice
 LXVII. which was transmitted in the first ship that sailed from Trebi-
 zond; but the factions of the court opposed his marriage; and it was finally prevented by the pious vow of the sultana, who ended her days in the monastic profession. Reduced to the first alternative, the choice of Phranza was decided in favour of a Georgian princess; and the vanity of her father was dazzled by the glorious alliance. Instead of demanding, according to the primitive and national custom, a price for his daughter,⁵³ he offered a portion of fifty-six thousand, with an annual pension of five thousand ducats; and the services of the ambassador were repaid by an assurance, that, as his son had been adopted in baptism by the emperor, the establishment of his daughter should be the peculiar care of the empress of Constantinople. On the return of Phranza, the treaty was ratified by the Greek monarch, who with his own hand impressed three vermilion crosses on the golden bull, and assured the Georgian envoy, that in the spring his galleys should conduct the bride to her imperial palace. But Constantine embraced his faithful servant, not with the cold approbation of a sovereign, but with the warm confidence of a friend, who after a long absence, is impatient to pour his secrets into the bosom of his friend. "Since the death of my mother and of Cantacuzene, who alone advised me without interest or passion,⁵⁴ I am surrounded," said the emperor, "by men whom I can neither love, nor trust, nor esteem. You are not a stranger to Lucas Notaras, the great admiral; obstinately attached to his own sentiments, he declares, both in private and public, that his sentiments are the absolute measure of my thoughts and actions. The rest of the courtiers are swayed by their personal or factious views; and how can I consult the monks on questions of policy and marriage? I have yet much employment for your diligence and fidelity. In the spring you shall engage one of my brothers to solicit the succour of the Western powers; from the Morea you shall sail to Cyprus on a particular commission; and from thence proceed to Georgia to receive and conduct the future empress." "Your commands," replied Phranza, "are irresistible; but deign, great sir," he added, with a serious smile, "to consider that if I am thus perpetually absent from my family, my wife may be tempted either to seek another husband, or to throw herself into a monastery." After laughing at his apprehensions, the emperor more gravely consoled him by the pleasing

State of the
 Byzantine
 court.

⁵³ The classical reader will recollect the offers of Agamemnon (*Iliad*, l. v. 144,) and the general practice of antiquity.

⁵⁴ Cantacuzene (I am ignorant of his relation to the emperor of that name) was great domestic, a firm asserter of the Greek creed, and a brother of the queen of Servia, whom he visited with the character of ambassador (*Syropulus*, p. 37, 38. 45.)

assurance that *this* should be his last service abroad, and that he destined for his son a wealthy and noble heiress ; for himself the important office of great logothete, or principal minister of state. The marriage was immediately stipulated ; but the office, however incompatible with his own, had been usurped by the ambition of the admiral. Some delay was requisite to negotiate a consent and an equivalent ; and the nomination of Phranza was half declared, and half suppressed, lest it might be displeasing to an insolent and powerful favourite. The winter was spent in the preparations of his embassy ; and Phranza had resolved that the youth his son should embrace this opportunity of foreign travel, and be left, on the appearance of danger, with his maternal kindred of the Morea. Such were the private and public designs, which were interrupted by a Turkish war, and finally buried in the ruins of the empire.

CHAPTER LXVIII.

Reign and Character of Mahomet the Second—Siege, Assault, and final Conquest, of Constantinople by the Turks—Death of Constantine Palæologus—Servitude of the Greeks—Extinction of the Roman Empire in the East—Consternation of Europe—Conquests and Death of Mahomet the Second.

THE siege of Constantinople by the Turks attracts our first attention to the person and character of the great destroyer. Mahomet the Second¹ was the son of the second Amurath ; and though his mother has been decorated with the titles of Christian and princess, she is more probably confounded with the numerous concubines who peopled from every climate the haram of the sultan. His first education and sentiments were those of a devout Mussulman ; and as often as he conversed with an infidel, he purified his hands and face by the legal rights of ablution. Age and empire appear to have relaxed this narrow bigotry : his aspiring genius disdained to acknowledge a power above his own ; and in his looser hours he presumed (it is said) to brand the prophet of Mecca as a robber and impostor. Yet the sultan persevered in a decent reverence for the doctrine and discipline of the Koran : his pri-

CHAP.
LXVIII.

Character
of Maho-
met II.

¹ For the character of Mahomet II. it is dangerous to trust either the Turks or the Christians. The most moderate picture appears to be drawn by Phranza (l. i. c. 32,) whose resentment had cooled in age and solitude ; see likewise Spondanus (A. D. 1451, No. 11,) and the continuator of Fleury (tom. xxii. p. 552,) the *Elogia* of Paulus Jovius (l. iii. p. 164—166,) and the *Dictionnaire de Bayle* (tom. iii. p. 272, 279.)

² Cantemir (p. 115,) and the mosques which he founded, attest his public regard for religion. Mahomet freely disputed with the patriarch Gennadius on the two religions (Spond. A. D. 1453, No. 22.)

CHAP. vate indiscretion must have been sacred from the vulgar ear ;
 LXVIII. and we should suspect the credulity of strangers and sectaries,
 ~~~~~ so prone to believe that a mind which is hardened against  
 truth, must be armed with superior contempt for absurdity  
 and error. Under the tuition of the most skilful masters, Ma-  
 homet advanced with an early and rapid progress in the paths  
 of knowledge ; and besides his native tongue, it is affirmed  
 that he spoke or understood five languages,<sup>3</sup> the Arabic, the  
 Persian, the Chaldæan or Hebrew, the Latin, and the Greek.  
 The Persian might indeed contribute to his amusement, and  
 the Arabic to his edification ; and such studies are familiar to  
 the Oriental youth. In the intercourse of the Greeks and  
 Turks, a conqueror might wish to converse with the people  
 over whom he was ambitious to reign : his own praises in La-  
 tin poetry<sup>4</sup> or prose<sup>5</sup> might find a passage to the royal ear ; but  
 what use or merit could recommend to the statesman or the  
 scholar the uncouth dialect of his Hebrew slaves ? The history  
 and geography of the world were familiar to his memory : the  
 lives of the heroes of the East, perhaps of the West,<sup>6</sup> excited  
 his emulation : his skill in astrology is excused by the folly of  
 the times, and supposes some rudiments of mathematical sci-  
 ence ; and a profane taste for the arts is betrayed in his liberal  
 invitation and reward of the painters of Italy.<sup>7</sup> But the influ-  
 ence of religion and learning were employed without effect  
 on his savage and licentious nature. I will not transcribe, nor  
 do I firmly believe, the stories of his fourteen pages, whose bel-  
 lies were ripped open in search of a stolen melon ; or of the  
 beauteous slave, whose head he severed from her body, to  
 convince the Janizaries that their master was not the votary  
 of love. His sobriety is attested by the silence of the Turkish  
 annals, which accuse three, and three only, of the Ottoman

<sup>3</sup> *Quinque linguas præter suam noverat ; Græcam, Latinam, Chaldaicam, Persicam.* The Latin translator of Phranza has dropt the Arabic which the Koran must recommend to every Mussulman.

<sup>4</sup> Philéplus, by a Latin ode, requested and obtained the liberty of his wife's mother and sisters from the conqueror of Constantinople. It was delivered into the sultan's hands by the envoys of the duke of Milan. Philéplus himself was suspected of a design of retiring to Constantinople ; yet the orator often sounded the trumpet of holy war (see his life by M. Launcelot, in the *Memoires de l'Academie des Inscriptions*, tom. x. p. 718. 724, &c.)

<sup>5</sup> Robert Valturio published at Verona, in 1483, his xii. books *de Re Militari*, in which he first mentions the use of bombs. By his patron Sigismond Malatesta, prince of Rimini, it had been addressed with a Latin epistle to Mahomet II.

<sup>6</sup> According to Phranza, he assiduously studied the lives and actions of Alexander, Augustus, Constantine, and Theodosius. I have read somewhere, that Plutarch's *Lives* were translated by his orders into the Turkish language. If the sultan himself understood Greek, it must have been for the benefit of his subjects. Yet these lives are a school of freedom as well as of valour.

<sup>7</sup> The famous Gentile Bellino, whom he had invited from Venice, was dismissed with a chain and collar of gold, and a purse of 3000 ducats. With Voltaire I laugh at the foolish story of a slave purposely beheaded to instruct the painter in the action of the muscles.

line of the vice of drunkenness.<sup>8</sup> But it cannot be denied that his passions were at once furious and inexorable ; that on the palace, as in the field, a torrent of blood was spilt on the slightest provocation, and that the noblest of the captive youth were often dishonoured by his unnatural lust. In the Albanian war, he studied the lessons, and soon surpassed the example, of his father ; and the conquest of two empires, twelve kingdoms, and two hundred cities, a vain and flattering account, is ascribed to his invincible sword. He was doubtless a soldier, and possibly a general ; Constantinople has sealed his glory ; but if we compare the means, the obstacles, and the achievements, Mahomet the Second must blush to sustain a parallel with Alexander or Timour. Under his command, the Ottoman forces were always more numerous than their enemies ; yet their progress was bounded by the Euphrates and the Adriatic ; and his arms were checked by Huniades and Scanderbeg, by the Rhodian knights and by the Persian king.

In the reign of Amurath, he twice tasted of royalty, and twice descended from the throne : his tender age was incapable of opposing his father's restoration, but never could he forgive the vizirs who had recommended that salutary measure. His nuptials were celebrated with the daughter of a Turkman emir : and after a festival of two months, he departed from Adrianople with his bride to reside in the government of Magnesia. Before the end of six weeks, he was recalled by a sudden message from the divan, which announced the decease of Amurath, and the mutinous spirit of the Janizaries. His speed and vigour commanded their obedience ; he passed the Hellespont with a chosen guard ; and at the distance of a mile from Adrianople, the vizirs and emirs, the imams and cadis, the soldiers and the people, fell prostrate before the new sultan. They affected to weep, they affected to rejoice ; he ascended the throne at the age of twenty-one years, and removed the cause of sedition by the death, the inevitable death of his infant brothers.<sup>9</sup> The ambassadors of Europe and Asia soon appeared to congratulate his accession and solicit his friendship ; and to all he spoke the language of moderation and peace. The confidence of the Greek emperor was revived by the solemn oaths and fair assurances, with which he sealed the ratification of the treaty ; and a rich domain on the banks of the Strymon was assigned for the annual payment of three hun-

His reign,  
A. D. 1451,  
Feb. 9—  
A. D. 1481,  
July 2.

<sup>8</sup> These Imperial drunkards were Soliman I. Selim II. and Amurath IV. (Cantemir, p. 61.) The Sophis of Persia can produce a more regular succession ; and in the last age, our European travellers were the witnesses and companions of their revels.

<sup>9</sup> Calapin, one of these royal infants, was saved from his cruel brother, and baptized at Rome under the name of Callistus Othomannus. The emperor Frederic III. presented him with an estate in Austria, where he ended his life ; and Cuspinian, who in his youth conversed with the aged prince at Vienna, applauds his piety and wisdom (de Cæsariibus, p. 672, 673.)

CHAP. dred thousand aspers, the pension of an Ottoman prince, who  
 LXVIII. was detained at his request in the Byzantine court. Yet the  
 ~~~~~ neighbours of Mahomet might tremble at the severity with  
 which a youthful monarch reformed the pomp of his father's
 household : the expenses of luxury were applied to those of
 ambition, and an useless train of seven thousand falconers
 was either dismissed from his service or enlisted in his troops.
 In the first summer of his reign, he visited with an army the
 Asiatic provinces ; but after humbling the pride, Mahomet ac-
 cepted the submission, of the Caramanian, that he might not
 be diverted by the smallest obstacle from the execution of his
 great design.¹⁰

Hostile in-
 tentions of
 Mahomet,
 A. D. 1451.

The Mahometan, and more especially the Turkish casuists, have pronounced that no promise can bind the faithful against the interest and duty of their religion ; and that the sultan may abrogate his own treaties and those of his predecessors. The justice and magnanimity of Amurath had scorned this immoral privilege ; but his son, though the proudest of men, could stoop from ambition to the basest arts of dissimulation and deceit. Peace was on his lips, while war was in his heart : he incessantly sighed for the possession of Constantinople ; and the Greeks, by their own indiscretion, afforded the first pretence of the fatal rupture.¹¹ Instead of labouring to be forgotten, their ambassadors pursued his camp, to demand the payment, and even the increase, of their annual stipend : the divan was importuned by their complaints, and the vizir, a secret friend of the Christians, was constrained to deliver the sense of his brethren. “Ye foolish and miserable Romans,” said Calil, “we know your devices, and ye are ignorant of your own danger ! the scrupulous Amurath is no more ; his throne is occupied by a young conqueror, whom no laws can bind and no obstacles can resist : and if you escape from his hands give praise to the divine clemency, which yet

¹⁰ See the accession of Mahomet II. in Ducas (c. 33,) Phranza (l. i. c. 33, l. iii. c. 2,) Chalcocondyles (l. vii. p. 199,) and Cantemir (p. 96.)

¹¹ Before I enter on the siege of Constantinople, I shall observe, that except the short hints of Cantemir and Leunclavius, I have not been able to obtain any Turkish account of this conquest : such an account as we possess of the siege of Rhodes by Soliman II. (*Memoires de l'Academie des Inscriptions*, tom. xxvi. p. 723—769.) I must therefore depend on the Greeks, whose prejudices, in some degree, are subdued by their distress. Our standard texts are those of Ducas (c. 34—42,) Phranza (l. iii. c. 7—20,) Chalcocondyles (l. viii. 201—214,) and Leonardus Chiensis (*Historia C. P. a Turco expugnatae*. Norimberghæ, 1544, in 4to., 20 leaves.) The last of these narratives is the earliest in date, since it was composed in the isle of Chios, the 16th of August, 1453, only seventy-nine days after the loss of the city, and in the first confusion of ideas and passions. Some hints may be added from an epistle of cardinal Isidore (in *Farragine Rerum Turcicarum*, ad calcem Chalcocondyl. Clauseri, Basil, 1556) to Pope Nicholas V. and a tract of Theodosius Zygomala, which he addressed in the year 1581 to Martin Crusius (*Turco Græcia*, l. i. p. 74—98. Basil, 1534.) The various facts and materials are briefly, though critically, reviewed by Spondanus (A. D. 1453, No. 1—27.) The hearsay relations of Monstrelet and the distant Latins, I shall take leave to disregard.

delays the chastisement of your sins. Why do you seek to fright us by vain and indirect menaces? Release the fugitive Orchan, crown him sultan of Romania; call the Hungarians from beyond the Danube; arm against us the nations of the West; and be assured, that you will only provoke and precipitate your ruin." But, if the fears of the ambassadors were alarmed by the stern language of the vizir, they were soothed by the courteous audience and friendly speeches of the Ottoman prince; and Mahomet assured them that on his return to Adrianople he would redress the grievances, and consult the true interest, of the Greeks. No sooner had he repassed the Hellespont than he issued a mandate to suppress their pension, and to expel their officers from the banks of the Strymon: in this measure he betrayed a hostile mind; and the second order announced, and in some degree commenced, the siege of Constantinople. In the narrow pass of the Bosphorus, an Asiatic fortress had formerly been raised by his grandfather: in the opposite situation, on the European side, he resolved to erect a more formidable castle; and a thousand masons were commanded to assemble in the spring on a spot named Asomaton, about five miles from the Greek metropolis.¹² Persuasion is the resource of the feeble; and the feeble can seldom persuade: the ambassadors of the emperor attempted, without success, to divert Mahomet from the execution of his design. They represented that his grandfather had solicited the permission of Manuel to build a castle on his own territories; but that this double fortification, which would command the strait, could only tend to violate the alliance of the nations; to intercept the Latins who traded in the Black Sea, and perhaps to annihilate the subsistence of the city. "I form no enterprise," replied the perfidious sultan, "against the city; but the empire of Constantinople is measured by her walls. Have you forgot the distress to which my father was reduced, when you formed a league with the Hungarians, when they invaded our country by land, and the Hellespont was occupied by the French galleys? Amurath was compelled to force the passage of the Bosphorus: and your strength was not equal to your malevolence. I was then a child at Adrianople; the Moslems trembled; and for a while the *Gabours*"

¹² The situation of the fortress, and the topography of the Bosphorus, are best learned from Peter Gyllius (*de Bosphoro Thracio*, l. ii. c. 13.) Leunclavius (*Pandect.* p. 445,) and Tournefort (*Voyage dans le Levant*, tom. ii. lettre xv. p. 443, 444;) but I must regret the map or plan which Tournefort sent to the French minister of the marine. The reader may turn back to vol. ii. ch. 17, of this History.

¹³ The opprobrious name which the Turks bestow on the Infidels, is expressed *Kαζουγ* by Ducas, and *Giaour* by Leunclavius and the moderns. The former term is derived by Ducange (*Gloss. Græc.* tom. i. p. 530,) from *Kαζουγ* in vulgar Greek, a tortoise, as denoting a retrograde motion from the faith. But, alas! *Gabour* is no more than *Gheber*, which was transferred from the Persian

CHAP. insulted our disgrace. But when my father had triumphed in
 LXVIII. the field of Warnä, he vowed to erect a fort on the western
 ~~~~~ shore, and that vow it is my duty to accomplish. Have ye the  
 right, have ye the power, to control my actions on my own  
 ground? For that ground *is* my own: as far as the shores of the  
 Bosphorus, Asia is inhabited by the Turks, and Europe is de-  
 serted by the Romans. Return, and inform your king, that  
 the present Ottoman is far different from his predecessors; that  
*his* resolutions surpass *their* wishes; and that *he* performs more  
 than *they* could resolve. Return in safety—but the next who  
 delivers a similar message may expect to be flayed alive.”  
 After this declaration, Constantine, the first of the Greeks in  
 spirit as in rank, had determined to unsheath the sword, and  
 to resist the approach and establishment of the Turks on the  
 Bosphorus. He was disarmed by the advice of his civil and  
 ecclesiastical ministers, who recommended a system less ge-  
 neral, and even less prudent, than his own, to approve their  
 patience and long-suffering, to brand the Ottoman with the  
 name and guilt of an aggressor, and to depend on chance and  
 time for their own safety and the destruction of a fort which  
 could not long be maintained in the neighbourhood of a great  
 and populous city. Amidst hope and fear, the fears of the  
 wise and the hopes of the credulous, the winter rolled away;  
 the proper business, of each man, and each hour, was post-  
 poned; and the Greeks shut their eyes against the impending  
 danger, till the arrival of the spring and the sultan decided the  
 assurance of their ruin.

Of a master who never forgives, the orders are seldom dis-  
 obeyed. On the twenty-sixth of March, the appointed spot  
 of Asomaton was covered with an active swarm of Turkish arti-  
 ficers; and the materials by sea and land, were diligently  
 transported from Europe and Asia.<sup>15</sup> The lime had been  
 burnt in Cataphrygia; the timber was cut down in the woods  
 of Heraclea and Nicomedia; and the stones were dug from  
 the Anatolian quarries. Each of the thousand masons was as-  
 sisted by two workmen; and a measure of two cubits was  
 marked for their daily task. The fortress<sup>16</sup> was built in a trian-  
 gular form; each angle was flanked by a strong and massy

He builds  
 a fortress  
 on the  
 Bosphorus,  
 A. D. 1452,  
 March.

to the Turkish language, from the worshippers of fire to those of the crucifix.  
 D'Herbelot, Bibliot. Orient. p. 375.

<sup>15</sup> Phranza does justice to his master's sense and courage. Calliditatem ho-  
 minis non ignorans Imperator prior arma movere constituit, and stigmatizes the  
 folly of the cum sacri tum profani proceres, which he had heard, amentes spe  
 rana pasci. Ducas was not a privy-counsellor.

<sup>16</sup> Instead of this clear and consistent account, the Turkish Annals (Cantemir,  
 p. 97,) revived the foolish tale of the ox's hide, and Dido's stratagem in the foun-  
 dation of Carthage. These annals (unless we are swayed by an antichristian  
 prejudice) are far less valuable than the Greek historians.

<sup>16</sup> In the dimensions of this fortress, the old castle of Europe, Phranza does  
 not exactly agree with Chalcocondyles, whose description has been verified on  
 the spot by his editor Leunclavius.

tower; one on the declivity of the hill, two along the seashore : CHAP. a thickness of twenty-two feet was assigned for the walls, thirty LXVIII. for the towers; and the whole building was covered with a solid platform of lead. Mahomet himself pressed and directed the work with indefatigable ardour; his three vizirs claimed the honour of finishing their respective towers; the zeal of the cadis emulated that of the Janizaries; the meanest labour was ennobled by the service of God and the sultan; and the diligence of the multitude was quickened by the eye of a despot, whose smile was the hope of fortune, and whose frown was the messenger of death. The Greek emperor beheld with terror the irresistible progress of the work; and vainly strove, by flattery and gifts, to assuage an implacable foe, who sought and secretly fomented, the slightest occasion of a quarrel. Such occasions must soon and inevitably be found. The ruins of stately churches, and even the marble columns which had been consecrated to St. Michael the archangel, were employed without scruple by the profane and rapacious Moslems; and some Christians, who presumed to oppose the removal, received from their hands the crown of martyrdom. Constantine had solicited a Turkish guard to protect the fields and harvests of his subjects: the guard was fixed; but their first order was to allow free pasture to the mules and horses of the camp, and to defend their brethren if they should be molested by the natives. The retinue of an Ottoman chief had left their horses to pass the night among the ripe corn; the damage was felt; the insult was resented; and several of both nations were slain in a tumultuous conflict. Mahomet listened with joy to the complaint; and a detachment was commanded to exterminate the guilty village; the guilty had fled; but forty innocent and unsuspecting reapers were massacred by the soldiers. Till this provocation, Constantinople had been open to the visits of commerce and curiosity: on the first alarm, the gates were shut; but the emperor, still anxious for peace, released on the third day his Turkish captives;<sup>17</sup> and expressed, in a last message, the firm resignation of a Christian and a soldier. "Since neither oaths, nor treaty, nor submission, can secure peace, pursue," said he to Mahomet, "your impious warfare. My trust is in God alone: if it should please him to mollify your heart, I shall rejoice in the happy change; if he delivers the city into your hands, I submit without a murmur to his holy will. But until the Judge of the earth shall pronounce between us, it is my duty to live and die in the defence of my people." The sultan's answer was hostile and decisive: his fortifications were completed; and before his departure for Adrianople, he stationed

The Turk-  
ish war,  
June;

See 1.

<sup>17</sup> Among these were some pages of Mahomet, so conscious of his inexorable rigour, that they begged to lose their heads in the city unless they could return before sunset.



CHAP. a vigilant Aga and four hundred Janizaries, to levy a tribute of  
 LXVIII. the ships of every nation that should pass within reach of their  
 ~~~~~ cannon. A Venetian vessel, refusing obedience to the new  
 lords of the Bosphorus, was sunk with a single bullet. The
 master and thirty sailors escaped in the boat; but they were
 dragged in chains to the *porte*: the chief was impaled; his
 companions were beheaded; and the historian Ducas¹⁸ beheld
 at Demotica, their bodies exposed to the wild beasts. The
 siege of Constantinople was deferred till the ensuing spring;
 but an Ottoman army marched into the Morea to divert the
 force of the brothers of Constantine. At this era of calamity,
 one of these princes, the despot Thomas, was blessed or afflicted
 with the birth of a son; "the last heir," says the plaintive
 Phranza, "of the last spark of the Roman empire."¹⁹

A. D. 1453,
 Sept. 17.

Prepara-
 tions for
 the siege of
 Constanti-
 nople,
 A. D. 1452,
 September
 A. D. 1453,
 April.

The Greeks and the Turks passed an anxious and sleepless
 winter: the former were kept awake by their fears, the latter
 by their hopes; both by the preparations of defence and at-
 tack; and the two emperors, who had the most to lose or to
 gain, were the most deeply affected by the national sentiment.
 In Mahomet, that sentiment was inflamed by the ardour of his
 youth and temper; he amused his leisure with building at
 Adrianople²⁰ the lofty palace of Jehan Numa (the watch tower
 of the world;) but his serious thoughts were irrevocably
 bent on the conquest of the city of Cesar. At the dead of
 night, about the second watch, he started from his bed, and
 commanded the instant attendance of his prime vizir. The
 message, the hour, the prince, and his own situation, alarmed
 the guilty conscience of Calil Basha; who had possessed the
 confidence and advised the restoration of Amurath. On the
 accession of the son, the vizir was confirmed in his office and
 the appearances of favour; but the veteran statesman was not
 insensible that he trod on a thin and slippery ice, which might
 break under his footsteps, and plunge him in the abyss. His
 friendship for the Christians, which might be innocent under the
 late reign, had stigmatized him with the name of Gabour Or-
 tachi, or foster brother of the infidels;²¹ and his avarice enter-
 tained a venal and treasonable correspondence, which was
 detected and punished after the conclusion of the war. On
 receiving the royal mandate, he embraced, perhaps for the last

¹⁸ Ducas, c. 35. Phranza (l. iii. c. 3,) who had sailed in his vessel, commemorates the Venetian pilot as a martyr.

¹⁹ Auctum est Palæologorum genus, et Imperii successor, parvæque Romanorum scintillæ hæres natus, Andreas, &c. (Phranza, l. iii. c. 7.) The strong expression was inspired by his feelings.

²⁰ Cantemir, p. 97, 98. The sultan was either doubtful of his conquest, or ignorant of the superior merits of Constantinople. A city or a kingdom may sometimes be ruined by the Imperial fortune of their sovereign.

²¹ *Συντροφικός*, by the president Cousin, is translated *pere nourricier*, most correctly indeed from the Latin version; but in his haste, he has overlooked the note by which Ismael Boillaud (ad Ducam, c. 35.) acknowledges and rectifies his own error.

time, his wife and children ; filled a cup with pieces of gold, hastened to the palace, adorned the sultan, and offered, according to the Oriental custom, the slight tribute of his duty and gratitude.²² “It is not my wish,” said Mahomet, “to resume my gifts, but rather to heap and multiply them on thy head. In my turn I ask a present far more valuable and important—Constantinople.” As soon as the vizir had recovered from his surprise, “the same God,” said he, “who has already given thee so large a portion of the Roman empire, will not deny the remnant, and the capital. His providence and thy power, assure thy success; and myself, with the rest of thy faithful slaves, will sacrifice our lives and fortunes.” “Lala,”²³ (or preceptor,) continued the sultan, “do you see this pillow? all the night, in my agitation, I have pulled it on one side and on the other; I have risen from my bed, again have I lain down; yet sleep has not visited these weary eyes. Beware of the gold and silver of the Romans: in arms we are superior; and with the aid of God, and the prayers of the prophet, we shall speedily become masters of Constantinople.” To sound the disposition of his soldiers, he often wandered through the streets alone and in disguise; and it was fatal to discover the sultan, when he wished to escape from the vulgar eye. His hours were spent in delineating the plan of the hostile city; in debating with his generals and engineers, on what spot he should erect his batteries; on which side he should assault the walls; where he should spring his mines; to what place he should apply his scaling-ladders; and the exercise of the day repeated and proved the lucubrations of the night.

Among the implements of destruction, he studied with peculiar care the recent and tremendous discovery of the Latins; and his artillery surpassed whatever had yet appeared in the world. A founder of cannon, a Dane or Hungarian, who had been almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish sultan. Mahomet was satisfied with the answer to his first question, which he eagerly pressed on the artist. “Am I able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople?” “I am not ignorant of their strength, but were they more solid than those of Babylon, I could oppose an engine of superior power; the position and management of that engine must be left to your engineers.”

The great
cannon of
Mahomet.

²² The Oriental custom of never appearing without gifts, before a sovereign or a superior, is of high antiquity, and seems analogous with the idea of sacrifice, still more ancient and universal. See the examples of such Persian gifts, Ælian. Hist. Var. l. i. c. 31, 32, 33.

²³ The *Lala* of the Turks (Cantemir, p. 34,) and the *Tata* of the Greeks (Ducas, c. 35,) are derived from the natural language of children; and it may be observed, that all such primitive words which denote their parents, are the simple repetition of one syllable, composed of a labial or dental consonant and an open vowel (des Brosses, *Mechanisme des Langues*, tom. i. p. 231—247.)

CHAP. On this assurance, a foundry was established at Adrianople ;
 I.XVIII. the metal was prepared ; and at the end of three months, Urban produced a piece of brass ordnance of stupendous, and almost incredible, magnitude ; a measure of twelve palms is assigned to the bore ; and the stone bullet weighed above six hundred pounds.²⁴ A vacant place before the new palace was chosen for the first experiment ; but to prevent the sudden and mischievous effects of astonishment and fear, a proclamation was issued, that the cannon would be discharged the ensuing day. The explosion was felt or heard in a circuit of a hundred furlongs ; the ball, by the force of gunpowder, was driven above a mile ; and on the spot where it fell, it buried itself a fathom deep in the ground. For the conveyance of this destructive engine, a frame or carriage of thirty wagons was linked together and drawn along by a team of sixty oxen ; two hundred men on both sides were stationed to poise and support the rolling weight ; two hundred and fifty workmen marched before to smooth the way and repair the bridges ; and near two months were employed in a laborious journey of one hundred and fifty miles. A lively philosopher²⁵ derides on this occasion the credulity of the Greeks, and observes with much reason, that we should always distrust the exaggerations of a vanquished people. He calculates, that a ball, even of two hundred pounds, would require a charge of one hundred and fifty pounds of powder ; and that the stroke would be feeble and impotent, since not a fifteenth part of the mass could be inflamed at the same moment. A stranger as I am to the art of destruction, I can discern that the modern improvements of artillery prefer the number of pieces to the weight of metal ; the quickness of the fire to the sound, or even the consequence of a single explosion. Yet I dare not reject the positive and unanimous evidence of contemporary writers ; nor can it seem improbable, that the first artists, in their rude and ambitious efforts, should have transgressed the standard of moderation. A Turkish cannon, more enormous than that of Mahomet, still guards the entrance of the Dardanelles ; and if the use be inconvenient, it has been found on a late trial, that the effect was far from contemptible. A stone bullet of *eleven* hundred pounds weight was once discharged with three hundred and thirty pounds of powder ; at the distance of six hundred yards, it shivered into three rocky fragments, traversed the strait,

²⁴ The Attic talent weighed about sixty minæ, or avoirdupois pounds (see Hooper on Ancient Weights, Measures, &c. ;) but among the modern Greeks, that classic appellation was extended to a weight of one hundred, or one hundred and twenty-five pounds (Ducange, *τλαντον*.) Leonardus Chiensis measured the ball or stone of the *second* cannon : *Lapidem, qui palmis undecim ex meis ambibat in gyro.*

²⁵ See Voltaire (*Hist. Generale*, c. xci. p. 294, 295.) He was ambitious of universal monarchy ; and the poet frequently aspires to the name and style of an astronomer, a chymist, &c.

and, leaving the waters in a foam, again arose and bounded against the opposite hills.²⁶ CHAP. LXVIII.

While Mahomet threatened the capital of the East, the Greek emperor implored with fervent prayers the assistance of earth and heaven. But the invisible powers were deaf to his supplications; and Christendom beheld with indifference the fall of Constantinople, while she derived at least some promise of supply from the jealous and temporal policy of the sultan of Egypt. Some states were too weak, and others too remote; by some the danger was considered as imaginary, by others as inevitable: the Western princes were involved in their endless and domestic quarrels; and the Roman pontiff was exasperated by the falsehood or obstinacy of the Greeks. Instead of employing in their favour the arms and treasures of Italy, Nicholas the Fifth had foretold their approaching ruin; and his honour was engaged in the accomplishment of his prophecy. Perhaps he was softened by the last extremity of their distress; but his compassion was tardy; his efforts were faint and unavailing; and Constantinople had fallen, before the squadrons of Genoa and Venice could sail from their harbours.²⁷ Even the princes of the Morea and of the Greek islands affected a cold neutrality: the Genoese colony of Galata negotiated a private treaty; and the sultan indulged them in the delusive hope, that by his clemency they might survive the ruin of the empire. A plebeian crowd, and some Byzantine nobles, basely withdrew from the danger of their country; and the avarice of the rich denied the emperor, and reserved for the Turks, the secret treasures which might have raised in their defence whole armies of mercenaries.²⁸ The indigent and solitary prince prepared, however, to sustain his formidable adversary; but if his courage was equal to the peril, his strength was inadequate to the contest. In the beginning of the spring, the Turkish vanguard swept the towns and villages as far as the gates of Constantinople: submission was spared and protected: whatever presumed to resist was exterminated with fire and sword. The Greek places on the Black Sea, Mesembria, Acheloum, and Bizon, surrendered on the first summons:

Mahomet II. forms the siege of Constantinople, A. D. 1453, April 6.

²⁶ The Baron de Tott (tom. iii. p. 85—89,) who fortified the Dardanelles against the Russians, describes in a lively, and even comic strain, his own prowess, and the consternation of the Turks. But that adventurous traveller does not possess the art of gaining our confidence.

²⁷ Non audivit, indignum ducens, says the honest Antoninus; but as the Roman court was afterward grieved and ashamed, we find the more courtly expression of Platina, in animo fuisse pontifici juvare Græcos, and the positive assertion of Æneas Sylvius, structam classem, &c. (Spond. A. D. 1453, No. 3.)

²⁸ Antonin. in Proem.—Epist. Cardinal. Isidor. apud Spondanum; and Dr. Johnson, in the tragedy of Irene, has happily seized this characteristic circumstance:—

The groaning Greeks dig up the golden caverns,
The accumulated wealth of hoarding ages;
That wealth which, granted to their weeping prince,
Had rang'd embattled nations at their gates.

CHAP. Selybria alone deserved the honours of a siege or blockade ;
 LXVIII. and the bold inhabitants, while they were invested by land,
 ~~~~~ launched their boats, pillaged the opposite coast of Cyzicus,  
 and sold their captives in the public market. But on the approach of Mahomet himself all was silent and prostrate : he first halted at the distance of five miles ; and from thence advancing in battle array, planted before the gate of St. Romanus the Imperial standard ; and, on the sixth day of April, formed the memorable siege of Constantinople.

Forces of  
 the Turks ;

The troops of Asia and Europe extended on the right and left from the Propontis to the harbour : the Janizaries in the front were stationed before the sultan's tent ; the Ottoman line was covered by a deep entrenchment ; and a subordinate army enclosed the suburb of Galata, and watched the doubtful faith of the Genoese. The inquisitive Philelphus, who resided in Greece about thirty years before the siege, is confident that all the Turkish forces, of any name or value, could not exceed the number of sixty thousand horse and twenty thousand foot ; and he upbraids the pusillanimity of the nations, who had tamely yielded to a handful of barbarians. Such indeed might be the regular establishment of the *Capiculi*,<sup>29</sup> the troops of the Porte, who marched with the prince, and were paid from his royal treasury. But the bashaws, in their respective governments, maintained or levied a provincial militia ; many lands were held by a military tenure, many volunteers were attracted by the hope of spoil ; and the sound of the holy trumpet invited a swarm of hungry and fearless fanatics, who might contribute at least to multiply the terrors, and in a first attack to blunt the swords of the Christians. The whole mass of the Turkish powers is magnified by Ducas, Chalcocondyles, and Leonard of Chios, to the amount of three or four hundred thousand men ; but Phranza was a less remote and more accurate judge ; and his precise definition of two hundred and fifty-eight thousand does not exceed the measure of experience and probability.<sup>30</sup> The navy of the besiegers was less formidable : the Propontis was overspread with three hundred and twenty sail ; but of these no more than eighteen could be rated as galleys of war ; and the far greater part must be degraded to the condition of storeships and transports, which poured into the camp fresh supplies of men, ammunition, and provisions. In her last decay, Constantinople was still peopled with more

of the  
 Greeks.

<sup>29</sup> The palatine troops are styled *Capiculi*, the provincials, *Seraticuli* : and most of the names and institutions of the Turkish militia existed before the *Canon Nameh* of Soliman II. from which, and his own experience, count Marsigli has composed his military state of the Ottoman empire.

<sup>30</sup> The observation of Philelphus is approved by Cuspinian in the year 1508 (de Cæsaribus, in Epilog. de Militiâ Turcica, p. 697.) Marsigli proves, that the effective armies of the Turks are much less numerous than they appear. In the army that besieged Constantinople, Leonardus Chiensis reckons no more than 15,000 Janizaries.

than a hundred thousand inhabitants; but these numbers are found in the accounts, not of war but of captivity; and they mostly consisted of mechanics, of priests, of women, and of men devoid of that spirit which even women have sometimes exerted for the common safety. I can suppose, I could almost excuse, the reluctance of subjects to serve on a distant frontier, at the will of a tyrant; but the man who dares not expose his life in the defence of his children and his property, has lost in society the first and most active energies of nature. By the emperor's command, a particular inquiry had been made through the streets and houses, how many of the citizens, or even of the monks, were able and willing to bear arms for their country. The lists were intrusted to Phranza;<sup>31</sup> and, after a diligent addition, he informed his master, with grief and surprise, that the national defence was reduced to four thousand nine hundred and seventy *Romans*. Between Constantine and his faithful minister, this comfortless secret was preserved; and a sufficient proportion of shields, cross-bows, and muskets, was distributed from the arsenal to the city bands. They derived some accession from a body of two thousand strangers, under the command of John Justiniani, a noble Genoese; a liberal donative was advanced to these auxiliaries; and a princely recompense, the isle of Lemnos, was promised to the valour and victory of their chief. A strong chain was drawn across the mouth of the harbour; it was supported by some Greek and Italian vessels of war and merchandise; and the ships of every Christian nation, that successively arrived from Candia and the Black Sea, were detained for the public service. Against the powers of the Ottoman empire, a city of the extent of thirteen, perhaps of sixteen, miles was defended by a scanty garrison of seven or eight thousand soldiers. Europe and Asia were open to the besiegers; but the strength and provisions of the Greeks must sustain a daily decrease; nor could they indulge the expectation of any foreign succour or supply.

The primitive Romans would have drawn their swords in the resolution of death or conquest. The primitive Christians might have embraced each other, and awaited in patience and charity the stroke of martyrdom. But the Greeks of Constantinople were animated only by the spirit of religion, and that spirit was productive only of animosity and discord. Before his death the emperor John Palæologus had renounced the unpopular measure of an union with the Latins; nor was the idea revived, till the distress of his brother Constantine imposed a last trial of flattery and dissimulation.<sup>32</sup> With the

False union  
of the two  
churches,  
A. D. 1452.  
Dec. 12.

<sup>31</sup> Ego, eidem (Imp.) tabellas extribui non absque dolore et mœstitia, mansitque apud nos duos aliis occultis numerus (Phranza, l. iii. c. 8.) With some indulgence for national prejudices, we cannot desire a more authentic witness, not only of public facts, but of private counsels.

<sup>32</sup> In Spondanus, the narrative of the union is not only partial, but imperfect.



CHAP. demand of temporal aid, his ambassadors were instructed to  
 LXVIII. mingle the assurance of spiritual obedience; his neglect of  
 ~~~~~ the church was excused by the urgent cares of the state; and  
 his orthodox wishes solicited the presence of a Roman legate. The Vatican had been too often deluded; yet the signs of repentance could not decently be overlooked; a legate was more easily granted than an army; and about six months before the final destruction, the cardinal Isidore of Russia appeared in that character with a retinue of priests and soldiers. The emperor saluted him as a friend and father; respectfully listened to his public and private sermons; and with the most obsequious of the clergy and laymen subscribed the act of union, as it had been ratified in the council of Florence. On the twelfth of December, the two nations, in the church of St. Sophia, joined in the communion of sacrifice and prayer; and the names of the two pontiffs were solemnly commemorated; the names of Nicholas the Fifth, the vicar of Christ, and of the patriarch Gregory who had been driven into exile by a rebellious people.

Obstinacy
 and fanaticism of the
 Greeks.

But the dress and language of the Latin priest who officiated at the altar, were an object of scandal; and it was observed with horror, that he consecrated a cake or wafer of *unleavened* bread, and poured cold water into the cup of the sacrament. A national historian acknowledges with a blush, that none of his countrymen, not the emperor himself, were sincere in this occasional conformity.³³ Their hasty and unconditional submission was palliated by a promise of future revisal; but the best, or the worst, of their excuses was the confession of their own perjury. When they were pressed by the reproaches of their honest brethren, "Have patience," they whispered, "have patience till God shall have delivered the city from the great dragon who seeks to devour us. You shall then perceive whether we are truly reconciled with the Azymites." But patience is not the attribute of zeal; nor can the arts of a court be adapted to the freedom and violence of popular enthusiasm. From the dome of St. Sophia, the inhabitants of either sex, and of every degree, rushed in crowds to the cell of the monk Gennadius,³⁴ to consult the oracle of the church. The holy man was invisible; entranced, as it should seem, in

The bishop of Pamiers died in 1642, and the history of Ducas, which represents these scenes (c. 36, 37,) with such truth and spirit, was not printed till the year 1649.

³³ Phranza, one of the conforming Greeks, acknowledges that the measure was adopted only propter spem auxilii; he affirms with pleasure, that those who refused to perform their devotions in St. Sophia, extra culpam et in pace essent (l. iii. c. 20.)

³⁴ His primitive and secular name was George Scholarius, which he changed for that of Gennadius, either when he became a monk or a patriarch. His defence at Florence, of the same union which he so furiously attacked at Constantinople, has tempted Leo Allatius (Diatrib. de Georgiis, in Fabric. Bibliot. Græc. tom. x. p. 760—786,) to divide him into two men; but Renaudot (p. 343—393,) has restored the identity of his person and the duplicity of his character.

deep meditation, or divine rapture: but he had exposed on CHAP. the door of his cell, a speaking tablet; and they successively LXVIII. withdrew after reading these tremendous words; “O miserable Romans, why will ye abandon the truth; and why, instead of confiding in God, will ye put your trust in the Italians? In losing your faith, you will lose your city. Have mercy on me, O Lord! I protest in thy presence, that I am innocent of the crime. O miserable Romans, consider, pause, and repent. At the same moment that you renounce the religion of your fathers, by embracing impiety, you submit to a foreign servitude.” According to the advice of Gennadius, the religious virgins, as pure as angels and as proud as demons, rejected the act of union, and abjured all communion with the present and future associates of the Latins; and their example was applauded and imitated by the greatest part of the clergy and people. From the monastery the devout Greeks dispersed themselves in the taverns; drank confusion to the slaves of the pope; emptied their glasses in honour of the image of the holy Virgin; and besought her to defend against Mahomet, the city which she had formerly saved from Chosroes and the Chagan. In the double intoxication of zeal and wine, they valiantly exclaimed, “What occasion have we for succour, or union, or Latins? far from us be the worship of the Azymites!” During the winter that preceded the Turkish conquest, the nation was distracted by this epidemical frenzy; and the season of Lent, the approach of Easter, instead of breathing charity and love, served only to fortify the obstinacy and influence of the zealots. The confessors scrutinized and alarmed the conscience of their votaries, and a rigorous penance was imposed on those who had received the communion from a priest, who had given an express or tacit consent to the union. His service at the altar propagated the infection to the mute and simple spectators of the ceremony; they forfeited, by the impure spectacle, the virtue of the sacerdotal character; nor was it lawful, even in danger of sudden death, to invoke the assistance of their prayers or absolution. No sooner had the church of St. Sophia been polluted by the Latin sacrifice, than it was deserted as a Jewish synagogue, or a heathen temple, by the clergy and people; and a vast and gloomy silence prevailed in that venerable dome, which had so often smoked with a cloud of incense, blazed with innumerable lights, and resounded with the voice of prayer and thanksgiving. The Latins were the most odious of heretics and infidels; and the first minister of the empire, the great duke, was heard to declare, that he had rather behold in Constantinople the turban of Mahomet, than the pope’s tiara or a cardinal’s hat.³⁵ A sentiment so unworthy of Christians and

³⁵ Φαρισσαίον, καλὸν τῆς, may be fairly translated a cardinal’s hat. The difference of the Greek and Latin habits embittered the schism.

CHAP. patriots, was familiar and fatal to the Greeks: the emperor
 LXVIII. was deprived of the affection and support of his subjects; and
 ~~~~~ their native cowardice was sanctified by resignation to the divine  
 decree, or the visionary hope of a miraculous deliverance.

Siege of  
 Constanti-  
 nople by  
 Mahomet  
 II.  
 A. D. 1453,  
 April 6—  
 May 29.

Of the triangle which composes the figure of Constantino-  
 ple, the two sides along the sea were made inaccessible to an  
 enemy; the Propontis by nature, and the harbour by art.  
 Between the two waters, the basis of the triangle, the land  
 side was protected by a double wall, and a deep ditch of the  
 depth of one hundred feet. Against this line of fortification,  
 which Phranza, an eyewitness, prolongs to the measure of  
 six miles,<sup>36</sup> the Ottomans directed their principal attack; and  
 the emperor, after distributing the service and command of  
 the most perilous stations, undertook the defence of the exter-  
 nal wall. In the first days of the siege, the Greek soldiers  
 descended into the ditch, or sallied into the field; but they soon  
 discovered, that in the proportion of their numbers, one  
 Christian was of more value than twenty Turks; and after  
 these bold preludes, they were prudently content to maintain  
 the rampart with their missile weapons. Nor should this pru-  
 dence be accused of pusillanimity. The nation was indeed  
 pusillanimous and base; but the last Constantine deserves the  
 name of a hero: his noble band of volunteers was inspired  
 with Roman virtue; and the foreign auxiliaries supported the  
 honour of the Western chivalry. The incessant volleys of  
 lances and arrows were accompanied with the smoke, the  
 sound, and the fire of their musketry and cannon. Their  
 small arms discharged at the same time either five, or even  
 ten, balls of lead, of the size of a walnut; and, according to  
 the closeness of the ranks and the force of the powder, several  
 breast plates and bodies were transpierced by the same shot.  
 But the Turkish approaches were soon sunk in trenches, or  
 covered with ruins. Each day added to the science of the  
 Christians; but their inadequate stock of gunpowder was wasted  
 in the operations of each day. Their ordnance was not power-  
 ful, either in size or number: and if they possessed some  
 heavy cannon, they feared to plant them on the walls, lest the  
 aged structure should be shaken and overthrown by the explo-  
 sion.<sup>37</sup> The same destructive secret had been revealed to the  
 Moslems; by whom it was employed with the superior energy

<sup>36</sup> We are obliged to reduce the Greek miles to the smallest measure which is preserved in the wersts of Russia, of 547 French *toises*, and of 104 3-5 to a degree. The six miles of Phranza do not exceed four English miles (d'Anville *Mesures Itinéraires*, p. 61. 123, &c.)

<sup>37</sup> At indies doctiores nostri facti paravere contra hostes machinamenta, quæ tanem avare debantur. Pulvis erat nitri modica exigua; tela modica; bombardæ, si aderant incommode loci primum hostes offendere maceriebus alveisque tectos non poterant. Nam siquæ magnæ erant, ne murus concuteretur noster quiescebant. This passage of Leonardus Chiensis is curious and important.



of zeal, riches, and despotism. The great cannon of Mahomet CHAP. LXVIII. has been separately noticed; an important and visible object in the history of the times: but that enormous engine was flanked by two fellows almost of equal magnitude:<sup>38</sup> the long order of the Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places; and of one of these it is ambiguously expressed, that it was mounted with one hundred and thirty guns, or that it discharged one hundred and thirty bullets. Yet, in the power and activity of the sultan, we may discern the infancy of the new science. Under a master who counted the moments, the great cannon could be loaded and fired no more than seven times in one day.<sup>39</sup> The heated metal unfortunately burst; several workmen were destroyed; and the skill of an artist was admired who bethought himself of preventing the danger and the accident, by pouring oil, after each explosion, into the mouth of the cannon.

The first random shots were productive of more sound than Attack and defence. effect; and it was by the advice of a Christian, that the engineers were taught to level their aim against the two opposite sides of the salient angles of a bastion. However imperfect, the weight and repetition of the fire made some impression on the walls; and the Turks, pushing their approaches to the edge of the ditch, attempted to fill the enormous chasm, and to build a road to the assault.<sup>40</sup> Innumerable fascines, and hogsheads, and trunks of trees, were heaped on each other; and such was the impetuosity of the throng, that the foremost and the weakest were pushed headlong down the precipice, and instantly buried under the accumulated mass. To fill the ditch was the toil of the besiegers; to clear away the rubbish, was the safety of the besieged; and after a long and bloody conflict, the web that had been woven in the day was still unravelled in the night. The next resource of Mahomet was the practice of mines; but the soil was rocky; in every attempt he was stopped and undermined by the Christian engineers; nor had the art been yet invented of replenishing those subterraneous passages with gunpowder, and blowing whole towers and cities into the air.<sup>41</sup> A circumstance that distinguishes the

<sup>38</sup> According to Chaleceondyles and Phranza, the great cannon burst; an accident which, according to Ducas, was prevented by the artist's skill. It is evident that they do not speak of the same gun.

<sup>39</sup> Near a hundred years after the siege of Constantinople, the French and English fleets in the Channel were proud of firing 300 shot in an engagement of two hours (Memoires de Martin du Bellay, l. x. in the Collection Generale, tom. xxi. p. 239.)

<sup>40</sup> I have selected some curious facts, without striving to emulate the bloody and obstinate eloquence of the abbé de Vertot, in his prolix descriptions of the sieges of Rhodes, Malta, &c. But that agreeable historian had a turn for romance, and as he wrote to please the order, he has adopted the same spirit of enthusiasm and chivalry.

<sup>41</sup> The first theory of mines with gunpowder appears in 1180, in a MS. of

CHAP. LXVIII. siege of Constantinople, is the reunion of the ancient and modern artillery. The cannon were intermingled with the mechanical engines for casting stones and darts; the bullet and the battering-ram were directed against the same walls; nor had the discovery of gunpowder superseded the use of the liquid and inextinguishable fire. A wooden turret of the largest size was advanced on rollers: this portable magazine of ammunition and fascines was protected by a threefold covering of bulls' hides; incessant volleys were securely discharged from the loop-holes; in the front, three doors were contrived for the alternate sally and retreat of the soldiers and workmen. They ascended by a staircase to the upper platform; and, as high as the level of that platform, a scaling ladder could be raised by pulleys to form a bridge and grapple with the adverse rampart. By these various arts of annoyance, some as new as they were pernicious to the Greeks, the tower of St. Romanus was at length overturned: after a severe struggle, the Turks were repulsed from the breach and interrupted by darkness; but they trusted, that with the return of light they should renew the attack with fresh vigour and decisive success. Of this pause of action, this interval of hope, each moment was improved by the activity of the emperor and Justiniani, who passed the night on the spot, and urged the labours which involved the safety of the church and city. At the dawn of day, the impatient sultan perceived with astonishment and grief, that his wooden turret had been reduced to ashes: the ditch was cleared and restored; and the tower of St. Romanus was again strong and entire. He deplored the failure of his design; and uttered a profane exclamation, that the word of the thirty-seven thousand prophets should not have compelled him to believe that such a work, in so short a time, could have been accomplished by the infidels.

Success  
and victory  
on five ships.

The generosity of the Christian princes was cold and tardy; but in the first apprehension of a siege, Constantine had negotiated, in the isles of the Archipelago, the Morea, and Sicily, the most indispensable supplies. As early as the beginning of April, five<sup>42</sup> great ships, equipped for merchandise and war, would have sailed from the harbour of Chios, had not the wind blown obstinately from the north.<sup>43</sup> One of these

George of Sienna (Tiraboschi, tom. vi. P. i. p. 324.) They were first practised at Sarzanella, in 1487; but the honour and improvement in 1503 is ascribed to Peter of Navarre, who used them with success in the wars of Italy (Hist. de la Ligue de Cambray, tom. ii. p. 93—97.)

<sup>42</sup> It is singular that the Greeks should not agree in the number of these illustrious vessels; the *five* of Ducas, the *four* of Phranza and Leonardus, and the *two* of Chalcocondyles, must be extended to the smaller, or confined to larger, size. Voltaire, in giving one of these ships to Frederic III. confounds the emperors of the East and West.

<sup>43</sup> In bold defiance, or rather in gross ignorance, of language and geography, the president Cousin detains them at Chios with a south, and waits them to Constantinople with a north wind.

ships bore the Imperial flag ; the remaining four belonged to CHAP. the Genoese ; and they were laden with wheat and barley, with LXXVIII. wine, oil, and vegetables, and above all, with soldiers and mariners, for the service of the capital. After a tedious delay, a gentle breeze, and, on the second day, a strong gale from the south, carried them through the Hellespont and the Propontis : but the city was already invested by sea and land ; and the Turkish fleet, at the entrance of the Bosphorus, was stretched from shore to shore, in the form of a crescent, to intercept, or at least to repel, these bold auxiliaries. The reader who has present to his mind the geographical picture of Constantinople, will conceive and admire the greatness of the spectacle. The five Christian ships continued to advance with joyful shouts, and a full press, both of sails and oars, against a hostile fleet of three hundred vessels ; and the rampart, the camp, the coasts of Europe and Asia, were lined with innumerable spectators, who anxiously awaited the event of this momentous succour. At the first view that event could not appear doubtful ; the superiority of the Moslems was beyond all measure or account ; and, in a calm, their numbers and valour must inevitably have prevailed. But their hasty and imperfect navy had been created, not by the genius of the people, but by the will of the sultan ; in the height of their prosperity, the Turks have acknowledged, that if God had given them the earth, he had left the sea to the infidels ;<sup>44</sup> and a series of defeats, a rapid progress of decay, has established the truth of their modest confession. Except eighteen galleys of some force, the rest of their fleet consisted of open boats, rudely constructed and awkwardly managed, crowded with troops, and destitute of cannon ; and, since courage arises in a great measure from the consciousness of strength, the bravest of the Janizaries might tremble on a new element. In the Christian squadron, five stout and lofty ships were guided by skilful pilots, and manned with the veterans of Italy and Greece, long practised in the arts and perils of the sea. Their weight was directed to sink or scatter the weak obstacles that impeded their passage : their artillery swept the waters : their liquid fire was poured on the heads of the adversaries, who, with the design of boarding, presumed to approach them ; and the winds and waves are always on the side of the ablest navigators. In this conflict, the Imperial vessel, which had been almost overpowered, was rescued by the Genoese ; but the Turks, in a distant and closer attack, were twice repulsed with considerable loss. Mahomet himself sat on horseback on the beach, to encourage their valour by his voice

<sup>44</sup> The perpetual decay and weakness of the Turkish navy, may be observed in Rycant (*State of the Ottoman Empire*, p. 372—378,) Thevenot (*Voyages*, P. i. p. 229—242,) and Tott (*Memoires*, tom. iii. ;) the last of whom is always solicitous to amuse and amaze his reader.



CHAP. and presence, by the promise of reward, and by fear, more  
 LXVIII. potent than the fear of the enemy. The passions of his soul,  
 ~~~~~ and even the gestures of his body,<sup>45</sup> seemed to intimate the  
 actions of the combatants; and as if he had been the lord of
 nature, he spurred his horse with a fearless and impotent
 effort into the sea. His loud reproaches, and the clamours
 of the camp, urged the Ottomans to a third attack, more fatal
 and bloody than the two former; and I must repeat, though I
 cannot credit, the evidence of Phranza, who affirms, from
 their own mouth, that they lost above twelve thousand
 men in the slaughter of the day. They fled in disorder to the
 shores of Europe and Asia, while the Christian squadron,
 triumphant and unhurt, steered along the Bosphorus, and
 securely anchored within the chain of the harbour. In the
 confidence of victory, they boasted that the whole Turkish
 power must have yielded to their arms; but the admiral or
 captain bashaw, found some consolation for a painful wound
 in his eye, by representing that accident as the cause of his
 defeat. Baltha Ogli was a renegade of the race of the Bul-
 garian princes: his military character was tainted with the
 unpopular vice of avarice; and under the despotism of the
 prince or people, misfortune is a sufficient evidence of guilt.
 His rank and services were annihilated by the displeasure of
 Mahomet. In the royal presence, the captain bashaw was
 extended on the ground by four slaves, and received one
 hundred strokes with a golden rod:⁴⁶ his death had been
 pronounced; and he adored the clemency of the sultan,
 who was satisfied with the milder punishment of confiscation
 and exile. The introduction of this supply revived the hopes
 of the Greeks, and accused the supineness of their western
 allies. Amidst the deserts of Anatolia and the rocks of Pales-
 tine, the millions of the crusaders had buried themselves in a
 voluntary and inevitable grave; but the situation of the Im-
 perial city was strong against her enemies, and accessible to
 her friends; and a rational and moderate armament of the
 maritime states might have saved the relics of the Roman
 name, and maintained a Christian fortress in the heart of the
 Ottoman empire. Yet this was the sole and feeble attempt
 for the deliverance of Constantinople; the more distant
 powers were insensible of its danger; and the ambassador of
 Hungary, or at least of Huniades, resided in the Turkish camp,
 to remove the fears, and to direct the operations of the
 sultan.⁴⁷

⁴⁵ I must confess, that I have before my eyes the living picture which Thucy-
 dides (l. vii. c. 71,) has drawn of the passions and gestures of the Athenians in
 a naval engagement in the great harbour of Syracuse.

⁴⁶ According to the exaggeration or corrupt text of Ducas (c. 38,) this golden
 bar was of the enormous and incredible weight of 500 librae, or pounds. Bouil-
 land's reading of 500 drachms, or five pounds, is sufficient to exercise the arms
 of Mahomet, and bruise the back of his admiral.

⁴⁷ Ducas, who confesses himself ill informed of the affairs of Hungary, as-

It was difficult for the Greeks to penetrate the secret of the CHAP. divan; yet the Greeks are persuaded, that a resistance, so LXVIII. obstinate and surprising, had fatigued the perseverance of Mahomet. He began to meditate a retreat, and the siege would have been speedily raised if the ambition and jealousy of the second vizir had not opposed the perfidious advice of Calil Bashaw, who still maintained a secret correspondence with the Byzantine court. The reduction of the city appeared to be hopeless, unless a double attack could be made from the harbour as well as from the land; but the harbour was inaccessible; an impenetrable chain was now defended by eight large ships, more than twenty of a smaller size, with several galleys and sloops; and, instead of forcing this barrier, the Turks might apprehend a naval sally, and a second encounter in the open sea. In this perplexity, the genius of Mahomet conceived and executed a plan of a bold and marvellous cast, of transporting by land his lighter vessels and military stores from the Bosphorus into the higher part of the harbour. The distance is about ten miles; the ground is uneven, and was over-spread with thickets; and, as the road must be opened behind the suburb of Galata, their free passage or total destruction must depend on the option of the Genoese. But these selfish merchants were ambitious of the favour of being the last devoured; and the deficiency of art was supplied by the strength of obedient myriads. A level way was covered with a broad platform of strong and solid planks; and to render them more slippery and smooth, they were anointed with the fat of sheep and oxen. Fourscore light galleys and brigantines of fifty and thirty oars, were disembarked on the Bosphorus shore; arranged successively on rollers; and drawn forwards by the power of men and pulleys. Two guides or pilots were stationed at the helm, and the prow, of each vessel; the sails were unfurled to the winds; and the labour was cheered by song and acclamation. In the course of a single night, this Turkish fleet painfully climbed the hill, steered over the plain, and was launched from the declivity into the shallow waters of the harbour, far above the molestation of the deeper vessels of the Greeks. The real importance of this operation was magnified by the consternation and confidence which it inspired; but the notorious, unquestionable, fact was displayed before the eyes, and is recorded by the pens of the two nations.⁴⁸ A similar stratagem has been repeatedly practised by the ancients;⁴⁹ the Ottoman galleys (I must again repeat) should be

Mahomet transports his navy over land.

signs a motive of superstition, a fatal belief that Constantinople would be the term of the Turkish conquests. See Phranza (l. iii. c. 20,) and Spondanus.

⁴⁸ The unanimous testimony of the four Greeks is confirmed by Cantemir, (p. 96,) from the Turkish annals: but I could wish to contract the distance of ten miles, and to prolong the term of one night.

⁴⁹ Phranza relates two examples of a similar transportation over the six miles

CHAP. considered as large boats ; and if we compare the magnitude
 LXVIII. and the distance, the obstacles and the means, the boasted
 ~~~~~ miracle<sup>50</sup> has perhaps been equalled by the industry of our  
 own times.<sup>51</sup> As soon as Mahomet had occupied the upper  
 harbour with a fleet and army, he constructed, in the narrow-  
 est part, a bridge, or rather mole, of fifty cubits in breadth and  
 one hundred in length ; it was formed of casks and hogsheads,  
 joined with rafters linked with iron, and covered with a solid  
 floor. On this floating battery, he planted one of his largest  
 cannon, while the fourscore galleys, with troops and scaling  
 ladders, approached the most accessible side, which had former-  
 ly been stormed by the Latin conquerors. The indolence  
 of the Christians has been accused for not destroying these  
 unfinished works ; but their fire, by a superior fire was con-  
 trolled and silenced ; nor were they wanting in a nocturnal  
 attempt to burn the vessels as well as the bridge of the sultan.  
 His vigilance prevented their approach ; their foremost gal-  
 liots were sunk or taken ; forty youths, the bravest of Italy  
 and Greece, were inhumanly massacred at his command ; nor  
 could the emperor's grief be assuaged by the just though cruel  
 retaliation, of exposing from the walls the heads of two hun-  
 dred and sixty Mussulman captives. After the siege of forty  
 days, the fate of Constantinople could no longer be averted.  
 The diminutive garrison was exhausted by a double attack ;  
 the fortifications, which had stood for ages against hostile  
 violence, were dismantled on all sides by the Ottoman cannon ;  
 many breaches were opened ; and near the gate of St. Ro-  
 manus, four towers had been levelled with the ground. For  
 the payment of his feeble and mutinous troops, Constantine  
 was compelled to despoil the churches with the promise of a  
 fourfold restitution ; and his sacrilege offered a new reproach  
 to the enemies of the union. A spirit of discord impaired the  
 remnant of the Christian strength : the Genoese and Venetian  
 auxiliaries asserted the pre-eminence of their respective ser-  
 vice ; and Justiniani and the great duke, whose ambition was  
 not extinguished by the common danger, accused each other  
 of treachery and cowardice.

Distress of  
the city.

Prepara-  
tions of the  
Turks for  
the general  
assault,  
May 26.

During the siege of Constantinople, the words of peace and  
 capitulation had been sometimes pronounced ; and several  
 embassies had passed between the camp and the city.<sup>52</sup> The

of the Isthmus of Corinth ; the one fabulous, of Augustus after the battle of  
 Actium ; the other true, of Nicetas, a Greek general in the xth century. To  
 these he might have added a bold enterprise of Hannibal, to introduce his vessels  
 into the harbour of Tarentum (Polybius, l. viii. p. 749, edit. Gronov.)

<sup>50</sup> A Greek of Candia, who had served the Venetians in a similar undertak-  
 ing (Spand. A. D. 1433, No. 37,) might possibly be the adviser and agent of  
 Minnet.

<sup>51</sup> I particularly allude to our own embarkations on the lakes of Canada, in  
 the years 1776 and 1777, so great in the labour, so fruitless in the event.

<sup>52</sup> Chaleocandyles and Ducas differ in the time and circumstances of the ne-



Greek emperor was humbled by adversity ; and would have yielded to any terms compatible with religion and royalty. The Turkish sultan was desirous of sparing the blood of his soldiers ; still more desirous of securing for his own use the Byzantine treasures ; and he accomplished a sacred duty in presenting to the *Gabours*, the choice of circumcision, of tribute, or of death. The avarice of Mahomet might have been satisfied with an annual sum of one hundred thousand ducats : but his ambition grasped the capital of the East : to the prince he offered a rich equivalent, to the people a free toleration, or a safe departure : but after some fruitless treaty, he declared his resolution of finding either a throne, or a grave, under the walls of Constantinople. A sense of honour, and the fear of universal reproach, forbade Palæologus to resign the city into the hands of the Ottomans ; and he determined to abide the last extremities of war. Several days were employed by the sultan in the preparations of the assault ; and a respite was granted by his favourite science of astrology, which had fixed on the twenty-ninth of May, as the fortunate and fatal hour. On the evening of the twenty-seventh, he issued his final orders ; assembled in his presence the military chiefs, and dispersed his heralds through the camp to proclaim the duty and the motives of the perilous enterprise. Fear is the first principle of a despotic government ; and his menaces were expressed in the Oriental style, that the fugitives and deserters, had they the wings of a bird,<sup>53</sup> should not escape from his inexorable justice. The greatest part of his bashaws and Janizaries were the offspring of Christian parents ; but the glories of the Turkish name were perpetuated by successive adoption ; and, in the gradual change of individuals, the spirit of a legion, a regiment, or an *oda*, is kept alive by imitation and discipline. In this holy warfare, the Moslems were exhorted to purify their minds with prayer, their bodies

getiation ; and it was neither glorious nor salutary, the faithful Phranza spares his prince even the thought of a surrender.

<sup>53</sup> These wings (Chalcocondyles, l. viii. p. 208,) are no more than an Oriental figure : but in the tragedy of Irene, Mahomet's passion soars above sense and reason :

Should the fierce North, upon his frozen wings ;

Bear him aloft above the wondering clouds,

And seat him in the Pleiads golden chariot—

Thence should my fury drag him down to tortures.

Besides the extravagance of the rant, I must observe, 1. That the operation of the wind must be confined to the *lower* region of the air. 2. That the name, etymology, and fable of the Pleiads are purely Greek (Scholiast ad Homer, *Æ.* 686, Eudocia in Ionia, p. 339. Apollodor. l. iii. c. 10, Heine, p. 229, Not. 682,) and had no affinity with the astronomy of the East (Hyde ad Ulugbeg, Tabul. in Syntagma, Dissert. tom. i. p. 40. 42. Goguet, Origine des Arts, &c. tom. vi. p. 73—78. Gebelin, Hist. du Calendrier, p. 73,) which Mahomet had studied. 3. The golden chariot does not exist either in science or fiction ; but I much fear that Dr. Johnson has confounded the Pleiads with the great bear or wagon, the zodiac with a northern constellation ;

ΑΡΧΤΟΥ ΘΕΟΥ ΚΑΙ ΑΝΘΡΩΠΟΥ ΣΤΗΝ ΝΗΣΩΝ ΚΑΙ ΣΤΗΝ ΑΙΘΡΑ.

CHAP. with seven ablutions; and to abstain from food till the close  
 LXVIII. of the ensuing day. A crowd of dervishes visited the tents to  
 ~~~~~ instil the desire of martyrdom and the assurance of spending  
 an immortal youth amidst the rivers and gardens of paradise,
 and in the embraces of the black-eyed virgins. Yet Mahomet
 principally trusted to the efficacy of temporal and visible
 rewards. A double pay was promised to the victorious troops;
 "The city and the buildings," said Mahomet, "are mine;
 but I resign to your valour the captives and the spoil, the
 treasures of gold and beauty: be rich and be happy. Many
 are the provinces of my empire; the intrepid soldier who
 first ascends the walls of Constantinople, shall be rewarded
 with the government of the fairest and most wealthy; and my
 gratitude shall accumulate his honours and fortunes above the
 measure of his own hopes." Such various and potent motives
 diffused among the Turks a general ardour, regardless of life
 and impatient for action; the camp re-echoed with the Moslem
 shouts of, "God is God, there is but one God, and Mahomet
 is the apostle of God;"⁵⁴ and the sea and land, from Galata
 to the seven towers, were illuminated by the blaze of their
 nocturnal fires.

Last fare-
 well of the
 emperor
 and the
 Greeks.

Far different was the state of the Christians; who, with
 loud and impotent complaints deplored the guilt, or the
 punishment of their sins. The celestial image of the Virgin
 had been exposed in solemn procession; but their divine
 patroness was deaf to their entreaties; they accused the ob-
 stinacy of the emperor for refusing a timely surrender; anti-
 cipated the horrors of their fate; and sighed for the repose
 and security of Turkish servitude. The noblest of the Greeks
 and the bravest of the allies, were summoned to the palace, to
 prepare them, on the evening of the twenty-eighth, for the
 duties and dangers of the general assault. The last speech
 of Palæologus was the funeral oration of the Roman empire;⁵⁵
 he promised, he conjured, and he vainly attempted to infuse
 the hope which was extinguished in his own mind. In this
 world all was comfortless and gloomy; and neither the gos-
 pel nor the church have proposed any conspicuous recom-
 pense to the heroes who fall in the service of their country.
 But the example of their prince, and the confinement of a
 siege, had armed these warriors with the courage of despair;
 and the pathetic scene is described by the feelings of the his-
 torian Phranza, who was himself present at this mournful
 assembly. They wept, they embraced; regardless of their

⁵⁴ Phranza quarrels with these Moslem acclamations, not for the name of God, but for that of the prophet: the pious zeal of Voltaire is excessive, and even ridiculous.

⁵⁵ I am afraid that this discourse was composed by Phranza himself; and it smells so grossly of the sermon and the convent that I almost doubt whether it was pronounced by Constantine. Leonardus assigns him another speech, in which he addresses himself more respectfully to the Latin auxiliaries.

families and fortunes, they devoted their lives ; and each commander, departing to his station, maintained all night a vigilant and anxious watch on the rampart. The emperor, and some faithful companions, entered the dome of St. Sophia, which in a few hours was to be converted into a mosque ; and devoutly received, with tears and prayers, the sacrament of the holy communion. He reposed some moments in the palace, which resounded with cries and lamentations ; solicited the pardon of all whom he might have injured,⁵⁶ and mounted on horseback to visit the guards and explore the motions of the enemy. The distress and fall of the last Constantine are more glorious than the long prosperity of the Byzantine Cæsars.

In the confusion of darkness an assailant may sometimes succeed ; but in this great and general attack, the military judgment and astrological knowledge of Mahomet advised him to expect the morning, the memorable twenty-ninth of May, in the fourteen hundred and fifty-third year of the Christian era. The preceding night had been strenuously employed ; the troops, the cannon, and the fascines, were advanced to the edge of the ditch, which in many parts presented a smooth and level passage to the breach ; and his fourscore galleys almost touched with the prows and their scaling ladders, the less defensible walls of the harbour. Under pain of death, silence was enjoined : but the physical laws of motion and sound are not obedient to discipline or fear ; each individual might suppress his voice and measure his footsteps ; but the march and labour of thousands must inevitably produce a strange confusion of dissonant clamours, which reached the ears of the watchmen of the towers. At daybreak, without the customary signal of the morning gun, the Turks assaulted the city by sea and land ; and the similitude of a twined or twisted thread has been applied to the closeness and continuity of their line of attack.⁵⁷ The foremost ranks consisted of the refuse of the host, a voluntary crowd, who fought without order or command ; of the feebleness of age or childhood, of peasants and vagrants, and of all who had joined the camp in the blind hope of plunder and martyrdom. The common impulse drove them onwards to the wall : the most audacious to climb were instantly precipitated ; and not a dart nor a bullet, of the Christians, was idly wasted on the accumulating throng. But their strength and ammunition were exhausted in this laborious defence : the ditch was filled with the bodies of the slain ; they supported the footsteps of their companions ; and

The general
assault,
May 29.

⁵⁶ This abasement, which devotion has sometimes extorted from dying princes, is an improvement of the gospel doctrine of the forgiveness of injuries ; it is more easy to forgive 490 times, than once to ask pardon of an inferior.

⁵⁷ Besides the 10,000 guards, and the sailors and the marines, Ducas numbers in this general assault 250,000 Turks, both horse and foot.

CHAP. of this devoted vanguard, the death was more serviceable than
 LXVIII. the life. Under their respective bashaws and sanjaks, the
 ~~~~~ troops of Anatolia and Romania were successively led to the  
 charge: their progress was various and doubtful; but after a  
 conflict of two hours, the Greeks still maintained and improved  
 their advantage; and the voice of the emperor was heard en-  
 couraging his soldiers to achieve, by a last effort, the deliver-  
 ance of their country. In that fatal moment, the Janizaries  
 arose, fresh, vigorous, and invincible. The sultan himself on  
 horseback, with an iron mace in his hand, was the spectator  
 and judge of their valour: he was surrounded by ten thousand  
 of his domestic troops whom he reserved for the decisive oc-  
 casions; and the tide of battle was directed and impelled by  
 his voice and eye. His numerous ministers of justice were  
 posted behind the line, to urge, to restrain, and to punish;  
 and if danger was in the front, shame and inevitable death  
 were in the rear, of the fugitives. The cries of fear and of  
 pain were drowned in the martial music of drums, trumpets, and  
 ataballs; and experience has proved, that the mechanical  
 operation of sounds, by quickening the circulation of the blood  
 and spirits, will act on the human machine more forcibly than  
 the eloquence of reason and honour. From the lines, the  
 galleys, and the bridge, the Ottoman artillery thundered on all  
 sides; and the camp and city, the Greeks and the Turks, were  
 involved in a cloud of smoke, which could only be dispelled  
 by the final deliverance or destruction of the Roman empire.  
 The single combats of the heroes of history or fable, amuse our  
 fancy and engage our affections: the skilful evolutions of war  
 may inform the mind, and improve a necessary, though per-  
 nicious, science. But in the uniform and odious pictures of a  
 general assault, all is blood, and horror, and confusion; nor  
 shall I strive, at the distance of three centuries and a thousand  
 miles, to delineate a scene, of which there could be no specta-  
 tors, and of which the actors themselves were incapable of  
 forming any just or adequate idea.

The immediate loss of Constantinople may be ascribed to  
 the bullet, or arrow, which pierced the gauntlet of John Jus-  
 tiniani. The sight of his blood, and the exquisite pain, ap-  
 palled the courage of the chief, whose arms and councils were  
 the firmest rampart of the city. As he withdrew from his station  
 in quest of a surgeon, his flight was perceived and stopped by  
 the indefatigable emperor. "Your wound," exclaimed Palæo-  
 logus, "is slight; the danger is pressing; your presence is  
 necessary; and whither will you retire?" "I will retire,"  
 said the trembling Genoese, "by the same road which God  
 has opened to the 'Turks;'" and at these words he hastily  
 passed through one of the breaches of the inner wall. By this  
 pusillanimous act, he stained the honours of a military life; and  
 the few days which he survived in Galata, or the isle of Chios,

were embittered by his own and the public reproach.<sup>58</sup> His CHAP. example was imitated by the greatest part of the Latin auxilia- LXVIII. ries, and the defence began to slacken when the attack was pressed with redoubled vigour. The number of the Ottomans was fifty, perhaps an hundred, times superior to that of the Christians: the double walls were reduced by the cannon to a heap of ruins: in a circuit of several miles, some places must be found more easy of access, or more feebly guarded; and if the besiegers could penetrate in a single point, the whole city was irrecoverably lost. The first who deserved the sultan's reward was Hassan the Janizary, of gigantic stature and strength. With his scimitar in one hand and his buckler in the other, he ascended the outward fortification: of the thirty Janizaries, who were emulous of his valour, eighteen perished in the bold adventure. Hassan and his twelve companions had reached the summit; the giant was precipitated from the rampart; he rose on one knee, and was again oppressed by a shower of darts and stones. But his success had proved that the achievement was possible; the walls and towers were instantly covered with a swarm of Turks; and the Greeks, now driven from the vantage ground, were overwhelmed by increasing multitudes. Amidst these multitudes, the emperor,<sup>59</sup> who accomplished all the duties of a general and a soldier, was long seen, and finally lost. The nobles, who fought round his person, sustained till their last breath the honourable names of Palæologus and Cantacuzene: his mournful exclamation was heard, "Cannot there be found a Christian to cut off my head?"<sup>60</sup> and his last fear was that of falling alive into the hands of the infidels.<sup>61</sup> The prudent despair of Constantine cast away the purple: amidst the tumult he fell by an unknown hand, and his body was buried under a mountain of the slain. After his death, resistance and order were

Death of  
the emperor  
Constantine Palæologus

<sup>58</sup> In the severe censure of the flight of Justiniani, Phranza expresses his own feelings, and those of the public. For some private reasons, he is treated with more lenity and respect by Ducas: but the words of Leonardus Chiensis express his strong and recent indignation, *gloriæ salutis sui que oblitus*. In the whole series of their Eastern policy, his countrymen, the Genoese, were always suspected, and often guilty.

<sup>59</sup> Ducas kills him with two blows of Turkish soldiers; Chaleocondyles wounds him in the shoulder, and then tramples him in the gate. The grief of Phranza carrying him among the enemy, escapes from the precise image of his death; but we may, without flattery, apply these noble lines of Dryden:

As to Sebastian, let them search the field;  
And where they find a mountain of the slain,  
Send one to climb, and looking down beneath,  
There they will find him at his manly length,  
With his face up to heaven, in that red monument  
Which his good sword had digged.

<sup>60</sup> Spondanus (A. D. 1453, No. 10,) who has hopes of his salvation, wishes to absolve this demand from the guilt of suicide.

<sup>61</sup> Leonardus Chiensis very properly observes, that the Turks, had they known the emperor, would have laboured to save and secure a captive so acceptable to the sultan.

CHAP. no more : the Greeks fled toward the city ; and many were  
 LXVIII. pressed and stifled in the narrow pass of the gate of St. Romanus. The victorious Turks rushed through the breaches of the inner wall ; and as they advanced into the streets, they were soon joined by their brethren, who had forced the gate Phenar, on the side of the harbour.<sup>62</sup> In the first heat of their pursuit, about two thousand Christians were put to the sword ; but avarice soon prevailed over cruelty ; and the victors acknowledged, that they should immediately have given quarter if the valour of the emperor and his chosen bands had not prepared them for a similar opposition in every part of the capital. It was thus, after a siege of fifty-three days, that Constantinople, which had defied the power of Chosroes, the Chagan, and the caliphs, was irretrievably subdued by the arms of Mahomet the Second. Her empire only had been subverted by the Latins : her religion was trampled in the dust by the Moslem conquerors.<sup>63</sup>

Loss of the  
 city and  
 empire.

The Turks  
 enter and  
 pillage Con-  
 stantinople.

The tidings of misfortune fly with a rapid wing ; yet such was the extent of Constantinople, that the more distant quarters might prolong some moments the happy ignorance of their ruin.<sup>64</sup> But in the general consternation, in the feelings of selfish or social anxiety, in the tumult and thunder of the assault, a *sleepless* night and morning must have elapsed ; nor can I believe that many Grecian ladies were awakened by the Janizaries from a sound and tranquil slumber. On the assurance of the public calamity, the houses and convents were instantly deserted ; and the trembling inhabitants flocked together in the streets, like an herd of timid animals ; as if accumulated weakness could be productive of strength, or in the vain hope, that amid the crowd, each individual might be safe and invisible. From every part of the capital, they flowed into the church of St. Sophia : in the space of an hour, the sanctuary, the choir, the nave, the upper and lower galleries, were filled with the multitude of fathers and husbands, of women and children, of priests, monks, and religious virgins : the doors were barred on the inside, and they sought protection from the sacred dome, which they had so lately abhorred as a profane and polluted edifice. Their confidence was founded on the prophecy of an enthusiast or impostor, that one day the Turks would enter Constantinople, and pursue the Ro-

<sup>62</sup> Cantemir, p. 96. The Christian ships in the mouth of the harbour, had flanked and retarded this naval attack.

<sup>63</sup> Chalcocondyles most absurdly supposes, that Constantinople was sacked by the Asiatics in revenge for the ancient calamities of Troy ; and the grammarians of the xvth century are happy to melt down the uncouth appellation of Turks, into the more classical name of *Teucri*.

<sup>64</sup> When Cyrus surprised Babylon during the celebration of a festival, so vast was the city, and so careless were the inhabitants, that much time elapsed before the distant quarters knew that they were captives (Herodotus, l. i. c. 191,) and Usher (Annal. p. 78,) who has quoted from the prophet Jeremiah a passage of similar import.



mans as far as the column of Constantine in the square before St. Sophia; but that this would be the term of their calamities; that an angel would descend from heaven, with a sword in his hand, and would deliver the empire, with that celestial weapon, to a poor man seated at the foot of the column. "Take this sword," would he say, "and avenge the people of the Lord." At these animating words, the Turks would instantly fly, and the victorious Romans would drive them from the West, and from all Anatolia, as far as the frontiers of Persia. It is on this occasion, that Ducas, with some fancy and much truth, upbraids the discord and obstinacy of the Greeks. "Had that angel appeared," exclaims the historian, "had he offered to exterminate your foes if you would consent to the union of the church, even then, in that fatal moment, you would have rejected your safety or have deceived your God."<sup>65</sup>

While they expected the descent of the tardy angel, the doors were broken with axes; and as the Turks encountered no resistance, their bloodless hands were employed in selecting and securing the multitude of their prisoners. Youth, beauty, and the appearance of wealth, attracted their choice; and the right of property was decided among themselves by a prior seizure, by personal strength, and by the authority of command. In the space of an hour, the male captives were bound with cords, the females with their veils and girdles. The senators were linked with their slaves; the prelates with the porters of the church; and young men of a plebeian class, with noble maids, whose faces had been invisible to the sun and their nearest kindred. In this common captivity, the ranks of society were confounded; the ties of nature were cut asunder; and the inexorable soldier was careless of the father's groans, the tears of the mother, and the lamentations of the children. The loudest in their wailings were the nuns, who were torn from the altar with naked bosoms, outstretched hands, and dishevelled hair: and we should piously believe that few could be tempted to prefer the vigils of the haram to those of the monastery. Of these unfortunate Greeks, of these domestic animals, whole strings were rudely driven through the streets; and as the conquerors were eager to return for more prey, their trembling pace was quickened with menaces and blows. At the same hour, a similar rapine was exercised in all the churches and monasteries, in all the palaces and habitations of the capital: nor could any place, however sacred or sequestered, protect the persons or the property of the

Captivity  
of the  
Greeks.

<sup>65</sup> This lively description is extracted from Ducas (c. 39,) who two years afterward was sent ambassador from the prince of Lesbos to the sultan (c. 44.) Till Lesbos was subdued in 1463 (Phranza, l. iii. c. 27,) that island must have been full of the fugitives of Constantinople, who delighted to repeat, perhaps to adorn, the tale of their misery.

CHAP. Greeks. Above sixty thousand of this devoted people were  
 LXVIII. transported from the city to the camp and fleet; exchanged or  
 sold according to the caprice or interest of their masters,  
 and dispersed in remote servitude through the provinces of  
 the Ottoman empire. Among these we may notice some remarkable characters. The historian Phranza, first chamberlain and principal secretary, was involved with his family in the common lot. After suffering four months the hardships of slavery, he recovered his freedom; in the ensuing winter he ventured to Adrianople, and ransomed his wife from the *mîr bashi* or master of horse; but his two children, in the flower of youth and beauty, had been seized for the use of Mahomet himself. The daughter of Phranza died in the seraglio, perhaps a virgin: his son, in the fifteenth year of his age, preferred death to infamy, and was stabbed by the hand of the royal lover.<sup>65</sup> A deed thus inhuman, cannot surely be expiated by the taste and liberality with which he released a Grecian matron, and her two daughters, on receiving a Latin ode from Philépphus, who had chosen a wife in that noble family.<sup>67</sup> The pride or cruelty of Mahomet would have been most sensibly gratified by the capture of a Roman legate; but the dexterity of Cardinal Isidore eluded the search, and he escaped from Galata in a plebeian habit.<sup>68</sup> The chain and entrance of the outward harbour was still occupied by the Italian ships of merchandise and war. They had signalized their valour in the siege: they embraced the moment of retreat, while the Turkish mariners were dissipated in the pillage of the city. When they hoisted sail, the beach was covered with a suppliant and lamentable crowd; but the means of transportation were scanty; the Venetians and Genoese selected their countrymen; and, notwithstanding the fairest promises of the sultan, the inhabitants of Galata evacuated their houses, and embarked with their most precious effects.

Account of  
 the spoil.

In the fall and sack of great cities, an historian is condemned to repeat the tale of uniform calamity; the same effects must be produced by the same passions; and when those passions may be indulged without control, small, alas! is the difference between civilized and savage man. Amidst the vague

<sup>65</sup> See Phranza, l. iii. c. 20, 21. His expressions are positive: *Ameras suâ manû jugulavit. . . volebat enim eo turpiter et nefarie abuti. Me miserum et infelicem.* Yet he could only learn from report, the bloody or impure scenes that were acted in the dark recesses of the seraglio.

<sup>67</sup> See Tiraboschi (tom. vi. P. i. p. 290,) and Lancelot (Mem. de l'Académie des Inscriptions, tom. x. p. 718.) I should be curious to learn how he could praise the public enemy, whom he so often reviles as the most corrupt and inhuman of tyrants.

<sup>68</sup> The Commentaries of Pius II. suppose, that he craftily placed his cardinal's hat on the head of a corpse which was cut off and exposed in triumph, while the legate himself was bought and delivered, as a captive of no value. The great Belgic Chronicle adorns his escape with new adventures, which he supposed (says Spondanus, A. D. 1453, No. 15,) in his own letters, lest he should lose the merit and reward of suffering for Christ.

exclamations of bigotry and hatred, the Turks are not accused CHAP.  
of a wanton or immoderate effusion of Christian blood : but LXVIII.  
according to their maxims (the maxims of antiquity,) the lives  
of the vanquished were forfeited ; and the legitimate reward of  
the conqueror was derived from the service, the sale, or the  
ransom, of his captives of both sexes.<sup>69</sup> The wealth of Con-  
stantinople had been granted by the sultan to his victorious  
troops : and the rapine of an hour is more productive than  
the industry of years. But as no regular division was at-  
tempted of the spoil, the respective shares were not deter-  
mined by merit ; and the rewards of valour were stolen away  
by the followers of the camp, who had declined the toil and  
danger of the battle. The narrative of their depredations  
could not afford either amusement or instruction : the total  
amount, in the last poverty of the empire, has been valued at  
four millions of ducats ;<sup>70</sup> and of this sum a small part was the  
property of the Venetians, the Genoese, the Florentines,  
and the merchants of Ancona. Of these foreigners, the  
stock was improved in quick and perpetual circulation : but  
the riches of the Greeks were displayed in the idle ostenta-  
tion of palaces and wardrobes, or deeply buried in treasures of  
ingots and old coin, lest it should be demanded at their hands  
for the defence of their country. The profanation and plun-  
der of the monasteries and churches, excited the most tragic  
complaints. The dome of St. Sophia itself, the earthly hea-  
ven, the second firmament, the vehicle of the cherubim, the  
throne of the glory of God,<sup>71</sup> was despoiled of the oblations  
of ages ; and the gold and silver, the pearls and jewels, the  
vases and sacerdotal ornaments, were most wickedly convert-  
ed to the service of mankind. After the divine images had been  
stripped of all that could be valuable to a profane eye, the canvass,  
or the wood, was torn, or broken, or burnt, or trod under foot,  
or applied, in the stables, or the kitchen, to the vilest uses.  
The example of sacrilege was imitated however from the La-  
tin conquerors of Constantinople : and the treatment which  
Christ, the Virgin, and the saints, had sustained from the guilty  
Catholic, might be inflicted by the zealous Mussulman on the  
monuments of idolatry. Perhaps, instead of joining the public  
clamour, a philosopher will observe, that in the decline of the  
arts, the workmanship could not be more valuable than the  
work, and that a fresh supply of visions and miracles would  
speedily be renewed by the craft of the priest and the credu-

<sup>69</sup> Busbequius expatiates with pleasure and applause on the rights of war, and the use of slavery, among the ancients and the Turks (*de Legat. Turcicâ*, epist. iii. p. 161.)

<sup>70</sup> This sum is specified in a marginal note of Leunclavius (*Chalcocondyles*, l. viii. p. 211,) but in the distribution to Venice, Genoa, Florence, and Ancona, of 50, 20, 20, and 15,000 ducats, I suspect that a figure has been dropt. Even with the restitution, the foreign property would scarcely exceed one-fourth.

<sup>71</sup> See the enthusiastic praises and lamentations of Phranza (l. iii. c. 17.)



CHAP. lity of the people. He will more seriously deplore the loss of  
 LXVIII. the Byzantine libraries, which were destroyed or scattered in  
 the general confusion ; one hundred and twenty thousand manuscripts are said to have disappeared ;<sup>72</sup> ten volumes might be purchased for a single ducat ; and the same ignominious price, too high perhaps for a shelf of theology, included the whole works of Aristotle and Homer, the noblest productions of the science and literature of ancient Greece. We may reflect with pleasure, that an inestimable portion of our classic treasures was safely deposited in Italy ; and that the mechanics of a German town had invented an art which derides the havoc of time and barbarism.

Mahomet  
 II. visits  
 the city,  
 St. Sophia,  
 the palace,  
 &c.

From the first hour<sup>73</sup> of the memorable twenty-ninth of May, disorder and rapine prevailed in Constantinople, till the eighth hour of the same day ; when the sultan himself passed in triumph through the gate of St. Romanus. He was attended by his vizirs, bashaws, and guards, each of whom (says a Byzantine historian) was robust as Hercules, dexterous as Apollo, and equal in battle to any ten of the race of ordinary mortals. The conqueror<sup>74</sup> gazed with satisfaction and wonder on the strange though splendid appearance of the domes and palaces, so dissimilar from the style of Oriental architecture. In the hippodrome, or *atmeidan*, his eye was attracted by the twisted column of the three serpents ; and as a trial of his strength, he shattered with his iron mace or battle-axe the under jaw of one of these monsters,<sup>75</sup> which in the eyes of the Turks were the idols or talismans of the city. At the principal door of St. Sophia, he alighted from his horse, and entered the dome : and such was his jealous regard for that monument of his glory, that on observing a zealous Mussulman in the act of breaking the marble pavement, he admonished him with his scimitar, that, if the spoil and captives were granted to the soldiers, the public and private buildings had been reserved for the prince. By his command, the metropolis of the Eastern church was transformed into a mosque : the rich and portable instruments of superstition had been removed ; the crosses were thrown down ; and the walls, which were covered with images and mosaics, were washed and purified, and restored to a state of naked simplicity. On the same day, or on the ensuing Friday, the *muezin* or crier ascended the most lofty turret, and proclaimed the *ezan*, or public invitation in the name of God and his prophet ; the imam preached ; and Mahomet

<sup>72</sup> See Ducas (c. 43,) and an epistle July 15th, 1453, from Laurus Quirinus to pope Nicholas V. Hody de Græcis, p. 192, from a MS. in the Cotton library.

<sup>73</sup> The Julian calendar, which reckons the days and hours from midnight, was used at Constantinople. But Ducas seems to understand the natural hours from sunrise.

<sup>74</sup> See the Turkish Annals, p. 329, and the Pandects of Leunclavius, p. 448.

<sup>75</sup> I have had occasion (vol. ii. p. 80,) to mention this curious relic of Grecian antiquity.

the Second performed the *namaz* of prayer and thanksgiving on the great altar, where the Christian mysteries had so lately been celebrated before the last of the Cesars.<sup>76</sup> From St. Sophia he proceeded to the august, but desolate, mansion of a hundred successors of the great Constantine ; but which in a few hours had been stripped of the pomp of royalty. A melancholy reflection on the vicissitudes of human greatness, forced itself on his mind ; and he repeated an elegant distich of Persian poetry : “The spider has wove his web in the Imperial palace ; and the owl hath sung her watch-song on the towers of Afrasiab.”<sup>77</sup>

Yet his mind was not satisfied, nor did the victory seem complete, till he was informed of the fate of Constantine, whether he had escaped, or been made prisoner, or had fallen in the battle. Two Janizaries claimed the honour and reward of his death ; the body, under a heap of slain, was discovered by the golden eagles embroidered on his shoes : the Greeks acknowledged with tears the head of their late emperor ; and, after exposing the bloody trophy,<sup>78</sup> Mahomet bestowed on his rival the honours of a decent funeral. After his decease, Lucas Notaras, great duke,<sup>79</sup> and first minister of the empire, was the most important prisoner. When he offered his person and his treasures at the foot of the throne, “And why,” said the indignant sultan, “did you not employ these treasures in the defence of your prince and country ?” “They were yours,” answered the slave, “God has reserved them for your hands.” “If he reserved them for me,” replied the despot, “how have you presumed to withhold them so long by a fruitless and fatal resistance ?” The great duke alleged the obstinacy of the strangers, and some secret encouragement from the Turkish vizir ; and from this perilous interview, he was at length dismissed with the assurance of pardon and protection. Mahomet condescended to visit his wife, a venerable princess oppressed with sickness and grief ; and his consolation for her misfortunes was in the most tender strain of humanity and filial reverence. A similar clemency was extended to the principal officers of state, of whom several were ransomed at

His behaviour to the Greeks.

<sup>76</sup> We are obliged to Cantemir (p. 102,) for the Turkish account of the conversion of St. Sophia, so bitterly deplored by Phranza and Ducas. It is amusing enough to observe, in what opposite lights the same object appears to a Mussulman and a Christian eye.

<sup>77</sup> This distich, which Cantemir gives in the original, derives new beauties from the application. It was thus that Scipio repeated, in the sack of Carthage, the famous prophecy of Homer. The same generous feeling carried the mind of the conqueror to the past or the future.

<sup>78</sup> I cannot believe with Ducas (see Spondanus, A. D. 1453, No. 13,) that Mahomet sent round Persia, Arabia, &c. the head of the Greek emperor ; he would surely content himself with a trophy less inhuman.

<sup>79</sup> Phranza was the personal enemy of the great duke ; nor could time, or death, or his own retreat to a monastery, extort a feeling of sympathy or forgiveness. Ducas is inclined to praise and pity the martyr ; Chalcocondyles is neuter, but we are indebted to him for the hint of the Greek conspiracy.

CHAP. his expense; and during some days he declared himself the  
 LXVIII. friend and father of the vanquished people. But the scene  
 was soon changed; and before his departure, the hippodrome  
 streamed with the blood of his noblest captives. His perfidi-  
 ous cruelty is execrated by the Christians: they adorn with the  
 colours of heroic martyrdom the execution of the great duke  
 and his two sons; and his death is ascribed to the generous re-  
 fusals of delivering his children to the tyrant's lust. Yet a By-  
 zantine historian has dropped an unguarded word of conspi-  
 racy, deliverance, and Italian succour: such treason may be  
 glorious; but the rebel who bravely ventures, has justly forfeit-  
 ed, his life: nor should we blame a conqueror for des-  
 troying the enemies whom he can no longer trust. On the  
 eighteenth of June, the victorious sultan returned to Adrian-  
 ople; and smiled at the base and hollow embassies of the  
 Christian princes, who viewed their approaching ruin in the  
 fall of the Eastern empire.

He repeo-  
 ples and  
 adorns  
 Constanti-  
 nople.

Constantinople had been left naked and desolate, without  
 a prince or a people. But she could not be despoiled of the  
 incomparable situation which marks her for the metropolis of  
 a great empire; and the genius of the place will ever tri-  
 umph over the accidents of time and fortune. Boursa and  
 Adrianople, the ancient seats of the Ottoman, sunk into  
 provincial towns; and Mahomet the Second established his  
 own residence, and that of his successors, on the same com-  
 manding spot which had been chosen by Constantine.<sup>80</sup> The  
 fortifications of Galata, which might afford a shelter to the La-  
 tins, were prudently destroyed; but the damage of the Turkish  
 cannon was soon repaired; and before the month of August,  
 great quantities of lime had been burnt for the restoration of  
 the walls of the capital. As the entire property of the soil and  
 buildings, whether public or private, or profane or sacred,  
 was now transferred to the conqueror, he first separated a  
 space of eight furlongs from the point of the triangle for the es-  
 tablishment of his seraglio or palace. It is here, in the bosom  
 of luxury, that the *grand signor* (as he has been emphatically  
 named by the Italians) appears to reign over Europe and Asia;  
 but his person on the shores of the Bosphorus may not always  
 be secure from the insults of a hostile navy. In the new charac-  
 ter of a mosque, the cathedral of St. Sophia was endowed with  
 an ample revenue, crowned with lofty minarets, and surround-  
 ed with groves and fountains, for the devotion and refreshment  
 of the Moslems. The same model was imitated in the *jami*

<sup>80</sup> For the restitution of Constantinople and the Turkish foundations, see Can-  
 temir (p. 102—109,) Ducas (c. 42,) with Thevenot, Tournefort, and the rest  
 of our modern travellers. From a gigantic picture of the greatness, popula-  
 tion, &c. of Constantinople and the Ottoman empire (Abregé de l'Histoire Otto-  
 mane, tom. i. p. 16—21,) we may learn, that in the year 1536, the Moslems  
 were less numerous in the capital than the Christians, or even the Jews.



or royal mosques ; and the first of these was built, by Mahomet CHAP.  
 himself, on the ruins of the church of the holy apostles and LXVIII.  
 the tombs of the Greek emperors. On the third day after  
 the conquest, the grave of Abou Ayub or Job, who had fallen  
 in the first siege of the Arabs, was revealed in a vision ; and it  
 is before the sepulchre of the martyr, that the new sultans are  
 girded with the sword of empire.<sup>81</sup> Constantinople no longer  
 appertains to the Roman historian ; nor shall I enumerate the  
 civil and religious edifices that were profaned or erected  
 by its Turkish masters : the population was speedily renewed ;  
 and before the end of September, five thousand families of  
 Anatolia and Romania had obeyed the royal mandate, which  
 enjoined them under pain of death, to occupy their new habita-  
 tions in the capital. The throne of Mahomet was guarded by the  
 numbers and fidelity of his Moslem subjects : but his rational  
 policy aspired to collect the remnant of the Greeks ; and they  
 returned in crowds as soon as they were assured of their lives,  
 their liberties, and the free exercise of their religion. In the  
 election and investiture of a patriarch, the ceremonial of the  
 Byzantine court was revived and imitated. With a mixture of  
 satisfaction and horror, they beheld the sultan on his throne ;  
 who delivered into the hands of Gennadius the crosier or pas-  
 toral staff, the symbol of his ecclesiastical office ; who conduct-  
 ed the patriarch to the gate of the seraglio, presented him with  
 a horse richly caparisoned, and directed the vizirs and bashaws  
 to lead him to the palace which had been allotted for his resi-  
 dence.<sup>82</sup> The churches of Constantinople were shared between  
 the two religions : their limits were marked ; and, till it was in-  
 fringed by Selim the grandson of Mahomet, the Greeks<sup>83</sup> en-  
 joyed above sixty years the benefit of this equal partition.  
 Encouraged by the ministers of the divan, who wished to elude  
 the fanaticism of the sultan, the Christian advocates presumed  
 to allege that this division had been an act, not of generosity,  
 but of justice ; not a concession, but a compact ; and that  
 if one-half of the city had been taken by storm, the other  
 moiety had surrendered on the faith of a sacred capitulation.  
 The original grant had indeed been consumed by fire : but the  
 loss was supplied by the testimony of three aged Janizaries

<sup>81</sup> The *Turbe*, or sepulchral monument of Abou Ayub, is described and engraved in the *Tableau General de l'Empire Ottoman* (Paris, 1787, in large folio,) a work of less use, perhaps, than magnificence (tom. i. p. 305, 306.)

<sup>82</sup> Phranza (l. iii. c. 19.) relates the ceremony, which has possibly been adorned in the Greek reports to each other, and to the Latins. The fact is confirmed by Emanuel Malaxus, who wrote, in vulgar Greek, the *History of the Patriarchs* after the taking of Constantinople, inserted in the *Turco-Græcia* of Crusius (l. v. p. 106—184.) But the most patient reader will not believe that Mahomet adopted the Catholic form, “*Sancta Trinitas quæ mihi donavit imperium te in patriarcham novæ Romæ deligit.*”

<sup>83</sup> From the *Turco-Græcia* of Crusius, &c. Spondanus (A. D. 1453, No. 21. 1453, No. 16.) describes the slavery and domestic quarrels of the Greek church. The patriarch who succeeded Gennadius, threw himself in despair into a well.

CHAP. who remembered the transaction; and their venal oaths  
 LXVIII. are of more weight in the opinion of Cantemir, than the positive and unanimous consent of the history of the times.<sup>84</sup>

Extinction  
 of the  
 Imperial  
 families of  
 Comnenus  
 and Palæo-  
 logus.

The remaining fragments of the Greek kingdom in Europe and Asia I shall abandon to the Turkish arms; but the final extinction of the two last dynasties<sup>85</sup> which have reigned in Constantinople, should terminate the decline and fall of the Roman empire in the East. The despots of the Morea, Demetrius and Thomas,<sup>86</sup> the two surviving brothers of the name of PALÆOLOGUS, were astonished by the death of the emperor Constantine and the ruin of the monarchy. Hopeless of defence, they prepared, with the noble Greeks who adhered to their fortune, to seek a refuge in Italy, beyond the reach of the Ottoman thunder. Their first apprehensions were dispelled by the victorious sultan, who contented himself with a tribute of twelve thousand ducats; and while his ambition explored the continent and the islands in search of prey, he indulged the Morea in a respite of seven years. But this respite was a period of grief, discord, and misery. The *hexamilion*, the rampart of the isthmus, so often raised, and so often subverted, could not long be defended by three hundred Italian archers: the keys of Corinth were seized by the Turks: they returned from their summer excursions with a train of captives and spoil; and the complaints of the injured Greeks were heard with indifference and disdain. The Albanians, a vagrant tribe of shepherds and robbers, filled the peninsula with rapine and murder: the two despots implored the dangerous and humiliating aid of a neighbouring bashaw; and when he had quelled the revolt, his lessons inculcated the rule of their future conduct. Neither the ties of blood, nor the oaths which they repeatedly pledged in the communion and before the altar, nor the stronger pressure of necessity, could reconcile or suspend their domestic quarrels. They ravaged each other's patrimony with fire and sword; the alms and succours of the West were consumed in civil hostility; and their power was only exerted in savage and arbitrary executions. The

<sup>84</sup> Cantemir (p. 101—105,) insists on the unanimous consent of the Turkish historians, ancient as well as modern, and argues, that they would not have violated the truth to diminish their national glory, since it is esteemed more honourable to take a city by force than by composition. But, 1. I doubt this consent, since he quotes no particular historian, and the Turkish Annals of Leunclavius affirm, without exception, that Mahomet took Constantinople *per vim* (p. 329.) 2. The same argument may be turned in favour of the Greeks of the times, who would not have forgotten this honourable and salutary treaty. Voltaire, as usual, prefers the Turks to the Christians.

<sup>85</sup> For the genealogy and fall of the Comneni of Trebizond, see Ducange (Fam. Byzant. p. 195,) for the last Palæologi, the same accurate antiquarian (p. 244. 247, 248.) The Palæologi of Montferrat were not extinct till the next century; but they had forgotten their Greek origin and kindred.

<sup>86</sup> In the worthless story of the disputes and misfortunes of the two brothers, Pirranza (l. iii. c. 21—30,) is too partial on the side of Thomas; Ducas (c. 44, 45,) is too brief, and Chalcocondyles (l. viii. ix. x.) too diffuse and digressive.

distress and revenge of the weaker rival invoked their supreme lord ; and, in the season and maturity of revenge, Mahomet declared himself the friend of Demetrius, and marched into the Morea with an irresistible force. When he had taken possession of Sparta, “You are too weak,” said the sultan, “to control this turbulent province : I will take your daughter to my bed ; and you shall pass the remainder of your life in security and honour.” Demetrius sighed and obeyed ; surrendered his daughter and his castles ; followed to Adrianople his sovereign and son ; and received for his own maintenance, and that of his followers, a city in Thrace, and the adjacent isles of Imbros, Lemnos, and Samothrace. He was joined the next year by a companion of misfortune, the last of the COMNENIAN race, who, after the taking of Constantinople by the Latins, had founded a new empire on the coast of the Black Sea.<sup>87</sup> In the progress of his Anatolian conquests, Mahomet invested with a fleet and army the capital of David, who presumed to style himself emperor of Trebizond ;<sup>88</sup> and the negotiation was comprised in a short and peremptory question, “Will you secure your life and treasures by resigning your kingdom ? or had you rather forfeit your kingdom, your treasures, and your life ?” The feeble Comnenus was subdued by his own fears, and the example of a Mussulman neighbour, the prince of Sinope,<sup>89</sup> who, on a similar summons, had yielded a fortified city with four hundred cannon and ten or twelve thousand soldiers. The capitulation of Trebizond was faithfully performed ; and the emperor, with his family, was transported to a castle in Romania : but on a slight suspicion of corresponding with the Persian king, David, and the whole Comnenian race, were sacrificed to the jealousy or avarice of the conqueror. Nor could the name of father long protect the unfortunate Demetrius from exile and confiscation ; his abject submission moved the contempt of the sultan ; his followers were transplanted to Constantinople ; and his poverty was alleviated by a pension of fifty thousand aspers, till a monastic habit and a tardy death released Palæologus from an earthly master. It is not easy to pronounce whether the servitude of Demetrius, or the exile of his brother Tho-

CHAP.  
LXVIII.  
Loss of the  
Morea,  
A. D. 1460.

of Trebi-  
zond,  
A. D. 1461.

<sup>87</sup> See the loss or conquest of Trebizond in Chalcocondyles (l. ix. p. 263—266,) Ducas (c. 45,) Phranza (l. iii. c. 27,) and Cantemir (p. 107.)

<sup>88</sup> Though Tournesfort (tom. iii. lettre xvii. p. 179,) speaks of Trebizond as mal peuplée, Peyssonel, the latest and most accurate observer, can find, 100,000 inhabitants (Commerce de la Mer Noire, tom. ii. p. 72, and for the province, p. 53—90.) Its prosperity and trade are perpetually disturbed by the factious quarrels of two *odas* of Janizaries, in one of which 30,000 Lazi are commonly enrolled (Memoires de Tott, tom. iii. p. 16, 17.)

<sup>89</sup> Ismael Beg, prince of Sinope, or Sinople, was possessed (chiefly from his copper mines) of a revenue of 200,000 ducats (Chalcocond. l. ix. p. 258, 259.) Peyssonel (Commerce de la Mer Noire, tom. ii. p. 100,) ascribes to the modern city 60,000 inhabitants. This account seems enormous ; yet it is by trading with a people that we become acquainted with their wealth and numbers.



CHAP. mas,<sup>90</sup> be the most inglorious. On the conquest of the Morea,  
 LXVIII. the despot escaped to Corfu, and from thence to Italy, with  
 some naked adherents : his name, his sufferings, and the head of  
 the apostle St. Andrew, entitled him to the hospitality of the  
 Vatican ; and his misery was prolonged by a pension of six  
 thousand ducats from the pope and cardinals. His two sons,  
 Andrew and Manuel, were educated in Italy ; but the eldest,  
 contemptible to his enemies and burthensome to his friends,  
 was degraded by the baseness of his life and marriage. A title  
 was his sole inheritance ; and that inheritance he successively  
 sold to the kings of France and Arragon.<sup>91</sup> During his tran-  
 sient prosperity, Charles the Eighth was ambitious of joining  
 the empire of the East with the kingdom of Naples ; in a pub-  
 lic festival, he assumed the appellation and the purple of  
*Augustus* : the Greeks rejoiced, and the Ottoman already  
 trembled at the approach of the French chivalry.<sup>92</sup> Manuel  
 Palæologus, the second son, was tempted to revisit his native  
 country : his return might be grateful, and could not be dan-  
 gerous to the Porte ; he was maintained at Constantinople in  
 safety and ease ; and an honourable train of Christians and  
 Moslems attended him to the grave. If there be some animals  
 of so generous a nature that they refuse to propagate in a  
 domestic state, the last of the Imperial race must be ascribed  
 to an inferior kind : he accepted from the sultan's liberality  
 two beautiful females ; and his surviving son was lost in the  
 habit and religion of a Turkish slave.

Grief and  
 terror of  
 Europe,  
 A. D. 1453.

The importance of Constantinople was felt and magnified in  
 its loss ; the pontificate of Nicholas the Fifth, however peace-  
 ful and prosperous, was dishonoured by the fall of the Eastern  
 empire ; and the grief and terror of the Latins revived, or  
 seemed to revive, the old enthusiasm of the crusades. In one  
 of the most distant countries of the West, Philip duke of Bur-  
 gundy entertained at Lisle in Flanders, an assembly of his no-  
 bles : and the pompous pageants of the feast were skilfully adapt-  
 ed to their fancy and feelings.<sup>93</sup> In the midst of the banquet,

<sup>90</sup> Spondanus (from Gobelin Comment. P. ii. II. l. v.) relates the arrival and reception of the despot Thomas at Rome (A. D. 1461, No. 3.)

<sup>91</sup> By an act dated A. D. 1494, Sept. 6, and lately transmitted from the archives of the Capitol to the royal library of Paris, the despot Andrew Palæologus, reserving the Morea, and stipulating some private advantages, conveys to Charles VIII. king of France, the empires of Constantinople and Trebizond (Spondanus, A. D. 1495, No. 2.) M. de Foncemagne (Mem. de l'Academie des Inscriptions, tom. xvii. p. 539—578,) has bestowed a dissertation on this national title, of which he had obtained a copy from Rome.

<sup>92</sup> See Philippe de Comines (l. vii. c. 14,) who reckons with pleasure the number of Greeks who were prepared to rise, 60 miles of an easy navigation, eighteen days' journey from Valona to Constantinople, &c. On this occasion the Turkish empire was saved by the policy of Venice.

<sup>93</sup> See the original feast in Olivier de la Marche (Memoires, P. i. c. 29, 30,) with the abstract and observations of M. de St. Palaye (Memoires sur la Chevalerie, tom. i. P. iii. p. 182—185.) The peacock and the pheasant were distinguished as royal birds.

a gigantic Saracen entered the hall, leading a fictitious elephant, with a castle on his back: a matron in a mourning robe, the symbol of religion, was seen to issue from the castle; she deplored her oppression, and accused the slowness of her champions: the principal herald of the golden fleece advanced, bearing on his fist a live pheasant, which, according to the rights of chivalry, he presented to the duke. At this extraordinary summons, Philip, a wise and aged prince, engaged his person and powers in the holy war against the Turks: his example was imitated by the barons and knights of the assembly; they swore to God, the Virgin, the ladies, and the *pheasant*; and their particular vows were not less extravagant than the general sanction of their oath. But the performance was made to depend on some future and foreign contingency; and, during twelve years, till the last hour of his life, the duke of Burgundy might be scrupulously, and perhaps sincerely, on the eve of his departure. Had every breast glowed with the same ardour; had the union of the Christians corresponded with their bravery; had every country, from Sweden<sup>94</sup> to Naples, supplied a just proportion of cavalry and infantry, of men and money, it is indeed probable that Constantinople would have been delivered, and that the Turks might have been chased beyond the Hellespont or the Euphrates. But the secretary of the Emperor, who composed every epistle, and attended every meeting, Æneas Sylvius,<sup>95</sup> a statesman and orator, describes from his own experience the repugnant state and spirit of Christendom. "It is a body," says he, "without a head; a republic without laws or magistrates. The pope and the emperor may shine as lofty titles, as splendid images; but *they* are unable to command, and none are willing to obey: every state has a separate prince, and every prince has a separate interest. What eloquence could unite so many discordant and hostile powers under the same standard? Could they be assembled in arms, who would dare to assume the office of general? What order could be maintained?—what military discipline? Who would undertake to feed such an enormous multitude? Who would understand their various languages, or direct their stranger and incompatible manners? What mortal could reconcile the English with the French, Genoa with Arragon, the Germans with the natives of Hungary and Bohemia? If a small number enlisted in the holy war, they must be overthrown by the infidels; if many by their own weight and confusion." Yet the same Æneas,

CHAP.  
LXVIII.

<sup>94</sup> It was found by an actual enumeration, that Sweden, Gothland, and Finland, contained 1,800,000 fighting men, and consequently were far more populous than at present.

<sup>95</sup> In the year 1454 Spondanus has given, from Æneas Sylvius, a view of the state of Europe, enriched with his own observations. That valuable annalist, and the Italian Muratori, will continue the series of events from the year 1453 to 1481, the end of Mahomet's life, and of this chapter.

CHAP. when he was raised to the papal throne, under the name of  
 LXVIII. Pius the Second, devoted his life to the prosecution of the  
 Turkish war. In the council of Mantua he excited some  
 sparks of a false and feeble enthusiasm; but when the pontiff  
 appeared at Ancona to embark in person with the troops,  
 engagements vanished in excuses; a precise day was adjourned  
 to an indefinite term; and his effective army consisted of  
 some German pilgrims, whom he was obliged to disband with  
 indulgences and alms. Regardless of futurity, his successors  
 and the powers of Italy were involved in the schemes of present  
 and domestic ambition; and the distance or proximity of  
 each object determined in their eyes, its apparent magnitude.  
 A more enlarged view of their interest would have taught them  
 to maintain a defensive and naval war against the common  
 enemy; and the support of Scanderbeg and his brave Albanians,  
 might have prevented the subsequent invasion of the kingdom  
 of Naples. The siege and sack of Otranto by the Turks diffused  
 a general consternation; and pope Sixtus was preparing to fly  
 beyond the Alps, when the storm was instantly dispelled by the  
 death of Mahomet the Second, in the fifty-first year of his age.<sup>96</sup>  
 His lofty genius aspired to the conquest of Italy: he was  
 possessed of a strong city and a capacious harbour; and the  
 same reign might have been decorated with the trophies of the  
 NEW and the ANCIENT ROME.<sup>97</sup>

Death of  
 Mahomet II.  
 A. D. 1481,  
 May 3, or  
 July 2.

<sup>96</sup> Besides the two annalists, the reader may consult Gianrhone (*Istoria Civile*, tom. iii. p. 449—455,) for the Turkish invasion of the kingdom of Naples. For the reign and conquest of Mahomet II., I have occasionally used the *Memoire Istoriche de Monarchi Ottomanni di Giovanni Sagredo* (Venezia, 1677, in 4to.) In peace and war, the Turks have ever engaged the attention of the republic of Venice. All her despatches and archives were open to a procurator of St. Mark, and Sagredo is not contemptible either in sense or style. Yet he too bitterly hates the infidels; he is ignorant of their language and manners; and his narrative, which allows only seventy pages to Mahomet II. (p. 69—140,) becomes more copious and authentic as he approaches the years 1640 and 1644, the term of the historic labours of John Sagredo.

<sup>97</sup> As I am now taking an everlasting farewell of the Greek empire, I shall briefly mention the great collection of Byzantine writers, whose names and testimonies have been successively repeated in this work. The Greek presses of Aldus and the Italians, were confined to the classics of a better age: and the first rude editions of Procopius, Agathias, Cedrenus, Zonaras, &c. were published by the learned diligence of the Germans. The whole Byzantine series (xxxvi volumes in folio,) has gradually issued (A. D. 1648, &c.) from the royal press of the Louvre, with some collateral aid from Rome and Leipsic; but the Venetian edition (A. D. 1729,) though cheaper and more copious, is not less inferior in correctness than in magnificence to that of Paris. The merits of the French editors are various; but the value of Anne Comnena, Cinnamus, Villehardouin, &c. is enhanced by the historical notes of Charles du Fresne du Cange. His supplemental works, the Greek Glossary, the Constantinopolis Christiana, the *Familia Byzantinæ* diffuse a steady light over the darkness of the Lower Empire.



## CHAPTER LXIX.

*State of Rome from the Twelfth Century—Temporal Dominion of the Popes—Seditions of the City—Political Heresy of Arnold of Brescia—Restoration of the Republic—The Senators—Pride of the Romans—Their Wars—They are deprived of the Election and Presence of the Popes, who retire to Avignon—The Jubilee—Noble Families of Rome—Feud of the Colonna and Ursini.*

IN the first ages of the decline and fall of the Roman empire, CHAP  
our eye is invariably fixed on the royal city, which had given LXIX.  
laws to the fairest portion of the globe. We contemplate her  
fortunes, at first with admiration, at length with pity, always  
with attention; and when that attention is diverted from the  
Capitol to the provinces, they are considered as so many  
branches which have been successively severed from the Im-  
perial trunk. The foundation of a second Rome, on the  
shores of the Bosphorus, has compelled the historian to follow  
the successors of Constantine; and our curiosity has been  
tempted to visit the most remote countries of Europe and  
Asia, to explore the causes and the authors of the long decay  
of the Byzantine Monarchy. By the conquest of Justinian, we  
have been recalled to the banks of the Tiber, to the deliver-  
ance of the ancient metropolis; but that deliverance was a  
change, or perhaps an aggravation, of servitude. Rome had  
been already stripped of her trophies, her gods, and her Ce-  
sars; nor was the Gothic dominion more inglorious and op-  
pressive than the tyranny of the Greeks. In the eighth cen-  
tury of the Christian era, a religious quarrel, the worship of  
images, provoked the Romans to assert their independence;  
their bishop became the temporal, as well as the spiritual,  
father of a free people; and of the Western empire, which  
was restored by Charlemagne, the title and image still decorate  
the singular constitution of modern Germany. The name of  
Rome must yet command our involuntary respect; the climate  
(whatsoever may be its influence) was no longer the same;<sup>1</sup>  
the purity of blood had been contaminated through a thousand  
channels; but the venerable aspect of her ruins, and the me-  
mory of past greatness, rekindled a spark of the national cha-  
racter. The darkness of the middle ages exhibits some scenes  
not unworthy of our notice. Nor shall I dismiss the present

State and  
revolution  
of Rome,  
A. D. 1100  
—1500.

<sup>1</sup> The Abbé Dubos, who, with less genius than his successor Montesquieu, has asserted and magnified the influence of climate, objects to himself the degeneracy of the Romans and Batavians. To the first of these examples he replies, 1. That the change is less real than apparent, and that the modern Romans prudently conceal in themselves the virtues of their ancestors. 2. That the air, the soil, and the climate of Rome have suffered a great and visible alteration (Réflexions sur la Poesie et sur la Peinture, part ii. sect. 16.)

CHAP. work till I have reviewed the state and revolutions of the Ro-  
 LXIX. MAN CITY, which acquiesced under the absolute dominion of  
 the popes about the same time that Constantinople was enslaved  
 by the Turkish arms.

The French  
 and Ger-  
 man empe-  
 rors of  
 Rome,  
 A. D. 1000  
 —1100.

In the beginning of the twelfth century,<sup>2</sup> the era of the first crusade, Rome was revered by the Latins, as the metropolis of the world, as the throne of the pope and the emperor, who, from the eternal city, derived their title, their honours, and the right or exercise of temporal dominion. After so long an interruption, it may not be useless to repeat that the successors of Charlemagne and the Othos were chosen beyond the Rhine in a national diet; but that these princes were content with the humble names of kings of Germany and Italy, till they had passed the Alps and the Appenine, to seek their Imperial crown on the banks of the Tiber.<sup>3</sup> At some distance from the city, their approach was saluted by a long procession of the clergy and people with palms and crosses; and the terrific emblems of wolves and lions, of dragons and eagles, that floated in the military banners, represented the departed legions and cohorts of the republic. The royal oath to maintain the liberties of Rome was thrice reiterated, at the bridge, the gate, and on the stairs of the Vatican; and the distribution of a customary donative feebly imitated the magnificence of the first Cesars. In the church of St. Peter, the coronation was performed by his successor: the voice of God was confounded with that of the people; and the public consent was declared in the acclamations of "Long life and victory to our lord the pope! Long life and victory to our lord the emperor! Long life and victory to the Roman and Teutonic armies!"<sup>4</sup> The names of Cesar and Augustus, the laws of Constantine and Justinian, the example of Charlemagne and Otho, established the supreme dominion of the emperors; their title and image were engraved on the papal coins;<sup>5</sup> and their jurisdiction was marked by the sword of justice, which they delivered to the præfect of the city. But every Roman prejudice was awakened by the name, the language, and the manners of a barbarian lord. "The Cesars of Saxony or Franconia

<sup>2</sup> The reader has been so long absent from Rome, that I would advise him to recollect or review the xlixth chapter, in the fifth volume of this History.

<sup>3</sup> The coronation of the German emperors at Rome, more especially in the xith century, is best represented from the original monuments by Muratori (*Antiquitat. Italix mediæ ævi*, tom. i. dissertat. ii. p. 99, &c.) and Cenni (*Monument. Domin. Pontif.* tom. ii. diss. vi. p. 261,) the latter of whom I only know from the copious extract of Schmidt (*Hist. des Allemands*, tom. iii. p. 255—266.)

<sup>4</sup> *Exercitui Romano et Teutonico!* The latter was both seen and felt; but the former was no more than magni nominis umbra.

<sup>5</sup> Muratori has given the series of the papal coins (*Antiquitat.* tom. ii. diss. xxvii. p. 548—554.) He finds only two more early than the year 800; fifty are still extant from Leo III. to Leo IX. with addition of the reigning emperor; none remain of Gregory VII. or Urban II. but in those of Paschal II. he seems to have renounced this badge of dependence.

were the chiefs of a feudal aristocracy ; nor could they exercise the discipline of civil and military power, which alone secures the obedience of a distant people, impatient of servitude, though perhaps incapable of freedom. Once, and once only, in his life, each emperor, with an army of Teutonic vassals, descended from the Alps. I have described the peaceful order of his entry and coronation ; but that order was commonly disturbed by the clamour and sedition of the Romans, who encountered their sovereign as a foreign invader : his departure was always speedy, and often shameful ; and, in the absence of a long reign, his authority was insulted and his name was forgotten. The progress of independence in Germany and Italy undermined the foundations of the Imperial sovereignty, and the triumph of the popes was the deliverance of Rome.

Of her two sovereigns, the emperor had precariously reigned by the right of conquest ; but the authority of the popes was founded on the soft, though more solid, basis of opinion and habit. The removal of a foreign influence restored and endeared the shepherd to his flock. Instead of the arbitrary or venal nomination of a German court, the vicar of Christ was freely chosen by the college of cardinals, most of whom were either natives or inhabitants of the city. The applause of the magistrates and people confirmed his election ; and the ecclesiastical power that was obeyed in Sweden and Britain, had been ultimately derived from the suffrage of the Romans. The same suffrage gave a prince, as well as a pontiff, to the capital. It was universally believed, that Constantine had invested the popes with the temporal dominion of Rome ; and the boldest civilians, the most profane sceptics, were satisfied with disputing the right of the emperor and the validity of his gift. The truth of the fact, the authenticity of his donation, was deeply rooted in the ignorance and traditions of four centuries ; and the fabulous origin was lost in the real and permanent effects. The name of *Dominus* or lord was inscribed on the coin of the bishops : their title was acknowledged by acclamations and oaths of allegiance, and with the free or reluctant, consent of the German Cesars, they had long exercised a supreme or subordinate jurisdiction over the city and patrimony of St. Peter. The reign of the popes, which gratified the prejudices, was not incompatible with the liberties, of Rome ; and a more critical inquiry would have revealed a still nobler source of their power, the gratitude of a nation, whom they had rescued from the heresy and oppression of the Greek tyrant. In an age of superstition, it should seem that the union of the royal and sacerdotal characters would mutually fortify each other ; and that the keys of paradise would be the surest pledge of earthly obedience. The sanctity of the office might indeed be degraded by the personal vices of the man. But the scandals of the tenth

CHAP.

LXIX.

Authority  
of the popes  
in Rome ;from af-  
fection ;

right ;



CHAP. century were obliterated by the austere and more dangerous  
 LIX. virtues of Gregory the Seventh and his successors ; and in the  
 ambitious contests which they maintained for the rights of the  
 church, their sufferings or their success must equally tend to  
 increase the popular veneration. They sometimes wandered  
 in poverty and exile, the victims of persecution ; and the apos-  
 tolic zeal with which they offered themselves to martyrdom,  
 must engage the favour and sympathy of every Catholic breast.  
 And sometimes, thundering from the Vatican, they created,  
 judged, and deposed, the kings of the world : nor could the  
 proudest Roman be disgraced by submitting to a priest, whose  
 feet were kissed, and whose stirrup was held, by the suc-  
 cessors of Charlemagne.<sup>6</sup> Even the temporal interest of the  
 city should have protected in peace and honour the residence  
 of the popes ; from whence a vain and lazy people derived  
 the greatest part of their subsistence and riches. The fixed  
 revenue of the popes was probably impaired : many of the  
 old patrimonial estates, both in Italy and the provinces, had  
 been invaded by sacrilegious hands ; nor could the loss be com-  
 pensated by the claim, rather than the possession, of the  
 more ample gifts of Pepin and his descendants. But the Vati-  
 can and capital were nourished by the incessant and increasing  
 swarms of pilgrims and suppliants : the pale of Christianity  
 was enlarged, and the popes and cardinals were overwhelmed  
 by the judgment of ecclesiastical and secular causes. A new  
 jurisprudence had established in the Latin church the right  
 and practice of appeals ;<sup>7</sup> and, from the north and west, the  
 bishops and abbots were invited or summoned to solicit, to  
 complain, to oppose, or to justify, before the threshold of the  
 apostles. A rare prodigy is once recorded, that two horses,  
 belonging to the archbishops of Mentz and Cologne, repassed  
 the Alps, yet laden with gold and silver :<sup>8</sup> but it was soon un-  
 derstood, that the success, both of the pilgrims and clients,  
 depended much less on the justice of their cause than on the  
 value of their offering. The wealth and piety of these strangers  
 were ostentatiously displayed ; and their expenses, sacred or  
 profane, circulated in various channels for the emolument of  
 the Romans.

<sup>6</sup> See Ducange, *Gloss. mediæ et infimæ Latinitat.* tom. vi. p. 364, 365. STAFFA. This homage was paid by kings to archbishops, and by vassals to their lords (Schmidt, tom. iii. p. 262 ; ) and it was the nicest policy of Rome, to confound the marks of filial and of feudal subjection.

<sup>7</sup> The appeals from all the churches to the Roman pontiff, are deplored by the zeal of St. Bernard (*de Consideratione*, l. iii. tom. ii. p. 431—442, edit. Mabil- lon, Venet. 1750) and the judgment of Fleury (*Discours sur l'Hist. Ecclesiastique*, iv. and vii.) But the saint, who believed in the false decretals, condemns only the abuse of these appeals ; the more enlightened historian investigates the origin, and rejects the principles, of this new jurisprudence.

<sup>8</sup> *Germanici . . . summarii non levatis sarcinis onusti nihillominus repatriant inviti. Nova res ! quando hactenus aurum Roma refudit ? Et nunc Romanorum consilio id usurpatum non credimus* (Bernard *de Consideratione*, l. iii. c. 3, p. 437.) The first words of the passage are obscure and probably corrupt.

Such powerful motives should have firmly attached the voluntary and pious obedience of the Roman people to their spiritual and temporal father. But the operation of prejudice and interest is often disturbed by the sallies of ungovernable passion. The Indian who fells the tree, that he may gather the fruit,<sup>9</sup> and the Arab who plunders the caravans of commerce, are actuated by the same impulse of savage nature, which overlooks the future in the present, and relinquishes for momentary rapine the long and secure possession of the most important blessings. And it was thus that the shrine of St. Peter was profaned by the thoughtless Romans, who pillaged the offerings, and wounded the pilgrims, without computing the number and value of similar visits, which they prevented by their inhospitable sacrilege. Even the influence of superstition is fluctuating and precarious: and the slave whose reason is subdued, will often be delivered by his avarice or pride. A credulous devotion for the fables and oracles of the priesthood, most powerfully acts on the mind of a barbarian; yet such a mind is the least capable of preferring imagination to sense, of sacrificing to a distant motive, to an invisible, perhaps an ideal, object, the appetites and interests of the present world. In the vigour of health and youth, his practice will perpetually contradict his belief; till the pressure of age, or sickness, or calamity, awakens his terrors, and compels him to satisfy the double debt of piety and remorse. I have already observed, that the modern times of religious indifference, are the most favourable to the peace and security of the clergy. Under the reign of superstition, they had much to hope from the ignorance, and much to fear from the violence, of mankind. The wealth, whose constant increase must have rendered them the sole proprietors of the earth, was alternately betowed by the repentant father and plundered by the rapacious son: their persons were adored or violated; and the same idol, by the hands of the same votaries, was placed on the altar or trampled in the dust. In the feudal system of Europe, arms were the title of distinction and the measure of allegiance; and amidst their tumult, the still voice of law and reason was seldom heard or obeyed. The turbulent Romans disdained the yoke, and insulted the impotence of their bishop;<sup>10</sup> nor

CHAP.

LXIX.

Inconstancy of superstition.

Seditions of Rome against the pope.

<sup>9</sup> Quand les sauvages de la Louisiane veulent avoir du fruit, ils coupent l'arbre au pied et cueillent le fruit. Voilà le gouvernement despotique (Espinet des Loix, l. v. c. 13,) and passion and ignorance are always despotick.

<sup>10</sup> In a free conversation with his countryman Adrian IV. John of Salisbury accuses the avarice of the pope and clergy: *Provinciarum deripiunt spolia, ac si thesauros Cæsi studeant reparare. Sed recte cum eis agit Altissimus, quoniam et ipsi aliis et sæpe vilissimis hominibus dati sunt in directionem* (de Nugis Curialium, l. vi. c. 24, p. 387.) In the next page, he blames the rashness and infidelity of the Romans, whom their bishops vainly strove to conciliate by gifts, instead of virtues. It is pity that this miscellaneous writer has not given us less morality and erudition, and more pictures of himself and the times.

CHAP. would his education or character allow him to exercise, with  
 LXXIX. decency or effect, the power of the sword. The motives of  
 his election and the frailties of his life were exposed to their  
 familiar observation; and proximity must diminish the reverence which his name and his decrees impressed on a barbarous world. The difference has not escaped the notice of our philosophic historian: "Though the name and authority of the court of Rome were so terrible in the remote countries of Europe, which were sunk in profound ignorance, and were entirely unacquainted with its character and conduct, the pope was so little revered at home, that his inveterate enemies surrounded the gates of Rome itself, and even controlled his government in that city; and the ambassadors, who, from a distant extremity of Europe, carried to him the humble, or rather abject, submissions of the greatest potentates of the age, found the utmost difficulty to make their way to him, and to throw themselves at his feet."<sup>11</sup>

SUCCESSORS  
 of Gregory  
 VII.  
 A. D. 1086  
 ---1305.

Since the primitive times, the wealth of the popes was exposed to envy, their power to opposition, and their persons to violence. But the long hostility of the mitre and the crown increased the numbers, and inflamed the passions, of their enemies. The deadly factions of the Guelphs and Ghibelines, so fatal to Italy, could never be embraced with truth or constancy by the Romans, the subjects and adversaries both of the bishop and emperor; but their support was solicited by both parties; and they alternately displayed in their banners the keys of St. Peter and the German eagle. Gregory the Seventh, who may be adored or detested as the founder of the papal monarchy, was driven from Rome, and died in exile at Salerno. Six and thirty of his successors,<sup>12</sup> till their retreat to Avignon, maintained an unequal contest with the Romans; their age and dignity were often violated; and the churches in the solemn rites of religion, were polluted with sedition and murder. A repetition<sup>13</sup> of such capricious brutality, without connexion

<sup>11</sup> Hume's History of England, vol. i. p. 419. The same writer has given us, from Fitz-Stephen, a singular act of cruelty perpetrated on the clergy by Geoffrey, the father of Henry II. "When he was master of Normandy, the chapter of Sees presumed, without his consent, to proceed to the election of a bishop; upon which he ordered all of them, with the bishop elect, to be castrated, and made all their testicles be brought him in a platter." Of the pain and danger they might justly complain; yet, since they had vowed chastity, he deprived them of a superfluous treasure.

<sup>12</sup> From Leo IX. and Gregory VII. an authentic and contemporary series of the lives of the popes by the cardinal of Arragon, Pandolphus Pisanus, Bernard Guido, &c. is inserted in the Italian Historians of Muratori (tom. iii. P. i. p. 277—685,) and has been always before my eyes.

<sup>13</sup> The dates of years in the margin, may throughout this chapter be understood as tacit references to the Annals of Muratori, my ordinary and excellent guide. He uses, and indeed quotes, with the freedom of a master, his great Collection of the Italian Historians, in twenty-eight volumes; and as that treasure is in my library, I have thought it an amusement, if not a duty, to consult the originals.



or design, would be tedious and disgusting ; and I shall content myself with some events of the twelfth century, which represent the state of the popes and the city. On Holy Thursday, while Paschal officiated before the altar, he was interrupted by the clamours of the multitude, who imperiously demanded the confirmation of a favourite magistrate. His silence exasperated their fury ; his pious refusal to mingle the affairs of earth and heaven was encountered with menaces and oaths, that he should be the cause and the witness of the public ruin. During the festival of Easter, while the bishop and the clergy, barefoot and in procession, visited the tombs of the martyrs, they were twice assaulted, at the bridge of St. Angelo, and before the Capitol, with volleys of stones and darts. The houses of his adherents were levelled with the ground ; Paschal escaped with difficulty and danger ; he levied an army in the patrimony of St. Peter ; and his last days were embittered by suffering and inflicting the calamities of war. The scenes that followed the election of his successor Gelasius the Second were still more scandalous to the church and city. Cencio Frangipani,<sup>14</sup> a potent and factious baron, burst into the assembly furious and in arms ; the cardinals were stripped, beaten, and trampled under foot ; and he seized, without pity or respect, the vicar of Christ by the throat. Gelasius was dragged by his hair along the ground, buffeted with blows, wounded with spurs, and bound with an iron chain in the house of his brutal tyrant. An insurrection of the people delivered their bishop ; the rival families opposed the violence of the Frangipani ; and Cencio, who sued for pardon, repented of the failure, rather than of the guilt, of his enterprise. Not many days had elapsed, when the pope was again assaulted at the altar. While his friends and enemies were engaged in a bloody contest he escaped in his sacerdotal garments. In this unworthy flight, which excited the compassion of the Roman matrons, his attendants were scattered or unhorsed ; and in the fields behind the church of St. Peter, his successor was found alone and half dead with fear and fatigue. Shaking the dust from his feet, the *apostle* withdrew from a city in which his dignity was insulted, and his person was endangered ; and the vanity of sacerdotal ambition is revealed in the voluntary confession, that one emperor was more tolerable than twenty.<sup>15</sup> These examples might suffice ; but

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LXIX.

Paschal II.  
A. D. 1099  
—1118.

Gelasius II  
A. D. 1118,  
1119.

<sup>14</sup> I cannot refrain from transcribing the high-coloured words of Pandulphus Pisanus (p. 384 :) Hoc audiens inimicus pacis atque turbator jam fatus Centius Frapapane, more draconis immanissimi sibilans, et ab imis pectoribus trahens longa suspiria, accinctus retro gladio sine more cucurrit, valvas ac fores confregit. Ecclesiam furibundus introiit, inde custode remoto papam per gulam accepit, distraxit, pugnis calcibusque percussit, et tanquam brutum animal intra limen ecclesiæ acriter calcaribus cruentavit ; et latro tantum dominum per capillos et brachia, Jesu bono interim dormiente, detraxit ad domum, usque deduxit, inibi catenavit et inclusit.

<sup>15</sup> Ego coram Deo et ecclesiâ dico, si unquam possibile esset, mallet unum imperatorem quam tot dominos (Vit. Gelas. II. p. 398.)

CHAP. I cannot forget the sufferings of two pontiffs of the same age,  
 LIX. the second and third of the name of Lucius. The former, as  
 he ascended in battle-array to assault the Capitol, was struck  
 on the temple by a stone, and expired in a few days. The  
 latter was severely wounded in the persons of his servants.  
 In a civil commotion, several of his priests had been made  
 prisoners; and the inhuman Romans, reserving one as a guide  
 for his brethren, put out their eyes, crowned them with ludicrous mitres, mounted them on asses with their faces to the tail, and extorted an oath, that, in this wretched condition, they should offer themselves as a lesson to the head of the church. Hope or fear, lassitude or remorse, the characters of the men, and the circumstances of the times, might sometimes obtain an interval of peace and obedience; and the pope was restored with joyful acclamations to the Lateran or Vatican, from whence he had been driven with threats and violence. But the root of mischief was deep and perennial; and a momentary calm was preceded and followed by such tempests as had almost sunk the bark of St. Peter. Rome continually presented the aspect of war and discord; the churches and palaces were fortified and assaulted by the factions and families; and, after giving peace to Europe, Calistus the Second alone had resolution and power to prohibit the use of private arms in the metropolis. Among the nations who revered the apostolic throne, the tumults of Rome provoked a general indignation; and, in a letter to his disciple Eugenius the Third, St. Bernard, with the sharpness of his wit and zeal, has stigmatized the vices of the rebellious people.<sup>16</sup> "Who is ignorant," says the monk of Clairvauz, "of the vanity and arrogance of the Romans? a nation nursed in sedition, cruel, untractable, and scorning to obey, unless they are too feeble to resist. When they promise to serve, they aspire to reign; if they swear allegiance, they watch the opportunity to revolt; yet they vent their discontent in loud clamours if your doors, or your counsels, are shut against them. Dexterous in mischief, they have never learnt the science of doing good. Odious to earth and heaven, impious to God, seditious among themselves, jealous of their neighbours, inhuman to strangers, they love no one, by no one are they beloved; and while they wish to inspire fear, they live in base and continual apprehension. They will not submit; they know not how to govern; faithless to their superiors, intolerant to their equals, ungrateful to their benefactors, and alike imprudent in their demands and their refusals. Lofty in promise, poor in execution;

Lucius II.  
 A. D. 1144,  
 1145.  
 Lucius III.  
 A. D. 1181  
 ---1185.

Calistus II.  
 A. D. 1119  
 ---1124.  
 Innocent II.  
 A. D. 1130  
 ---1143.

Character  
 of the Ro-  
 mans by  
 St. Bernard.

<sup>16</sup> Quid tam notum seculis quam protervia et cervicositas Romanorum? Gens insueta paci, tumultui assueta, gens inimitis et intractabilis usque adhuc, subdita nescia, nisi cum non valet resistere (de Considerat. l. iv. c. 2, p. 441.) The saint takes breath, and then begins again: Hi, invisī terræ et cœlo, utrique injecere manus, &c. (p. 443.)

adulation and calumny, perfidy and treason, are the familiar arts of their policy." Surely this dark portrait is not coloured by the pencil of Christian charity;<sup>17</sup> yet the features, however harsh and ugly, express a lively resemblance of the Romans of the twelfth century.<sup>18</sup>

The Jews had rejected the Christ when he appeared among them in a plebeian character; and the Romans might plead their ignorance of his vicar when he assumed the pomp and pride of a temporal sovereign. In the busy age of the crusades, some sparks of curiosity and reason were rekindled in the Western world: the heresy of Bulgaria, the Paulician sect, was successively transplanted into the soil of Italy and France; the Gnostic visions were mingled with the simplicity of the gospel; and the enemies of the clergy reconciled their passions with their conscience, the desire of freedom with the profession of piety.<sup>19</sup> The trumpet of Roman liberty was first sounded by Arnold of Brescia,<sup>20</sup> whose promotion in the church was confined to the lowest rank, and who wore the monastic habit rather as a garb of poverty than as an uniform of obedience. His adversaries could not deny the wit and eloquence which they severely felt; they confess with reluctance the specious purity of his morals; and his errors were recommended to the public by a mixture of important and beneficial truths. In his theological studies he had been the disciple of the famous and unfortunate Abelard,<sup>21</sup> who was likewise involved in the suspicion of heresy; but the lover of Eloisa was of a soft and flexible nature; and his ecclesiastic judges were edified and disarmed by the humility of his repentance. From this master, Arnold most probably imbibed some metaphysical definitions of the Trinity, repugnant to the taste of the times; his ideas of baptism and the eucharist are loosely censured; but a *political* heresy was the source of his

Political  
heresy of  
Arnold of  
Brescia,  
A. D. 1140.

<sup>17</sup> As a Roman citizen, Petrarch takes leave to observe, that Bernard, though a saint, was a man; that he might be provoked by resentment, and possibly repent of his hasty passion, &c. (*Memoires sur la Vie de Petrarque*, tom. i. p. 330.)

<sup>18</sup> Baronius, in his index to the twelfth volume of his *Annals*, has found a fair and easy excuse. He makes two heads, of *Romani Catholici*, and *Schismatici*: to the former he applies all the good, to the latter all the evil, that is told of the city.

<sup>19</sup> The heresies of the xiith century may be found in Mosheim (*Institut. Hist. Eccles.* p. 419—427,) who entertains a favourable opinion of Arnold of Brescia. In the vith volume, I have described the sect of the Paulicians, and followed their migration from Armenia to Thrace and Bulgaria, Italy and France.

<sup>20</sup> The original pictures of Arnold of Brescia, are drawn by Otho bishop of Frisingen (*Chron.* l. vii. c. 31, de *Gestis Frederici I.* l. i. c. 27, l. ii. c. 21,) and in the iiii book of the *Ligurinus*, a poem of Gunther, who flourished A. D. 1200, in the monastery of Paris near Basil (*Fabric. Bibliot. Latin. med. et infimæ ætatis*, tom. iii. p. 174, 175.) The long passage that relates to Arnold is produced by Guilliman (*de Rebus Helveticis*, l. iii. c. 5, p. 108.)

<sup>21</sup> The wicked wit of Bayle was amused in composing, with much levity and learning, the articles of ABELARD, FOULQUES, HELOISE, in his *Dictionnaire Critique*. The dispute of Abelard and St. Bernard, of scholastic and positive divinity, is well understood by Mosheim (*Institut. Hist. Eccles.* p. 412—415.)



CHAP. fame and misfortunes. He presumed to quote the declaration  
 LXIX. of Christ, that his kingdom is not of this world: he boldly  
 maintained, that the sword and the sceptre were intrusted to the civil magistrates; that temporal honours and possessions were lawfully vested in secular persons; that the abbots, the bishops, and the pope himself, must renounce either their state or their salvation; and that after the loss of their revenues, the voluntary tithes and oblations of the faithful would suffice, not indeed for luxury and avarice, but for a frugal life in the exercise of spiritual labours. During a short time, the preacher was revered as a patriot; and the discontent, or revolt, of Brescia against her bishop, was the first fruits of his dangerous lessons. But the favour of the people is less permanent than the resentment of the priest; and after the heresy of Arnold had been condemned by Innocent the Second,<sup>22</sup> in the general council of the Lateran, the magistrates themselves were urged by prejudice and fear to execute the sentence of the church. Italy could no longer afford a refuge; and the disciple of Abelard escaped beyond the Alps, till he found a safe and hospitable shelter in Zurich, now the first of the Swiss cantons. From a Roman station,<sup>23</sup> a royal villa, a chapter of noble virgins, Zurich had gradually increased to a free and flourishing city; where the appeals of the Milanese were sometimes tried by the Imperial commissaries.<sup>24</sup> In an age less ripe for reformation, the præcursor of Zuinglius was heard with applause; a brave and simple people imbibed and long retained the colour of his opinions; and his art, or merit, seduced the bishop of Constance, and even the pope's legate, who forgot for his sake, the interest of their master and their order. Their tardy zeal was quickened by the fierce exhortations of St. Bernard;<sup>25</sup> and the enemy of the church was driven by persecution to the desperate measure of erect-

22

—Damnatus ab illo

Præsule, qui numeros vetitum contingere nostros  
 Nomen ab *innocuo* ducit laudabile vitâ.

We may applaud the dexterity and correctness of Ligurinus, who turns the unpoetical name of Innocent II. into a compliment.

<sup>23</sup> A Roman inscription of Statio Turicensis has been found at Zurich (d'Anville, Notice de l'ancienne Gaule, p. 642—644:) but it is without sufficient warrant, that the city and canton have usurped, and even monopolized, the names of Tigurum and Pagus Tigurinus.

<sup>24</sup> Guillian (de Rebus Helveticis, l. iii. c. 5, p. 106,) recapitulates the donation (A. D. 833) of the emperor Lewis the Pious to his daughter the abbess Hildegardis. Curtim no-tram Turegum in ducatû Alamanniæ in pago Durgaugensi, with villages, woods, meadows, waters, slaves, churches, &c. a noble gift. Charles the Bold gave the jus monetæ, the city was walled under Otho I. and the line of the bishop of Frisingen,

Nobile Turegum multarum copia rerum,  
 is repeated with pleasure by the antiquaries of Zurich.

<sup>25</sup> Bernard, epistol. cxv. cxvi. tom. i. p. 187—190. Amidst his invectives he drops a precious acknowledgment, qui, utinam quam sanæ esset doctrinæ quam districtæ est vitæ. He owns that Arnold would be a valuable acquisition for the church.

ing his standard in Rome itself, in the face of the successor of St. Peter. CHAP. LXIX.

Yet the courage of Arnold was not devoid of discretion; he was protected, and had perhaps been invited, by the nobles and people; and in the service of freedom, his eloquence thundered over the seven hills. Blending in the same discourse the texts of Livy and St. Paul, uniting the motives of gospel, and of classic, enthusiasm, he admonished the Romans, how strangely their patience and the vices of the clergy had degenerated from the primitive times of the church and the city. He exhorted them to assert the inalienable rights of men and Christians; to restore the laws and magistrates of the republic; to respect the *name* of the emperor: but to confine their shepherd to the spiritual government of his flock.<sup>26</sup> Nor could his spiritual government escape the censure and control of the reformer; and the inferior clergy were taught by his lessons to resist the cardinals, who had usurped a despotic command over the twenty-eight regions or parishes of Rome.<sup>27</sup> The revolution was not accomplished without rapine and violence, the effusion of blood and the demolition of houses; the victorious faction was enriched with the spoils of the clergy and the adverse nobles. Arnold of Brescia enjoyed, or deplored, the effects of his mission: his reign continued above ten years, while two popes, Innocent the Second and Anastasius the Fourth, either trembled in the Vatican, or wandered as exiles in the adjacent cities. They were succeeded by a more vigorous and fortunate pontiff, Adrian the Fourth,<sup>28</sup> the only Englishman who has ascended the throne of St. Peter; and whose merit emerged from the mean condition of a monk, and almost a beggar, in the monastery of St. Albans. On the first provocation, of a cardinal killed or wounded in the streets, he cast an interdict on the guilty people; and from Christmas to Easter, Rome was deprived of the real or imaginary comforts of religious worship. The Romans had despised their temporal prince; they submitted with grief and terror to the censures of their spiritual father; their guilt was expiated by penance, and the banishment of the seditious preacher was the price of

He exhorts the Romans to restore the republic.  
A. D. 1144  
—1154.

<sup>26</sup> He advised the Romans,

Consiliis armisque sua moderamina summa  
Arbitrio tractare suo: nil juris in hac re  
Pontifici summo, modicum concedere regi  
Suadebat populo. Sic læsâ stultus utrâque  
Majestate, reum geminæ se fecerat aulæ.

Nor is the poetry of Gunther different from the prose of Otho.

<sup>27</sup> See Baronius (A. D. 1148, No. 38, 39,) from the Vatican MSS. He loudly condemns Arnold (A. D. 1141, No. 3,) as the father of the political heretics, whose influence then hurt him in France.

<sup>28</sup> The English reader may consult the *Biographia Britannica*, ADRIAN IV. but our own writers have added nothing to the same or merits of their countryman.

CHAP. their absolution. But the revenge of Adrian was yet unsatisfied, and the approaching coronation of Frederic Barbarossa was fatal to the bold reformer, who had offended, though not in an equal degree, the heads of the church and state. In their interview at Viterbo, the pope represented to the emperor the furious ungovernable spirit of the Romans: the insults, the injuries, the fears, to which his person and his clergy were continually exposed; and the pernicious tendency of the heresy of Arnold, which must subvert the principles of civil, as well as ecclesiastical, subordination. Frederic was convinced by these arguments, or tempted by the desire of the Imperial crown; in the balance of ambition, the innocence or life of an individual is of small account; and their common enemy was sacrificed to a moment of political concord. After his retreat from Rome, Arnold had been protected by the viscounts of Campania, from whom he was extorted by the power of Cesar: the præfect of the city pronounced his sentence; the martyr of freedom was burnt alive in the presence of a careless and ungrateful people; and his ashes were cast into the Tiber, lest the heretics should collect and worship the relics of their master.<sup>29</sup> The clergy triumphed in his death: with his ashes, his sect was dispersed; his memory still lived in the minds of the Romans. From his school they had probably derived a new article of faith, that the metropolis of the Catholic church is exempt from the penalties of excommunication and interdict. Their bishops might argue, that the supreme jurisdiction, which they exercised over kings and nations, more especially embraced the city and diocese of the prince of the apostles. But they preached to the winds, and the same principle that weakened the effect, must temper the abuse, of the thunders of the Vatican.

His execution,  
A. D. 1155.

Restoration  
of the  
senate,  
A. D. 1144.

The love of ancient freedom has encouraged a belief, that as early as the tenth century, in their first struggles against the Saxon Othos, the commonwealth was vindicated and restored by the senate and people of Rome; that two consuls were annually elected among the nobles, and that ten or twelve plebeian magistrates revived the name and office of the tribunes of the commons.<sup>30</sup> But this venerable structure disappears before the light of criticism. In the darkness of the middle ages,

<sup>29</sup> Besides the historian and poet already quoted, the last adventures of Arnold are related by the biographer of Adrian IV. Muratori, *Script. Rerum Ital.* tom. iii. P. i. p. 441, 442.

<sup>30</sup> Ducange (*Gloss. Latinitatis mediæ et infimæ Ætatis*, DECARCHONES, tom. ii. p. 726,) gives me a quotation from Blondus (*decad. ii. l. ii.*) Duo consules ex nobilitate quotannis fiebant, qui ad vetustum consulum exemplar summæ rerum præessent. And in Sigonius (*de Regno Italæ*, l. vi. opp. tom. ii. p. 400,) I read of the consuls and tribunes of the tenth century. Both Blondus, and even Sigonius, too freely copied the classic method of supplying from reason or fancy the deficiency of records.



the appellations of senators, of consuls, of the sons of consuls, may sometimes be discovered.<sup>31</sup> They were bestowed by the emperors, or assumed by the most powerful citizens, to denote their rank, their honours,<sup>32</sup> and perhaps the claim of a pure and patrician descent : but they float on the surface, without a series or a substance, the titles of men, not the orders of government,<sup>33</sup> and it is only from the year of Christ one thousand one hundred and forty-four, that the establishment of the senate is dated, as a glorious era, in the acts of the city. A new constitution was hastily framed by private ambition or popular enthusiasm ; nor could Rome, in the twelfth century, produce an antiquary to explain, or a legislator to restore, the harmony and proportions of the ancient model. The assembly of a free, of an armed, people, will ever speak in loud and weighty acclamations. But the regular distribution of the thirty-five tribes, the nice balance of the wealth and numbers of the centuries, the debates of the adverse orators, and slow operation of votes and ballots, could not easily be adopted by a blind multitude, ignorant of the arts, and insensible of the benefits, of legal government. It was proposed by Arnold to revive and discriminate the equestrian order ; but what could be the motive or measure of such distinction ?<sup>34</sup> The pecuniary qualification of the knights must have been reduced to the poverty of the times : those times no longer required their civil functions of judges and farmers of the revenue ; and their primitive duty, their military service on horseback, was more nobly supplied by feudal tenures and the spirit of chivalry. The jurisprudence of the republic was useless and unknown : the nations and families of Italy who lived under the Roman and Barbaric laws were insensibly mingled in a common mass ; and some

<sup>31</sup> In the panegyric of Berengarius (Muratori, Script. Rer. Ital. tom. ii. P. i. p. 408,) a Roman is mentioned as *consulis natus* in the beginning of the tenth century. Muratori (dissert. v.) discovers in the year 952 and 956, Gratianus in *Dei nomine consul et dux*, Georgius *consul et dux* : and in 1015, Romanus, brother of Gregory VIII. proudly, but vaguely, styles himself *consul et dux et omnium Romanorum senator*.

<sup>32</sup> As late as the tenth century, the Greek emperors conferred on the dukes of Venice, Naples, Amalphi, &c. the titles of *πατρες*, or consuls (see Chron. Sargorini, *passim* ; ) and the successors of Charlemagne would not abdicate any of their prerogative. But in general, the names of *consul* and *senator*, which may be found among the French and Germans, signify no more than count and lord (*Signeur*, Ducange, Glossar.) The monkish writers are often ambitious of fine classic words.

<sup>33</sup> The most constitutional form, is a diploma of Otho III. (A. D. 993.) *Consulibus senatus populi que Romani* ; but the act is probably spurious. At the coronation of Henry I. A. D. 1014, the historian Dithmar (apud Muratori, *dissert. xxiii.*) describes him, a *senatoribus duodecim vallatum*, quorum sex rasi barba, alii prolixa, mystice incedebant cum baculis. The senate is mentioned in the panegyric of Berengarius (p. 406.)

<sup>34</sup> In ancient Rome, the equestrian order was not ranked with the senate and people as a third branch of the republic till the consulship of Cicero, who assumes the merit of the establishment (Plin. Hist. Natur. xxxiii. 3. Beaufort, *Republique Romaine*, tom. i. p. 144—155.)

CHAP. saint tradition, some imperfect fragments, preserved the  
 LXIX. memory of the Code and Pandects of Justinian. With their  
 liberty the Romans might doubtless have restored the appella-  
 tion and office of consuls, had they not disdained a title so  
 promiscuously adopted in the Italian cities, that it has finally  
 settled on the humble station of the agents of commerce in a  
 foreign land. But the rights of the tribunes, the formidable  
 word that arrested the public consuls, suppose or must produce  
 a legitimate democracy. The old patricians were the subjects,  
 the modern barons the tyrants, of the state; nor would  
 the enemies of peace and order, who insulted the vicar of  
 Christ, have long respected the unarmed sanctity of a plebeian  
 magistrate.<sup>35</sup>

The Capi-  
 tol.

In the revolution of the twelfth century, which gave a new  
 existence and era to Rome, we may observe the real and  
 important events that marked or confirmed her political inde-  
 pendence. I. The Capitoline hill, one of her seven emi-  
 nences,<sup>36</sup> is about four hundred yards in length, and two  
 hundred in breadth. A flight of a hundred steps led to the  
 summit of the Tarpeian rock; and far steeper was the ascent  
 before the declivities had been smoothed and the precipices  
 filled by the ruins of fallen edifices. From the earliest ages,  
 the Capitol had been used as a temple in peace, a fortress in  
 war: after the loss of the city, it maintained a siege against the  
 victorious Gauls; and the sanctuary of the empire was occu-  
 pied, assaulted, and burnt, in the civil wars of Vitellius and Ves-  
 pasian.<sup>37</sup> The temples of Jupiter and his kindred deities had  
 crumbled into dust; their place was supplied by monasteries  
 and houses; and the solid walls, the long and shelving porticos,  
 were decayed or ruined by the lapse of time. It was the first  
 act of the Romans, an act of freedom, to restore the strength,  
 though not the beauty, of the Capitol; to fortify the seat of  
 their arms and counsels; and as often as they ascended the  
 hill, the coldest minds must have glowed with the remembrance  
 of their ancestors. II. The first Cesars had been invested  
 with the exclusive coinage of the gold and silver; to the  
 senate they abandoned the baser metal of bronze or cop-

The coin.

<sup>35</sup> The republican plan of Arnold of Brescia is thus stated by Gunther:

Quin etiam titulos urbis renovare vetustos;  
 Nomine plebeio secernere nomen equestre,  
 Jura tribunorum, sanctum reparare senatum,  
 Et senio fessas mutasque reponere leges.  
 Lapsa ruinosus, et adhuc pendentia muris  
 Reddere primævo Capitolia prisca nituri.

But of these reformatiions, some were no more than ideas, others no more than words.

<sup>36</sup> After many disputes among the antiquaries of Rome, it seems determined, that the summit of the Capitoline hill next the river is strictly the Mons Tarpeius, the Arx; and that on the other summit, the church and convent of Araceli, the barefoot friars of St. Francis, occupy the temple of Jupiter (Nardini, *Roma Antica*, l. v. c. 11—16.

<sup>37</sup> Tacit. Hist. iii. 69, 70.

per;<sup>38</sup> the emblems and legends were inscribed on a more ample field by the genius of flattery; and the prince was relieved from the care of celebrating his own virtues. The successors of Dioclesian despised even the flattery of the senate: their royal officers at Rome, and in the provinces, assumed the sole direction of the mint; and the same prerogative was inherited by the Gothic kings of Italy, and the long series of the Greek, the French, and the German dynasties. After an abdication of eight hundred years, the Roman senate asserted this honourable and lucrative privilege; which was tacitly renounced by the popes, from Paschal the Second to the establishment of their residence beyond the Alps. Some of these republican coins of the twelfth and thirteenth centuries, are shown in the cabinets of the curious. On one of these, a gold medal, Christ is depicted holding in his left hand a book with this inscription: "THE VOW OF THE ROMAN SENATE AND PEOPLE: ROME THE CAPITAL OF THE WORLD;" on the reverse, St. Peter delivering a banner to a kneeling senator in his cap and gown, with the name and arms of his family impressed on a shield.<sup>39</sup> III. With the empire, the præfect of the city had declined to a municipal officer; yet he still exercised in the last appeal the civil and criminal jurisdiction; and a drawn sword, which he received from the successors of Otho, was the mode of his investiture and the emblem of his functions.<sup>40</sup> The dignity was confined to the noble families of Rome: the choice of the people was ratified by the pope; but a triple oath of fidelity must have often embarrassed the præfect in the conflict of adverse duties.<sup>41</sup> A servant, in whom they possessed but a third share, was dismissed by the independent Romans: in his place they elected a patrician: but this title, which Charlemagne had not disdained, was too lofty for a citizen or a subject; and, after the first fervour of rebellion, they consented without reluctance to the restoration of

CHAP.  
LXIX.

The præfect of the city.

<sup>38</sup> This partition of the noble and baser metals between the emperor and senate, must, however, be adopted, not as a positive fact, but as the probable opinion of the best antiquaries (see the *Science des Medailles* of the Pere Joubert, tom. ii. p. 208—211, in the improved and scarce edition of the Baron de la Bastie.)

<sup>39</sup> In his xxviii<sup>th</sup> dissertation on the Antiquities of Italy (tom. ii. p. 559—569,) Muratori exhibits a series of the senatorian coins, which bore the obscure names of *Affortati*, *Infortiati*, *Provisini*, *Paparini*. During this period all the popes, without excepting Boniface VIII. abstained from the right of coining, which was resumed by his successor Benedict XI. and regularly exercised in the court of Avignon.

<sup>40</sup> A German historian, Gerade of Reicherspeg (in Baluz. *Miscell.* tom. v. p. 64, apud Schmidt, *Hist. des Allemands*, tom. iii. p. 265,) thus describes the constitution of Rome in the eleventh century: *Grandiora urbis et orbis negotia spectant ad Romanum pontificem itemque ad Romanum imperatorem; sive illius vicarium urbis præfectum, qui de sua dignitate respicit utrumque, videlicet dominum papam cui facit hominum, et dominum imperatorum a quo accipit suæ potestatis insigne, scilicet gladium exertum.*

<sup>41</sup> The words of a contemporary writer (Paodulph. Pisan. in Vit. Paschal. II. p. 357, 358,) describe the election and oath of the præfect in 1118, *inconsultis patribus. . . . loca præfectoria. . . . Laudes præfectoriæ. . . . comitiorum applausum. . . . juratorum populo in ambonem sublerant. . . . confirmari eum in urbe præfectum petunt,*



CHAP. the præfect. About fifty years after this event, Innocent the  
 LXIX. Third, the most ambitious, or at least the most fortunate, of the  
 ~~~~~ pontiffs, delivered the Romans and himself from this badge of  
 foreign dominion: he invested the præfect with a banner
 instead of a sword, and absolved him from all dependence of
 oaths or service to the German emperors.⁴² In his place an
 ecclesiastic, a present or future cardinal, was named by the
 pope to the civil government of Rome; but his jurisdiction
 has been reduced by a narrow compass; and in the days of
 freedom, the right or exercise was derived from the senate and
 people. IV. After the revival of the senate,⁴³ the conscript
 fathers (if I may use the expression) were invested with the
 legislative and executive power; but their views seldom reach-
 ed beyond the present day; and that day was most frequently
 disturbed by violence and tumult. In its utmost plenitude,
 the order of assembly consisted of fifty-six senators,⁴⁴ the most
 eminent of whom were distinguished by the title of counsellors;
 they were nominated, perhaps annually, by the people; and a
 previous choice of their electors, ten persons in each region
 or parish, might afford a basis for a free and permanent con-
 stitution. The popes, who in this tempest submitted rather
 to bend than to break, confirmed by treaty the establishment
 and privileges of the senate, and expected from time, peace,
 and religion, the restoration of their government. The mo-
 tives of public and private interest might sometimes draw from
 the Romans an occasional and temporary sacrifice of their
 claims; and they renewed their oath of allegiance to the suc-
 cessor of St. Peter and Constantine, the lawful head of the
 church and the republic.⁴⁵

Number
and choice
of the
senate.

The office
of senator.

The union and vigour of a public council was dissolved in a
 lawless city; and the Romans soon adopted a more strong and
 simple mode of administration. They condensed the name
 and authority of the senate in a single magistrate, or two col-
 leagues; and as they were changed at the end of a year, or
 of six months, the greatness of the trust was compensated by
 the shortness of the term. But in this transient reign, the

⁴² *Urbis præfectum, ad ligiam fidelitatem recepit, et per mantum quod illi donavit præfectura eum publice investivit, qui usque ad id tempus juramento fidelitatis imperatori fuit obligatus et ab eo præfecturæ tenuit honorem* (Gesta Innocent III. in Muratori, tom. iii. P. i. p. 487.)

⁴³ See Otho Frising. Chron. vii. 31, de Gest. Frederic I. l. i. c. 27.

⁴⁴ Our countryman, Roger Hoveden, speaks of the single senators, of the *Capuzzi* family, &c. *quorum temporibus melius regebantur Roma quam nunc* (A. D. 1194,) *est temporibus lvi. senatorum* (Ducange, Gloss. tom. vi. p. 191, *SENATORES*.)

⁴⁵ Muratori (dissert. xlii. tom. iii. p. 785—788,) has published an original treaty: *Concordia inter D. nostrum papam Clementem III. et senatores populi Romani super regalibus et aliis dignitatibus urbis, &c. anno 44º senatus*. The senate speaks, and speaks with authority; *Reddimus ad præsens habebimus dabitis presbyteria jurabimus pacem et fidelitatem, &c.* A chartula of Tenimentis Tusculani, dated in the 47th year of the same era, and confirmed decreto amplissimi ordinis senatus, acclamatione, P. R. publice Capitolio consistentis. It is there we find the difference of *senatores consilarii* and simple senators (Muratori dissert. xlii. tom. iii. p. 787—789.)

senators of Rome indulged their avarice and ambition: their justice was perverted by the interest of their family and faction; and as they punished only their enemies, they were obeyed only by their adherents. Anarchy, no longer tempered by the pastoral care of their bishop, admonished the Romans that they were incapable of governing themselves; and they sought abroad those blessings which they were hopeless of finding at home. In the same age, and from the same motives, most of the Italian republics were prompted to embrace a measure, which, however strange it may seem, was adapted to their situation, and productive of the most salutary effects.⁴⁶ They chose, in some foreign, but friendly city, an impartial magistrate, of noble birth and unblemished character, a soldier and a statesman, recommended by the voice of fame and his country, to whom they delegated for a time the supreme administration of peace and war. The compact between the governor and the governed was sealed with oaths and subscriptions; and the duration of his power, the measure of his stipend, the nature of their mutual obligations, were defined with scrupulous precision. They swore to obey him as their lawful superior: he pledged his faith to unite the indifference of a stranger with the zeal of a patriot. At his choice, four or six knights and civilians, his assessors in arms and justice, attended the *Podesta*,⁴⁷ who maintained at his own expense a decent retinue of servants and horses: his wife, his son, his brother, who might bias the affections of the judge, were left behind; during the exercise of his office he was not permitted to purchase land, to contract an alliance, or even to accept an invitation in the house of a citizen: nor could he honourably depart till he had satisfied the complaints that might be urged against his government.

It was thus, about the middle of the thirteenth century, that the Romans called from Bologna the senator Brancaleone,⁴⁸ whose fame and merit have been rescued from oblivion by the pen of an English historian. A just anxiety for his reputation, a clear foresight of the difficulties of the task, had engaged him to refuse the honour of their choice: the statutes of Rome were suspended, and his office prolonged to the term of three

CHAP.
LXIX.
Brancaleone,
A. D. 1252
—1253.

⁴⁶ Muratori (dissert. xlv. tom. iv. p. 64—92,) has fully explained this mode of government; and the *Oculus Pastoralis*, which he has given at the end, is a treatise or sermon on the duties of these foreign magistrates.

⁴⁷ In the Latin writers, at least of the silver age, the title of *Potestas* was transferred from the office to the magistrate:

Hujus qui trahitur prætextam sumere mavis
An Fidenarum Gabiorumque esse *Potestas*.

(Juvenal. Satir. x. 99.)

⁴⁸ See the life and death of Brancaleone, in the *Historia Major* of Matthew Paris, p. 741. 757. 792. 797. 799. 810. 823. 833. 836. 840. The multitude of pilgrims and suitors connected Rome and St. Alban's: and the resentment of the English clergy prompted them to rejoice whenever the popes were humbled and oppressed.

CHAP. years. By the guilty and licentious he was accused as cruel ;
 LXIX. by the clergy he was suspected as partial ; but the friends of
 peace and order applauded the firm and upright magistrate by
 whom those blessings were restored. No criminals were so
 powerful as to brave, so obscure as to elude, the justice of the
 senator. By his sentence two nobles of the Annibaldi family
 were executed on a gibbet ; and he inexorably demolished, in
 the city and neighbourhood, one hundred and forty towers, the
 strong shelters of rapine and mischief. The bishop, as a simple
 bishop, was compelled to reside in his diocese ; and the
 standard of Brancalione was displayed in the field with terror
 and effect. His services were repaid by the ingratitude of a
 people unworthy of the happiness which they enjoyed. By
 the public robbers, whom he had provoked for their sake, the
 Romans were excited to depose and imprison their benefactor ;
 nor would his life have been spared, if Bologna had not pos-
 sessed a pledge for his safety. Before his departure, the pruden-
 tent senator had required the exchange of thirty hostages of
 the noblest families of Rome : on the news of his danger, and
 at the prayer of his wife, they were more strictly guarded ;
 and Bologna, in the cause of honour, sustained the thunders
 of a papal interdict. This generous resistance allowed the
 Romans to compare the present with the past ; and Branca-
 leone was conducted from the prison to the Capitol amidst the
 acclamations of a repentant people. The remainder of his
 government was firm and fortunate ; and as soon as envy was
 appeased by death, his head, enclosed in a precious vase, was
 deposited in a lofty column of marble.⁴⁹

Charles of
 Anjou,
 A. D. 1265
 —1278.

The impotence of reason and virtue recommended in Italy
 a more effectual choice : instead of a private citizen, to whom
 they yielded a voluntary and precarious obedience, the Ro-
 mans elected for their senator some prince of independent
 power, who could defend them from their enemies and them-
 selves. Charles of Anjou and Provence, the most ambitious
 and warlike monarch of the age, accepted at the same time the
 kingdom of Naples from the pope, and the office of senator
 from the Roman people.⁵⁰ As he passed through the city, in
 his road to victory, he received their oath of allegiance, lodged
 in the Lateran palace, and smoothed in a short visit the harsh
 features of his despotic character. Yet even Charles was

⁴⁹ Matthew Paris thus ends his account: *Caput vero ipsius Brancaleonis in vase pretioso super marmoream columnam collocatum, in signum sui valoris et probitatis, quasi reliquias, superstitione nimis et pompose sustulerunt. Fuerat enim superbiorum potentum et malefactorum urbis malleus et extirpator, et populi protector et defensor, veritatis et justitiæ imitator et amator* (p. 840.) A biographer of Innocent IV. Muratori, (*Script. tom. iii. P. i. p. 591, 592,*) draws a less favourable portrait of this Ghibeline senator.

⁵⁰ The election of Charles of Anjou to the office of perpetual senator of Rome, is mentioned by the historians in the viiith volume of the collection of Muratori, by Nicholas de Jamsilla (p. 592,) the monk of Padua (p. 724,) Sabas Malaspina, (l. ii. c. 9, p. 808,) and Ricordano Malaspina (c. 177, p. 999.)

exposed to the inconstancy of the people, who saluted with the same acclamations the passage of his rival, the unfortunate Conradin; and a powerful avenger, who reigned in the Capitol, alarmed the fears and jealousy of the popes. The absolute term of his life was superseded by a renewal every third year; and the enmity of Nicholas the Third obliged the Sicilian king to abdicate the government of Rome. In his bull, a perpetual law, the imperious pontiff asserts the truth, validity, and use, of the donation of Constantine, not less essential to the peace of the city, than to the independence of the church; establishes the annual election of the senator; and formally disqualifies all emperors, kings, princes, and persons of an eminent and conspicuous rank.⁵¹ This prohibitory clause was repealed in his own behalf by Martin the Fourth, who humbly solicited the suffrage of the Romans. In the presence, and by the authority, of the people, two electors conferred, not on the pope, but on the noble and faithful Martin, the dignity of senator, and the supreme administration of the republic,⁵² to hold during his natural life, and to exercise at pleasure by himself or his deputies. About fifty years afterward, the same title was granted to the emperor Lewis of Bavaria; and the liberty of Rome was acknowledged by her two sovereigns, who accepted a municipal office in the government of their own metropolis.

CHAP.
LXIX.Pope
Martin IV
A. D. 1181.The
emperor
Lewis of
Bavaria,
A. D. 1328.Addresses
of Rome
to the
emperors.Conrad III.
A. D. 1144.

In the first moments of rebellion, when Arnold of Brescia had inflamed their minds against the church, the Romans artfully laboured to conciliate the favour of the empire, and to recommend their merit and services in the cause of Cesar. The style of their ambassadors to Conrad the Third and Frederic the First, is a mixture of flattery and pride, the tradition and the ignorance of their own history.⁵³ After some complaint of his silence and neglect, they exhort the former of these princes to pass the Alps, and assume from their hands the Imperial crown. "We beseech your majesty, not to disdain the humility of your sons and vassals, not to listen to the accusations of our common enemies; who calumniate the senate as hostile to your throne, who sow the seeds of discord, that they may reap the harvest of destruction. The pope and the *Sicilian* are united in an impious league to oppose our

⁵¹ The high sounding bull of Nicholas III. which founds his temporal sovereignty on the donation of Constantine, is still extant; and as it has been inserted by Boniface VIII. in the *Sexte* of the Decretals, it must be received by the Catholics, or at least by the Papists, as a sacred and perpetual law.

⁵² I am indebted to Fleury (*Hist. Eccles. tom. xviii. p. 306.*) for an extract of this Roman act, which he has taken from the Ecclesiastical Annals of Odericus Raynaldus, A. D. 1281, No. 14, 15.

⁵³ These letters and speeches are preserved by Otho bishop of Frisingen (*Fabric. Bibliot. Lat. med. et. infim. tom. v. p. 186, 187.*) perhaps the noblest of historians; he was son of Leopold marquis of Austria, his mother, Agnes, was daughter of the emperor Henry IV. and he was half brother and uncle to Conrad III. and Frederic I. He has left, in seven books, a Chronicle of the Times; in two, the *Gesta Frederici I.* the last of which is inserted in the sixth volume of Muratori's historians.

CHAP. liberty and *your* coronation. With the blessing of God, our
 LXIX. zeal and courage has hitherto defeated their attempts. Of
 ~~~~~ their powerful and factious adherents, more especially the  
 Frangipani, we have taken by assault the houses and turrets :  
 some of these are occupied by our troops, and some are  
 levelled with the ground. The Milvian bridge, which they  
 had broken, is restored and fortified for your safe passage ; and  
 your army may enter the city without being annoyed from the  
 castle of St. Angelo. All that we have done, and all that we  
 design, is for your honour and service, in the loyal hope, that  
 you will speedily appear in person, to vindicate those rights  
 which have been invaded by the clergy, to revive the dignity  
 of the empire, and to surpass the fame and glory of your pre-  
 decessors. May you fix your residence in Rome, the capital  
 of the world ; give laws to Italy, and the Teutonic kingdom ;  
 and imitate the example of Constantine and Justinian,<sup>54</sup> who  
 by the vigour of the senate and people obtained the sceptre of  
 the earth.<sup>55</sup> But these splendid and fallacious wishes were  
 not cherished by Conrad the Franconian, whose eyes were  
 fixed on the Holy Land, and who died without visiting Rome  
 soon after his return from the Holy Land.

Frederic I.  
 A. D. 1155.

His nephew and successor Frederic Barbarossa, was more  
 ambitious of the Imperial crown ; nor had any of the successors  
 of Otho acquired such absolute sway over the kingdom of  
 Italy. Surrounded by his ecclesiastical and secular princes,  
 he gave audience in his camp at Sutri to the ambassadors of  
 Rome, who thus addressed him in a free and florid oration :  
 " Incline your ear to the queen of cities ; approach with a  
 peaceful and friendly mind the precincts of Rome, which has  
 cast away the yoke of the clergy, and is impatient to crown her  
 legitimate emperor. Under your auspicious influence, may the  
 primitive times be restored. Assert the prerogatives of the  
 eternal city, and reduce under her monarchy, the insolence of  
 the world. You are not ignorant, that, in former ages, by the  
 wisdom of the senate, by the valour and discipline of the  
 equestrian order, she extended her victorious arms to the East  
 and West, beyond the Alps, and over the islands of the ocean.  
 By our sins, in the absence of our princes, the noble institu-  
 tion of the senate has sunk in oblivion ; and with our prudence,  
 our strength has likewise decreased. We have revived the  
 senate, and the equestrian order ; the counsels of the one, the  
 arms of the other, will be devoted to your person and the ser-  
 vice of the empire. Do you not hear the language of the Ro-  
 man matron ? You were a guest, I have adopted you as a  
 citizen ; a Transalpine stranger, I have elected you for my

<sup>54</sup> We desire (said the ignorant Romans) to restore the empire in eum statum, quo fuit tempore Constantini et Justiniani, qui totum orbem vigore senatus et populi Romani suis tenuere manibus.

<sup>55</sup> Otho Frising. de Gestis Frederici I. l. i. c. 28, p. 662—664.

sovereign;<sup>56</sup> and given you myself, and all that is mine. Your first and most sacred duty, is to swear and subscribe, that you will shed your blood for the republic; that you will maintain in peace and justice, the laws of the city and the charters of your predecessors; and that you will reward with five thousand pounds of silver the faithful senators who shall proclaim your titles in the Capitol. With the name, assume the character, of Augustus." The flowers of Latin rhetoric were not yet exhausted; but Frederic, impatient of their vanity, interrupted the orators in the high tone of royalty and conquest. "Famous indeed have been the fortitude and wisdom of the ancient Romans; but your speech is not seasoned with wisdom, and I could wish that fortitude were conspicuous in your actions. Like all sublunary things, Rome has felt the vicissitudes of time and fortune. Your noblest families were translated to the East, to the royal city of Constantine; and the remains of your strength and freedom, have long since been exhausted by the Greeks and Franks. Are you desirous of beholding the ancient glory of Rome, the gravity of the senate, the spirit of the knights, the discipline of the camp, the valour of the legions? you will find them in the German republic. It is not empire, naked and alone, the ornaments and virtues of empire have likewise migrated beyond the Alps to a more deserving people:<sup>57</sup> they will be employed in your defence, but they claim your obedience. You pretend that myself or my predecessors have been invited by the Romans: you mistake the word, they were not invited; they were implored. From its foreign and domestic tyrants, the city was rescued by Charlemagne and Otho, whose ashes repose in our country; and their dominion was the price of your deliverance. Under that dominion your ancestors lived and died. I claim by the right of inheritance and possession, and who shall dare to extort you from my hands? Is the hand of the Franks<sup>58</sup> and Germans enfeebled by age? Am I vanquished? Am I a captive? Am I not encompassed with the banners of a potent and invincible army? You impose conditions on your master; you require oaths; if the conditions are just, an oath is superfluous; if unjust, it is criminal. Can you doubt my equity? It is extended to the meanest of my subjects. Will not my sword be unsheathed in the defence of the Capitol? By that sword the northern kingdom of Denmark has been re-

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<sup>56</sup> *Hospes eras, civem feci. Advena fuisti ex Transalpinis partibus; principem constitui.*

<sup>57</sup> *Non cessit nobis nudum imperium, virtute sua amictum venit, ornamenta sua secum trazit. Penes nos sunt consules tui, &c.* Cicero or Livy would not have rejected these images, the eloquence of a barbarian born and educated in the Hercynian forest.

<sup>58</sup> Otho of Frisingen, who surely understood the language of the court and diet of Germany, speaks of the Franks in the xiith century as the reigning nation (*Proceres Franci, equites Franci, manus Francorum*;) he adds, however, the epithet of *Teutonic*.



CHAP. stored to the Roman empire. You prescribe the measure and  
 LXIX. the objects of my bounty, which flows in a copious but a voluntary stream. All will be given to patient merit; all will be denied to rude importunity.<sup>59</sup> Neither the emperor nor the senate could maintain these lofty pretensions of dominion and liberty. United with the pope, and suspicious of the Romans, Frederic continued his march to the Vatican: his coronation was disturbed by a sally from the Capitol; and if the numbers and valour of the Germans prevailed in a bloody conflict, he could not safely encamp in the presence of a city of which he styled himself the sovereign. About twelve years afterward he besieged Rome, to seat an antipope in the chair of St. Peter; and twelve Pisan galleys were introduced into the Tiber: but the senate and people were saved by the arts of negotiation and the progress of disease; nor did Frederic or his successors reiterate the hostile attempt. Their laborious reigns were exercised by the popes, the crusaders, and the independence of Lombardy and Germany; they courted the alliance of the Romans; and Frederic the Second offered in the Capitol the great standard, the *Caroccio* of Milan.<sup>60</sup> After the extinction of the house of Swabia, they were banished beyond the Alps; and their last coronations betrayed the impotence and poverty of the Teutonic Cesars.<sup>61</sup>

Wars of the  
 Romans  
 against the  
 neighbour-  
 ing cities.

Under the reign of Adrian, when the empire extended from the Euphrates to the ocean, from mount Atlas to the Grampian hills, a fanciful historian<sup>62</sup> amused the Romans with the picture of their infant wars. "There was a time," says Florus, "when Tibur and Præneste, our summer retreats, were the objects of hostile vows in the Capitol, when we dreaded the

<sup>59</sup> Otho Frising. de Gestis Frederici I. l. ii. c. 22, p. 720—723. These original and authentic acts I have translated and abridged with freedom, yet with fidelity.

<sup>60</sup> From the Chronicles of Ricobaldo and Francis Pipin, Muratori (dissert. xxvi. tom. ii. p. 492,) has transcribed this curious fact with the doggerel verses that accompanied the gift.

Ave decus orbis ave! victus tibi destinor, ave!

Currus ab Augusto Frederico Cæsare justo.

Væ Mediolanum! jam sentis spenere vanum

Imperii vires, proprias tibi tollere vires.

Ergo triumphorum urbs potes memor esse priorum

Quos tibi mittebant reges qui bella gerebant.

Ne si dee tacere (I now use the Italian Dissertations, tom. i. p. 444,) che nell' anno 1727, una copia desso Caroccio in marmo dianzi ignoto si scopri nel Campidoglio, presso alle carcere di quel luogo, dove Sisto V. l'avea fatto rinchiudere. Stava esso posto sopra quatro colonne di marmo sino colla sequente inscrizione, &c. to the same purpose as the old inscription.

<sup>61</sup> The decline of the Imperial arms and authority in Italy, is related with impartial learning in the Annals of Muratori (tom. x. xi. xii. ;) and the reader may compare his narrative with the Histoire des Allemands (tom. iii. iv.) by Schmidt, who has deserved the esteem of his countrymen.

<sup>62</sup> Tibur nunc suburbanum, et æstivæ Præneste deliciæ, nuncupatis in Capitolio votis petebantur. The whole passage of Florus (l. i. c. 11,) may be read with pleasure, and has deserved the praise of a man of genius, (Œuvres de Montesquieu, tom. iii. p. 634, 635, quarto edition.)

CHAP.

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shades of the Arician groves, when we could triumph without a blush over the nameless villages of the Sabines and Latins, and even Corioli could afford a title not unworthy of a victorious general." The pride of his contemporaries was gratified by the contrast of the past and the present: they would have been humbled by the prospect of futurity; by the prediction, that after a thousand years, Rome, despoiled of empire and contracted to her primeval limits, would renew the same hostilities, on the same ground which was then decorated with her villas and gardens. The adjacent territory on either side of the Tiber was always claimed, and sometimes possessed, as the patrimony of St. Peter; but the barons assumed a lawless independence, and the cities too faithfully copied the revolt and discord of the metropolis. In the twelfth and thirteenth centuries, the Romans incessantly laboured to reduce or destroy the contumacious vassals of the church and senate; and if their headstrong and selfish ambition was moderated by the pope, he often encouraged their zeal by the alliance of his spiritual arms. Their warfare was that of the first consuls and dictators, who were taken from the plough. They assembled in arms at the foot of the Capitol; sallied from the gates, plundered or burnt the harvests of their neighbours, engaged in tumultuary conflict, and returned home after an expedition of fifteen or twenty days. Their sieges were tedious and unskilful: in the use of victory, they indulged the meaner passions of jealousy and revenge; and instead of adopting the valour, they trampled on the misfortunes, of their adversaries. The captives, in their shirts, with a rope round their necks, solicited their pardon; the fortifications and even the buildings of the rival cities were demolished, and the inhabitants were scattered in the adjacent villages. It was thus that the seats of the cardinal bishops, Porto, Ostia, Albanum, Tusculum, Præneste, and Tibur or Tivoli, were successively overthrown by the ferocious hostility of the Romans.<sup>63</sup> Of these,<sup>64</sup> Porto and Ostia, the two keys of the Tiber, are still vacant and desolate: the marshy and unwholesome banks are peopled with herds of buffaloes, and the river is lost to every purpose of navigation and trade. The hills which afford a shady retirement from the autumnal heats, have again smiled with the blessings of peace: Frascati has arisen near the ruins of Tusculum: Tibur or Tivoli has resumed the honours of a city,<sup>65</sup>

<sup>63</sup> Ne a feritate Romanorum, sicut fuerant Hostienses, Portuenses, Tusculanenses, Albanenses, Labicenses, et nuper Tiburtini destruerentur (Matthew Paris, p. 757.) These events are marked in the Annals and Index (the xviiiith volume) of Muratori.

<sup>64</sup> For the state or ruin of these suburban cities, the banks of the Tiber, &c. see the lively picture of the P. Labat (*Voyage en Espagne et en Italie*), who had long resided in the neighbourhood of Rome; and the more accurate description of which P. Eschinard (*Roma*, 1750, in octavo) has added to the topographical map of Cingolani.

<sup>65</sup> Labat (tom. iii. p. 233,) mentions a recent decree of the Roman govern-

CHAP. and the meaner towns of Albano and Palestrina are decorated  
 EXIX. with the villas of the cardinals and princes of Rome. In the  
 work of destruction, the ambition of the Romans was often  
 checked and repulsed by the neighbouring cities and their  
 allies: in the first siege of Tibur, they were driven from their  
 camp; and the battles of Tusculum<sup>66</sup> and Viterbo<sup>67</sup> might be  
 compared in their relative state to the memorable fields of  
 Thrasymene and Cannæ. In the first of these petty wars,  
 thirty thousand Romans were overthrown by a thousand Ger-  
 man horse, whom Frederic Barbarossa had detached to the  
 relief of Tusculum; and if we number the slain at three, the  
 prisoners at two, thousand, we shall embrace the most au-  
 thentic and moderate account. Sixty eight years afterward  
 they marched against Viterbo in the ecclesiastical state with  
 the whole force of the city; by a rare coalition, the Teutonic  
 eagle was blended, in the adverse banners, with the keys of St.  
 Peter; and the pope's auxiliaries were commanded by a count  
 of Thoulouse and a bishop of Winchester. The Romans were  
 discomfited with shame and slaughter; but the English prelate  
 must have indulged the vanity of a pilgrim, if he multiplied  
 their numbers to one hundred, and their loss in the field to  
 thirty, thousand men. Had the policy of the senate and the  
 discipline of the legions been restored with the Capitol, the  
 divided condition of Italy would have offered the fairest op-  
 portunity of a second conquest. But in arms, the modern  
 Romans were not *above*, and in the arts, they were far *below*,  
 the common level of the neighbouring republics. Nor was  
 their warlike spirit of any long continuance; after some irre-  
 gular sallies, it subsided in the national apathy, in the neglect  
 of military institutions, and in the disgraceful and dangerous use  
 of foreign mercenaries.

Battle of  
 Tusculum,  
 A. D. 1167.

Battle of  
 Viterbo,  
 A. D. 1234.

The elec-  
 tion of the  
 popes.

Ambition is a weed of quick and early vegetation in the  
 vineyard of Christ. Under the first Christian princes, the  
 chair of St. Peter was disputed by the votes, the venality, the  
 violence, of a popular election: the sanctuaries of Rome  
 were polluted with blood; and, from the third to the twelfth  
 century, the church was distracted by the mischief of frequent  
 schisms. As long as the final appeal was determined by the  
 civil magistrate, these mischiefs were transient and local:  
 the merits were tried by equity or favour; nor could the un-  
 successful competitor long disturb the triumph of his rival.  
 But after the emperors had been divested of their prerogatives,

ment, which has severely mortified the pride and poverty of Tivoli: in civitate  
 Tihurtina non viviture civiliter.

<sup>66</sup> I depart from my usual method of quoting only by the date the Annals of  
 Muratori, in consideration of the critical balance in which he has weighed nine  
 contemporary writers who mention the battle of Tusculum (tom. x. p. 42—44.)

<sup>67</sup> Matthew Paris, p. 345. This bishop of Winchester was Peter de Rupibus,  
 who occupied the see thirty-two years (A. D. 1206—1238,) and is described by  
 the English historian, as a soldier and a statesman (p. 178—399.)



after a maxim had been established, that the vicar of Christ is CHAP. amenable to no earthly tribunal, each vacancy of the holy see LXIX. might involve Christendom in controversy and war. The claims of the cardinals and inferior clergy, of the nobles and people, were vague and litigious; the freedom of choice was overruled by the tumults of a city that no longer owned or obeyed a superior. On the decease of a pope, two factions proceeded, in the different churches, to a double election: the number and weight of votes, the priority of times, the merit of the candidates, might balance each other: the most respectable of the clergy were divided; and the distant princes who bowed before the spiritual throne, could not distinguish the spurious, from the legitimate, idol. The emperors were often the authors of the schism, from the political motive of opposing a friendly to a hostile pontiff; and each of the competitors was reduced to suffer the insults of his enemies, who were not awed by conscience; and to purchase the support of his adherents, who were instigated by avarice or ambition. A peaceful and perpetual succession was ascertained by Alexander the Third,<sup>68</sup> who finally abolished the tumultuary votes of the clergy and people, and defined the right of election in the sole college of cardinals.<sup>69</sup> The three orders of bishops, priests, and deacons, were assimilated to each other by this important privilege: the parochial clergy of Rome obtained the first rank in the hierarchy; they were indifferently chosen among the nations of Christendom; and the possession of the richest benefices, of the most important bishoprics, was not incompatible with their title and office. The senators of the Catholic church, the coadjutors and legates of the supreme pontiff, were robed in purple, the symbol of martyrdom or royalty; they claimed a proud equality with kings; and their dignity was enhanced by the smallness of their number, which, till the reign of Leo the Tenth, seldom exceeded twenty, or twenty-five persons. By this wise regulation, all doubt and scandal were removed, and the root of schism was so effectually destroyed, that in a period of six hundred years a double choice has only once divided the unity of the sacred college. But as the concurrence of two-thirds of the votes had been made necessary, the election was often delayed by the private interest and passions of the cardinals; and while they prolonged their independent reign, the Christian world was left destitute

Right of the  
cardinals  
established  
by Alexan-  
der III.  
A. D. 1179.

<sup>68</sup> See Mosheim, *Institut. Histor. Ecclesiast.* p. 401. 403. Alexander himself had nearly been the victim of a contested election; and the doubtful merits of Innocent had only preponderated by the weight of genius and learning which St. Bernard cast into the scale (see his life and writings.)

<sup>69</sup> The origin, titles, importance, dress, precedence, &c. of the Roman cardinals, are very ably discussed by Thomassin (*Discipline de l'Eglise*, tom. i. p. 1262—1287); but their purple is now much faded. The sacred college was raised to the definite number of seventy-two, to represent, under his vicar, the disciples of Christ.

CHAP. of a head. A vacancy of almost three years had preceded the  
 LXIX. elevation of Gregory the Tenth, who resolved to prevent the  
 future abuse; and his bull, after some opposition, has been consecrated in the code of the canon law.<sup>70</sup> Nine days are allowed for the obsequies of the deceased pope, and the arrival of the absent cardinals; on the tenth, they are imprisoned, each with one domestic, in a common apartment or *conclave*, without a separation of walls or curtains; a small window is reserved for the introduction of necessaries; but the door is locked on both sides, and guarded by the magistrates of the city, to seclude them from all correspondence with the world. If the election be not consummated in three days, the luxury of their table is contracted to a single dish at dinner and supper; and after the eighth day, they are reduced to a scanty allowance of bread, water, and wine. During the vacancy of the holy see, the cardinals are prohibited from touching the revenues, or assuming, unless in some rare emergency, the government of the church; all agreements and promises among the electors are formally annulled; and their integrity is fortified by their solemn oath and the prayers of the Catholics. Some articles of inconvenient and superfluous rigour have been gradually relaxed, but the principle of confinement is vigorous and entire; they are still urged by the personal motives of health and freedom to accelerate the moment of their deliverance; and the improvement of ballot or secret votes has wrapped the struggles of the conclave<sup>71</sup> in the silky veil of charity and politeness.<sup>72</sup> By these institutions, the Romans were excluded from the election of their prince and bishop; and in the field of wild and precarious liberty, they seemed insensible of the loss of this inestimable privilege. The emperor Lewis of Bavaria revived the example of the great Otho. After some negotiation with the magistrates, the Roman people were assembled<sup>73</sup> in the

Institution  
of the  
conclave by  
Gregory X.  
A. D. 1274.

<sup>70</sup> See the bull of Gregory X. *approbante sacro concilio*, in the *Sexte* of the Canon Law (l. i. tit. 6, c. 3,) a supplement to the Decretals, which Boniface VIII. promulgated at Rome in 1298, and addressed to all the universities of Europe.

<sup>71</sup> The genius of cardinal de Retz had a right to paint a conclave (of 1655) in which he was a spectator and an actor (*Memoires*, tom. iv. p. 15—57;) but I am at a loss to appreciate the knowledge or authority of an anonymous Italian, whose history (*Conclavi de Pontifici Romani*, in 4to. 1667) has been continued since the reign of Alexander VII. The accidental form of the work furnishes a lesson, though not an antidote, to ambition. From a labyrinth of intrigues, we emerge to the adoration of the successful candidate: but the next page opens with his funeral.

<sup>72</sup> The expressions of cardinal de Retz are positive and picturesque: On y veçut toujours ensemble avec la même respect, et la même civilité que l'on observe dans le cabinet des rois, avec la même politesse qu'on avoit dans le cour de Henri III. avec la même familiarité que l'on voit dans les colleges: avec la même modestie, qui se remarque dans les noviciats; et avec la même charité, du moins en apparence, qui pourroit etre entre des freres parfaitement unis.

<sup>73</sup> *Rechiesti per bando* (says John Villani) *senatori di Roma, e 52 del popolo, et capitani de' 25, e consoli (consoli?) et 13 buone huomini, uno per rione.*

square before St. Peter's; the pope of Avignon, John the Twenty-second, was deposed; the choice of his successor was ratified by their consent and applause. They freely voted for a new law, that their bishop should never be absent more than three months in the year, and two days' journey from the city; and that if he neglected to return on the third summons, the public servant should be degraded and dismissed.<sup>74</sup> But Lewis forgot his own debility and the prejudices of the times; beyond the precincts of a German camp, his useless phantom was rejected; the Romans despised their own workmanship; the antipope implored the mercy of his lawful sovereign;<sup>75</sup> and the exclusive right of the cardinals was more firmly established by this unseasonable attack.

Had the election been always held in the Vatican, the rights of the senate and people would not have been violated with impunity. But the Romans forgot, and were forgotten, in the absence of the successors of Gregory the Seventh, who did not keep as a divine precept their ordinary residence in the city and diocess. The care of that diocess was less important than the government of the universal church; nor could the popes delight in a city in which their authority was always opposed, and their person was often endangered. From the persecution of the emperors, and the wars of Italy, they escaped beyond the Alps into the hospitable bosom of France; from the tumults of Rome they prudently withdrew to live and die in the more tranquil stations of Anagni, Perugia, Viterbo, and the adjacent cities. When the flock was offended or impoverished by the absence of the shepherd, they were recalled by a stern admonition, that St. Peter had fixed his chair, not in an obscure village, but in the capital of the world; by a ferocious menace that the Romans would march in arms to destroy the place and people that should dare to afford them a retreat. They returned with timorous obedience; and were saluted with the account of a heavy debt, of all the losses which their desertion had occasioned, the hire of lodgings, the sale of provisions, and the various expenses of servants and strangers who attended the court.<sup>76</sup> After a short interval of peace, and perhaps of authority, they were again banished by

CHAP.  
LXIX.  
Absence  
of the  
popes from  
Rome.

Our knowledge is too imperfect to pronounce, how much of this constitution was temporary, and how much ordinary and permanent. Yet it is faintly illustrated by the ancient statutes of Rome.

<sup>74</sup> Villani (l. x. c. 63—71, in Muratori, Script. tom. xiii. p. 641—645,) relates this law, and the whole transaction, with much less abhorrence than the prudent Muratori. Any one conversant with the darker ages, must have observed how much the sense (I mean the nonsense) of superstition is fluctuating and inconsistent.

<sup>75</sup> In the first volume of the Popes of Avignon, see the second original Life of John XXII. p. 142—145, the confession of the antipope, p. 145—152, and the laborious notes of Baluze, p. 714, 715.

<sup>76</sup> *Romani autem non valentes nec volentes ultra suam celare cupiditatem gravissimam contra papam movere cœperunt questionem, exigentes ab eo urgentissime omnia quæ subierant per ejus absentiam damna et jacturas, videlicet*



CHAP. new tumults, and again summoned by the imperious or respect-  
 LXIX. ful invitation of the senate. In these occasional retreats, the  
 ~~~~~ exiles and fugitives of the Vatican were seldom long, or far,  
 distant, from the metropolis; but in the beginning of the
 fourteenth century the apostolic throne was transported, as it
 might seem for ever, from the Tiber to the Rhone; and the
 cause of the transmigration may be deduced from the furious
 contest between Boniface the Eighth and the king of France.⁷⁷

Boniface
 VIII.
 A. D. 1294
 -1303.

The spiritual arms of excommunication and interdict were repulsed by the union of the three estates, and the privileges of the Gallican church; but the pope was not against the carnal weapons which Philip the Fair had courage to employ. As the pope resided at Anagni, without the suspicion of danger, his palace and person were assaulted by three hundred horse, who had been secretly levied by William of Nogaret, a French minister, and Sciarra Colonna, of a noble but hostile family of Rome. The cardinals fled; the inhabitants of Anagni were seduced from their allegiance and gratitude; but the dauntless Boniface, unarmed and alone, seated himself in his chair, and awaited, like the conscript fathers of old, the swords of the Gauls. Nogaret, a foreign adversary, was content to execute the orders of his master; by the domestic enmity of Colonna, he was insulted with words and blows; and during a confinement of three days his life was threatened by the hardships which they inflicted on the obstinacy which they provoked. Their strange delay gave time and courage to the adherents of the church, who rescued him from sacrilegious violence; but his imperious soul was wounded in a vital part; and Boniface expired at Rome in a frenzy of rage and revenge. His memory is stained with the glaring vices of avarice and pride; nor has the courage of a martyr promoted this ecclesiastical champion to the honours of a saint; a magnanimous sinner (says the chronicles of the times,) who entered like a fox, reigned like a lion, and died like a dog. He was succeeded by Benedict the Eleventh, the mildest of mankind. Yet he excommunicated the impious emissaries of Philip, and devoted the city and people of Anagni by a tremendous curse, whose effects are still visible to the eyes of superstition.⁷⁸

in hospitibus locandis, in mercimoniis, in usuris, in redditibus, in provisionibus, et in aliis modis innumerabilibus. Quòd cum audisset papa, præcordialiter ingemuit et se comperiens *muscipulatum*, &c. Matt. Paris, p. 757. For the ordinary history of the popes, their life and death, their residence and absence, it is enough to refer to the ecclesiastical annalists, Spondanus and Fleury.

⁷⁷ Besides the general historians of the church of Italy and of France, we possess a valuable treatise composed by a learned friend of Thuanus, which his last and best editors have published in the appendix (*Histoire particuliere du grand Differend entre Boniface VIII. et Philippe le Bel*, par Pierre du Puis, tom. vii. P. xi. p. 61—82.)

⁷⁸ It is difficult to know whether Labat (tom. iv. p. 53—57,) be in jest or in

After his decease, the tedious and equal suspense of the conclave was fixed by the dexterity of the French faction. A specious offer was made and accepted, that in the term of forty days, they would elect one of the three candidates who should be named by their opponents. The archbishop of Bourdeaux, a furious enemy of his king and country, was the first on the list; but his ambition was known; and his conscience obeyed the calls of fortune and the commands of a benefactor, who had been informed by a swift messenger that the choice of a pope was now in his hands. The terms were regulated in a private interview; and with such speed and secrecy was the business transacted, that the unanimous conclave applauded the elevation of Clement the Fifth.⁷⁹ The cardinals of both parties were soon astonished by a summons to attend him beyond the Alps; from whence, as they soon discovered, they must never hope to return. He was engaged by promise and affection, to prefer residence in France; and after dragging his court through Poitou and Gascogne, and devouring, by his expense, the cities and convents on the road, he finally reposed at Avignon,⁸⁰ which flourished above seventy years⁸¹ the seat of the Roman pontiff and the metropolis of Christendom. By land, by sea, by the Rhone, the position of Avignon was on all sides accessible: the southern provinces of France do not yield to Italy itself; new palaces arose for the accommodation of the pope and cardinals; and the arts of luxury were soon attracted by the treasures of the church. They were already possessed of the adjacent territory, the Venaissin county,⁸² a populous and fertile spot; and the sovereignty of Avignon

CHAP.
LXIX.
Translation
of the holy
see to
Avignon,
A. D. 1309.

earnest, when he supposes that Anagni still feels the weight of this curse, and that the cornfields, or vineyards, or olive trees, are annually blasted by nature, the obsequious handmaid of the popes.

⁷⁹ See in the Chronicle of Giovanni Villani (l. viii. c. 63, 64. 80. in Muratori, tom. xiii.) the imprisonment of Boniface VIII. and the election of Clement V. the last of which, like most anecdotes, is embarrassed with some difficulties.

⁸⁰ The original lives of the eight popes of Avignon, Clement V. John XXII. Benedict XII. Clement VI. Innocent VI. Urban V. Gregory XI. and Clement VII. are published by Stephen Baluze (*Vitæ Paparum Avenionensium*; Paris, 1693, 2 vols. in quarto) with copious and elaborate notes, and a second volume of acts and documents. With the true zeal of an editor and a patriot, he devoutly justifies or excuses the characters of his countrymen.

⁸¹ The exile of Avignon is compared by the Italians with Babylon, and the Babylonish captivity. Such furious metaphors, more suitable to the ardour of Petrarch, than to the judgment of Muratori, are gravely refuted in Baluze's preface. The abbé de Sade is distracted between the love of Petrarch and of his country. Yet he modestly pleads that many of the local inconveniences of Avignon are now removed; and many of the vices against which the poet declaims, had been imported with the Roman court by the strangers of Italy (tom. i. p. 23—28.)

⁸² The comtat Venaissin was ceded to the popes in 1273 by Philip III. king of France, after he had inherited the dominions of the count of Thoulouse. Forty years before, the heresy of count Raymond had given them a pretence of seizure, and they derived some obscure claim from the eleventh century to some lands *citra Rhodanum* (*Valesii Notitia Galliarum*, p. 459. 610. Longuerue, *Description de la France*, tom. i. p. 376—381.)

CHAP. was afterward purchased from the youth and distress of Jane,
 LXIX. the first queen of Naples and the countess of Provence, for the inadequate price of fourscore thousand florins.⁸³ Under the shadow of the French monarchy, amidst an obedient people, the popes enjoyed an honourable and tranquil state, to which they had long been strangers: but Italy deplored their absence; and Rome, in solitude and poverty, might repent of the ungovernable freedom which had driven from the Vatican the successor of St. Peter. Her repentance was tardy and fruitless; after the death of the old members, the sacred college was filled with French cardinals,⁸⁴ who beheld Rome and Italy with abhorrence and contempt, and perpetuated a series of national, and even provincial, popes, attached by the most indissoluble ties to their native country.

Institution
 of the
 Jubilee, or
 holy year,
 A. D. 1300.

The progress of industry had produced and enriched the Italian republics: the era of their liberty is the most flourishing period of population and agriculture, of manufactures and commerce; and their mechanic labours were gradually refined into the arts of elegance and genius. But the position of Rome was less favourable, the territory less fruitful; the character of the inhabitants was debased by indolence and elated by pride; and they fondly conceived that the tribute of subjects must for ever nourish the metropolis of the church and empire. This prejudice was encouraged in some degree by the resort of pilgrims to the shrines of the apostles; and the last legacy of the popes, the institution of the HOLY YEAR,⁸⁵ was not less beneficial to the people than to the clergy. Since the loss of Palestine, the gift of plenary indulgences, which had been applied to the crusades, remained without an object; and the most valuable treasure of the church was sequestered above eight years from public circulation. A new channel was opened by the diligence of Boniface the Eighth, who reconciled the vices of ambition and avarice; and the pope had sufficient learning to recollect and revive the secular games, which were celebrated in Rome at the conclusion of every century. To sound without danger the depth of popular credulity, a sermon was seasonably pronounced, a report

⁸³ If a possession of four centuries were not itself a title, such objections might annul the bargain; but the purchase money must be refunded, for indeed it was paid. *Civitatem Avenionem emit. . . . per ejusmodi venditionem pecuniâ redundantes, &c.* (iida Vita Clement VI. in Baluz. tom. i. p. 272. Muratori, Script. tom. iii. P. ii. p. 565.) The only temptation for Jane and her second husband was ready money, and without it they could not have returned to the throne of Naples.

⁸⁴ Clement V. immediately promoted ten cardinals, nine French and one English (Vita iv. p. 63, et Baluz. p. 625, &c.) In 1331, the pope refused two candidates recommended by the king of France, quod xx Cardinales, de quibus xvii. de regno Franciæ originem traxisse noscuntur in memorato collegio existant (Thomassin, Discipline de l'Eglise, tom. i. p. 1281.)

⁸⁵ Our primitive account is from cardinal James Caietan (Maxima Bibliot. Patrum, tom. xxv.) and I am at a loss to determine whether the nephew of Boniface VIII. be a fool or a knave; the uncle is a much clearer character.

was artfully scattered, some aged witnesses were produced ; CHAP. and on the first of January of the year thirteen hundred, the LXIX. church of St. Peter was crowded with the faithful, who demanded the *customary* indulgence of the holy time. The pontiff, who watched and irritated their devout impatience, was soon persuaded by ancient testimony of the justice of their claim : and he proclaimed a plenary absolution to all Catholics who, in the course of that year, and at every similar period, should respectfully visit the apostolic churches of St. Peter and St. Paul. The welcome sound was propagated through Christendom ; and at first from the nearest provinces of Italy, and at length from the remote kingdoms of Hungary and Britain, the highways were thronged with a swarm of pilgrims who sought to expiate their sins in a journey, however costly or laborious, which was exempt from the perils of military service. All exceptions of rank or sex, of age or infirmity, were forgotten in the common transport ; and in the streets and churches many persons were trampled to death by the eagerness of devotion. The calculation of their numbers could not be easy nor accurate ; and they have probably been magnified by a dexterous clergy ; well apprized of the contagion of example : yet we are assured by a judicious historian, who assisted at the ceremony, that Rome was never replenished with less than two hundred thousand strangers ; and another spectator has fixed at two millions the total concourse of the year. A trifling oblation from each individual would accumulate a royal treasure ; and two priests stood night and day, with rakes in their hands, to collect without counting, the heaps of gold and silver that were poured on the altar of St. Paul.⁸⁶ It was fortunately a season of peace and plenty ; and if forage was scarce, if inns and lodges were extravagantly dear, an inexhaustible supply of bread and wine, of meat and fish, was provided by the policy of Boniface and the venal hospitality of the Romans. From a city without trade or industry, all casual riches will speedily evaporate ; but the avarice and envy of the next generation solicited Clement the Sixth⁸⁷ to anticipate the distant period of the century. The gracious pontiff complied with their wishes ; afforded Rome this poor consolation for his loss ; and justified the change by the name and practice of the Mosaic Jubilee.⁸⁸ His summons

The second
jubilee,
A. D. 1350.

⁸⁶ See John Villani (l. viii. c. 36,) in the twelfth, and the *Chronicon Astense*, in the eleventh volume (p. 191, 192,) of Muratori's Collection. *Papa innumerablem pecuniam ab eisdem accepit, nam duo clerici, cum rastris, &c.*

⁸⁷ The two bulls of Boniface VIII. and Clement VI. are inserted in the *Corpus Juris Canonici* (Extravagant. Commun. l. v. tit. ix c. 1, 2.)

⁸⁸ The Sabbatic years and jubilees of the Mosaic law (*Car. Sigon. de Republicâ Hebræorum*, Opp. tom. iv. l. iii. c. 14, 15, p. 151, 152,) the suspension of all care and labour, the periodical release of lands, debts, servitude, &c. may seem a noble idea, but the execution would be impracticable in a *profane* republic ; and I should be glad to learn that this ruinous festival was observed by the Jewish people.

CHAP. was obeyed; and the number, zeal, and liberality, of the
 LXIX. pilgrims did not yield to the primitive festival. But they
 encountered the triple scourge of war, pestilence, and famine: many wives and virgins were violated in the castles of Italy; and many strangers were pillaged or murdered by the savage Romans, no longer moderated by the presence of their bishop.⁸⁹ To the impatience of the popes we may ascribe the successive reduction to fifty, thirty-three, and twenty-five years; although the second of these terms is commensurate with the life of Christ. The profusion of indulgences, the revolt of the Protestants, and the decline of superstition, have much diminished the value of the jubilee: yet even the nineteenth and last festival was a year of pleasure and profit to the Romans; and a philosophic smile will not disturb the triumph of the priest or the happiness of the people.⁹⁰

The nobles
 or barons of
 Rome.

In the beginning of the eleventh century, Italy was exposed to the feudal tyranny, alike oppressive to the sovereign and the people. The rights of human nature were vindicated by her numerous republics, who soon extended their liberty and dominion from the city to the adjacent country. The sword of the nobles was broken; their slaves were enfranchised; their castles were demolished; they assumed the habits of society and obedience; their ambition was confined to municipal honours, and in the proudest aristocracy of Venice or Genoa, each patrician was subject to the laws.⁹¹ But the feeble and disorderly government of Rome was unequal to the task of curbing her rebellious sons, who scorned the authority of the magistrate within and without the walls. It was no longer a civil contention between the nobles and plebeians for the government of the state; the barons asserted in arms their personal independence; their palaces and castles were fortified against a siege; and their private quarrels were maintained by the numbers of their vassals and retainers. In origin and affection, they were aliens to their country;⁹² and a genuine Roman, could such have been produced, might have renounced these haughty strangers, who disdained the appellation of citizens, and proudly styled themselves the princes, of Rome.⁹³ After a dark series of revolutions, all records of

⁸⁹ See the Chronicle of Matteo Villani (l. i. c. 56,) in the fourteenth volume of Muratori, and the *Memoires sur la Vie de Petrarque*, tom. iii. p. 75—89.

⁹⁰ The subject is exhausted by M. Chais, a French minister at the Hague, in his *Lettres Historiques et Dogmatiques, sur les Jubiles et les Indulgences*; la Haye, 1751, 3 vols. in 12mo; an elaborate and pleasing work, had not the author preferred the character of a polemic to that of a philosopher.

⁹¹ Muratori (Dissert. xlvii.) alleges the Annals of Florence, Padua, Genoa, &c. the analogy of the rest, the evidence of Otho of Frisingen (*de Gest. Fred. l. i. ii. c. 13*), and the submission of the marquis of Este.

⁹² As early as the year 824, the emperor Lothaire I. found it expedient to interrogate the Roman people, to learn from each individual, by what national law he chose to be governed. Muratori, Dissert. xxii.

⁹³ Petrarch attacks these foreigners, the tyrants of Rome, in a declamation

pedigree were lost ; the distinction of surnames was abolished ; CHAP. the blood of the nations was mingled in a thousand channels ; LXIX. and the Goths and Lombards, the Greeks and Franks, the Germans and Normans, had obtained the fairest possessions by royal bounty or the prerogative of valour. These examples might be readily presumed ; but the elevation of an Hebrew race to the rank of senators and consuls, is an event without a parallel in the long captivity of these miserable exiles.⁹⁴ In the time of Leo the Ninth, a wealthy and learned Jew was converted to Christianity ; and honoured at his baptism with the name of his godfather, the reigning pope. The zeal and courage of Peter the son of Leo were signalized in the cause of Gregory the Seventh, who intrusted his faithful adherent with the government of Adrian's mole, the tower of Crescentius, or, as it is now called, the castle of St. Angelo. Both the father and the son were the parents of a numerous progeny ; their riches, the fruits of usury, were shared with the noblest families of the city ; and so extensive was their alliance, that the grandson of the proselyte was exalted by the weight of his kindred to the throne of St. Peter. A majority of the clergy and people supported his cause : he reigned several years in the Vatican, and it is only the eloquence of St. Bernard, and the final triumph of Innocent the Second, that has branded Anacletus with the epithet of antipope. After his defeat and death, the posterity of Leo is no longer conspicuous ; and none will be found of the modern nobles ambitious of descending from a Jewish stock. It is not my design to enumerate the Roman families, which have failed at different periods, or those which are continued in different degrees of splendour to the present time.⁹⁵ The old consular line of the *Frangipani* discovered their name in the generous act of *breaking* or dividing bread in a time of famine ; and such benevolence is more truly glorious than to have enclosed, with their allies the *Corsi*, a spacious quarter of the city in the chains of their fortifications : the *Savelli*, as it should seem a Sabine race, have maintained their original dignity ; the obsolete surname of *Capizucchi* is inscribed on the coins of the first senators ; the *Conti* preserve the honour, without the

Family of
Leo the
Jew.

or epistle, full of bold truths and absurd pedantry, in which he applies the maxims, and even prejudices, of the old republic to the state of the xvth century. *Memoires*, tom. iii. p. 157—169.

⁹⁴ The origin and adventures of this Jewish family are noticed by Pagi (*Critica*, tom. iv. p. 435, A. D. 1124, No. 3, 4,) who draws his information from the *Chronographus Maurigniacensis*, and *Arnulphus Sagiensis de Schismate* (in *Muratorii*, *Script. Ital.* tom. iii. P. i. p. 423—432.) The fact must in some degree be true ; yet I could wish that it had been coolly related, before it was turned into a reproach against the antipope.

⁹⁵ *Muratori* has given two dissertations (xli. and xlii.) to the names, surnames, and families of Italy. Some nobles, who glory in their domestic fables, may be offended with his firm and temperate criticism ; yet surely some ounces of pure gold are of more value than many pounds of base metal.

CHAP. estate, of the counts of Signia ; and the *Annibaldi* must have
 LXIX. been very ignorant, or very modest, if they had not descended
 from the Carthaginian hero.⁹⁶

The
 Colonna.

But among, perhaps above, the peers and princes of the city, I distinguish the rival houses of COLONNA and URSINI, whose private story is an essential part of the annals of modern Rome. I. The name and arms of Colonna⁹⁷ have been the theme of much doubtful etymology ; nor have the orators and antiquarians overlooked either Trajan's pillar, or the columns of Hercules, or the pillar of Christ's flagellation, or the luminous column that guided the Israelites in the desert. Their first historical appearance in the year eleven hundred and four, attests the power and antiquity, while it explains the simple meaning, of the name. By the usurpation of Cavæ, the Colonna provoked the arms of Paschal the Second ; but they lawfully held in the Campagna of Rome, the hereditary fiefs of Zagarola and *Colonna* ; and the latter of these towns was probably adorned with some lofty pillar, the relic of a villa or temple.⁹⁸ They likewise possessed one moiety of the neighbouring city of Tusculum ; a strong presumption of their descent from the counts of Tusculum, who in the tenth century were tyrants of the apostolic see. According to their own and the public opinion, the primitive and remote source was derived from the banks of the Rhine ;⁹⁹ and the

⁹⁶ The Cardinal of St. George, in his poetical, or metrical history of the election and coronation of Boniface VIII. (Muratori, Script. Ital. tom. iii. P. i. p. 641, &c.) describes the state and families of Rome at the coronation of Boniface VIII. (A. D. 1295 :)

Interea titulis redimiti sanguine et armis
 Illustresque viri Romana a stirpe trahentes
 Nomen in emeritos tantæ virtutis honores
 Intulerant se medios festumque colebant
 Aurata fulgentes toga sociante caterva.
 Ex ipsis devota domus præstantis ab Ursa
 Ecclesiæ, vultumque gerens demissius altum.
 Festa *Columna* jocis, necnon *Sabellia* mitis :
 Stephanides senior, *Comites Anibalica* proles,
 Præfectusque urbis magnum sine viribus nomen.

(l. ii. c. 5. 100, p. 647, 648.)

The ancient statutes of Rome (l. iii. c. 59, p. 174, 175,) distinguish eleven families of barons, who are obliged to swear in concilio communi, before the senator, that they would not harbour or protect any malefactors, outlaws, &c.—a feeble security !

⁹⁷ It is a pity that the Colonna themselves have not favoured the world with a complete and critical history of their illustrious house. I adhere to Muratori (Dissert. xlii. tom. iii. p. 647, 648.)

⁹⁸ Pandulph. Pisan. in Vit. Paschal II. in Muratori, Script. Ital. tom. iii. P. i. p. 335. The family has still great possessions in the Campagna of Rome ; but they have alienated to the Rospigliosi this original fief of *Colonna* (Eschinard, p. 258, 259.)

⁹⁹ Te longinqua dedit tellus et pascua Rheni, says Petrarch ; and, in 1417, a duke of Gelders and Juliers acknowledges (Lenfant, Hist. du Concile de Constance, tom. ii. p. 539,) his descent from the ancestors of Martin V. (Otho Colonna :) but the royal author of the Memoirs of Brandenburg observes, that the sceptre in his arms has been confounded with the column. To maintain the Roman origin of the Colonna, it was ingeniously

sovereigns of Germany were not ashamed of a real or fabulous affinity with a noble race, which, in the revolutions of seven hundred years has been often illustrated by merit, and always by fortune.¹⁰⁰ About the end of the thirteenth century, the most powerful branch was composed of an uncle and six brothers, all conspicuous in arms, or in the honours of the church. Of these, Peter was elected senator of Rome, introduced to the Capitol in a triumphant car, and hailed in some vain acclamations with the title of Cesar; while John and Stephen were declared marquis of Ancona and count of Romagna, by Nicholas the Fourth, the patron so partial to their family, that he has been delineated in satirical portraits, imprisoned as it were in a hollow pillar.¹⁰¹ After his decease, their haughty behaviour provoked the displeasure of the most implacable of mankind. The two cardinals, the uncle and the nephew, denied the election of Boniface the Eighth; and the Colonna were oppressed for a moment by his temporal and spiritual arms.¹⁰² He proclaimed a crusade against his personal enemies; their estates were confiscated; their fortresses on either side of the Tiber were besieged by the troops of St. Peter and those of the rival nobles; and after the ruin of Palestrina or Præneste, their principal seat, the ground was marked with a ploughshare, the emblem of perpetual desolation. Degraded, banished, proscribed, the six brothers, in disguise and danger, wandered over Europe without renouncing the hope of deliverance and revenge. In this double hope, the French court was their surest asylum; they prompted and directed the enterprise of Philip; and I should praise their magnanimity, had they respected the misfortune and courage of the captive tyrant. His civil acts were annulled by the Roman people, who restored the honours and possessions of the Colonna; and some estimate may be formed of their wealth by their losses, of their losses by the damages of one hundred thousand gold florins which were granted them against the accomplices and heirs of the deceased pope. All the spiritual censures and disqualifications were abolished¹⁰³ by his

CHAP.
LXIX.

supposed (*Diario di Monaldeschi*, in the *Script. Ital.* tom. xii. p. 533,) that a cousin of the emperor Nero escaped from the city, and founded Mentz in Germany.

¹⁰⁰ I cannot overlook the Roman triumph or ovation of Marco Antonio Colonna, who had commanded the pope's galleys at the naval victory of Lepanto (*Thuan. Hist.* l. 7, tom. iii. p. 55, 56. *Muret. Oratio* x. *Opp.* tom. i. p. 180—190.)

¹⁰¹ *Muratori Annali d'Italia*, tom. x. p. 216. 220.

¹⁰² Petrarch's attachment to the Colonna, has authorized the abbé de Sade to expatiate on the state of the family in the fourteenth century, the persecution of Boniface VIII. the character of Stephen and his sons, their quarrels with the Ursini, &c. (*Memoires sur Petrarque*, tom. i. p. 98—110. 146—148. 174—176. 222—230. 275—280.) His criticism often rectifies the hearsay stories of Villani, and the errors of the less diligent moderns. I understand the branch of Stephen to be now extinct.

¹⁰³ Alexander III. had declared the Colonna who adhered to the emperor

CHAP. prudent successors ; and the fortune of the house was more
 LXIX. firmly established by this transient hurricane. The boldness
 of Sciarra Colonna was signalized in the captivity of Boniface,
 and long afterward in the coronation of Lewis of Bavaria ;
 and by the gratitude of the emperor, the pillar in their arms
 was encircled with a royal crown. But the first of the family
 in fame and merit was the elder Stephen, whom Petrarch
 loved and esteemed as a hero superior to his own times, and
 not unworthy of ancient Rome. Persecution and exile dis-
 played to the nations his abilities in peace and war ; in his
 distress, he was an object, not of pity but of reverence ; the
 aspect of danger provoked him to avow his name and country ;
 and when he was asked, "where is now your fortress?" he
 laid his hand on his heart, and answered, "here." He sup-
 ported with the same virtue the return of prosperity ; and,
 till the ruin of his declining age, the ancestors, the character,
 and the children of Stephen Colonna, exalted his dignity in
 the Roman republic, and at the court of Avignon. II. The
 Ursini migrated from Spoleto;¹⁰⁴ the sons of Ursus, as they
 are styled in the twelfth century, from some eminent person
 who is only known as the father of their race. But they were
 soon distinguished among the nobles of Rome, by the number
 and bravery of their kinsmen, the strength of their towers,
 the honours of the senate and sacred college, and the elevation
 of two popes, Celestin the Third and Nicholas the Third, of
 their name and lineage.¹⁰⁵ Their riches may be accused as
 an early abuse of nepotism ; the estates of St. Peter were
 alienated in their favour by the liberal Celestin;¹⁰⁶ and Ni-
 cholas was ambitious for their sake to solicit the alliance of
 monarchs ; to found new kingdoms in Lombardy and Tuscany ;

and Ursini.

Frederic I. incapable of holding any ecclesiastical benefice (Villani, l. v. c. 1 ;)
 and the last stains of annual excommunication, were purified by Sixtus V. (Vita
 di Sisto V. tom. iii. p. 416.) Treason, sacrilege, and proscription, are often the
 best titles of ancient nobility.

¹⁰⁴ —Vallis te proxima misit

Appenninigenæ quâ prata virentia sylvæ

Spoletana, metunt armenta greges protervi.

Monaldeschi (tom. xii. Script. Ital. p. 533,) gives the Ursini a French origin,
 which may be remotely true.

¹⁰⁵ In the metrical life of Celestin V. by the Cardinal of St. George (Muratori,
 tom. iii. P. i. p. 613, &c.) we find a luminous, and not inelegant passage (l. i. c.
 3, p. 203, &c. :)

—genuit quem nobilis Ursæ (Ursi ?)

Progenies, Romana domus, veterataque magnis

Fascibus in clero, pompasque experta senatûs,

Bellorumque manû grandi stipata parentum

Cardineos apices necnon fastigia dudum

Papatûs iterata tenens.

Muratori (Dissert. lii. tom. xiii.) observes, that the first Ursini pontificate of Ce-
 lestine III. was unknown : he is inclined to read *Ursi* progenies.

¹⁰⁶ Filii Ursi quondiam Cœlestini papæ nepotes, de bonis ecclesiæ Romanæ
 ditati (Vit. Innocent III. in Muratori, Script. tom. iii. P. i.) The partial prodi-
 gality of Nicholas III. is more conspicuous in Villani and Muratori. Yet the
 Ursini would disdain the nephews of a modern pope.

and to invest them with the perpetual office of senators of CHAP. Rome. All that has been observed of the greatness of the LXIX. Colonna, will likewise redound to the glory of the Ursini, their constant and equal antagonists in the long hereditary feud, which distracted above two hundred and fifty years the ecclesiastical state. The jealousy of pre-eminence and power was the true ground of their quarrel; but as a specious badge of distinction, the Colonna embraced the name of Ghibelines and the party of the empire; the Ursini espoused the title of Guelphs and the cause of the church. The eagle and the keys were displayed in their adverse banners; and the two factions of Italy most furiously raged when the origin and nature of the dispute were long since forgotten.¹⁰⁷ After the retreat of the popes to Avignon, they disputed in arms the vacant republic: and the mischiefs of discord were perpetuated by the wretched compromise of electing each year two rival senators. By their private hostilities, the city and country were desolated, and the fluctuating balance inclined with their alternate success. But none of either family had fallen by the sword, till the most renowned champion of the Ursini was surprised and slain by the younger Stephen Colonna.¹⁰⁸ His triumph is stained with the reproach of violating the truce; their defeat was basely avenged by the assassination, before the church door, of an innocent boy and his two servants. Yet the victorious Colonna, with an annual colleague, was declared senator of Rome during the term of five years. And the muse of Petrarch inspired a wish, a hope, a prediction, that the generous youth, the son of his venerable hero, would restore Rome and Italy to their pristine glory; that his justice would extirpate the wolves and lions, the serpents and bears, who laboured to subvert the eternal basis of the marble COLUMN.¹⁰⁹

Their
hereditary
feuds.

¹⁰⁷ In his 51st Dissertation on the Italian Antiquities, Muratori explains the factions of the Guelphs and Ghibelines.

¹⁰⁸ Petrarch (tom. i. p. 222—230,) has celebrated this victory according to the Colonna; but two contemporaries, a Florentine (Giovanni Villani, l. x. c. 220,) and a Roman (Ludovico Monaldeschi, p. 533, 534,) are less favourable to their arms.

¹⁰⁹ The abbé de Sade (tom. i. Notes, p. 61—66,) has applied the sixth Canzone of Petrarch, *Spirto Gentil*, &c. to Stephen Colonna the younger.

*Orsi, lupi, leoni, aquile e serpi
Ad una gran marmorea colonna
Fanno noja savente e à se damno.*

CHAPTER LXX.

Character and Coronation of Petrarch—Restoration of the Freedom and Government of Rome by the Tribune Rienzi—His Virtues and Vices, his Expulsion and Death—Return of the Popes from Avignon—Great Schism of the West—Reunion of the Latin Church—Last Struggles of Roman Liberty—Statutes of Rome—Final Settlement of the Ecclesiastical State.

CHAP.

LXX.

Petrarch,
A. D. 1304,
June 19—
A. D. 1374,
July 19.

IN the apprehension of modern times, Petrarch¹ is the Italian songster of Laura and love. In the harmony of his Tuscan rhymes, Italy applauds, or rather adores, the father of her lyric poetry : and his verse, or at least his name, is repeated by the enthusiasm, or affectation, of amorous sensibility. Whatever may be the private taste of a stranger, his slight and superficial knowledge should humbly acquiesce in the judgment of a learned nation : yet I may hope or presume, that the Italians do not compare the tedious uniformity of sonnets and elegies, with the sublime compositions of their epic muse, the original wildness of Dante, the regular beauties of Tasso, and the boundless variety of the incomparable Ariosto. The merits of the lover, I am still less qualified to appreciate : nor am I deeply interested in a metaphysical passion for a nymph so shadowy, that her existence has been questioned;² for a matron so prolific,³ that she was delivered of eleven legitimate children,⁴ while her amorous swain sighed and sung at the fountain of Vaucluse.⁵ But in the eyes of Petrarch, and those

¹ The *Memoires sur la Vie de François Petrarque* (Amsterdam, 1764. 1767, 3 vols. in 4to.) form a copious, original, and entertaining work, a labour of love, composed from the accurate study of Petrarch and his contemporaries ; but the hero is too often lost in the general history of the age, and the author too often languishes in the affectation of politeness and gallantry. In the preface to his first volume, he enumerates and weighs twenty Italian biographers, who have professedly treated of the same subject.

² The allegorical interpretation prevailed in the xvth century ; but the wise commentators were not agreed whether they should understand by Laura, religion, or virtue, or the blessed Virgin, or ———. See the prefaces to the first and second volumes.

³ Laure de Noves, born about the year 1307, was married in January 1325 to Hugues de Sade, a noble citizen of Avignon, whose jealousy was not the effect of love, since he married a second wife within seven months of her death, which happened the 6th of April 1348, precisely one-and-twenty years after Petrarch had seen and loved her.

⁴ *Corpus crebris partibus exhaustum* ; from one of these is issued in the tenth degree, the abbé de Sade, the fond and grateful biographer of Petrarch ; and this domestic motive most probably suggested the idea of his work, and urged him to inquire into every circumstance that could affect the history and character of his grandmother. See particularly, tom. i. p. 122—133, notes, p. 7—58, tom. ii. p. 455—495, not. p. 76—82.

⁵ Vaucluse, so familiar to our English travellers, is described from the writings of Petrarch, and the local knowledge of his biographer (*Memoires*, tom. i. p. 340—359.) It was, in truth, the retreat of a hermit, and the moderns are much mistaken, if they place Laura and a happy lover in the grotto.

of his graver contemporaries, his love was a sin, and Italian verse a frivolous amusement. His Latin works of philosophy, poetry, and eloquence, established his serious reputation, which was soon diffused from Avignon over France and Italy : his friends and disciples were multiplied in every city ; and if the ponderous volume of his writings⁶ be now abandoned to a long repose, our gratitude must applaud the man, who by precept and example revived the spirit and study of the Augustan age. From his earliest youth, Petrarch aspired to the poetic crown. The academical honours of the three faculties had introduced a royal degree of master or doctor in the art of poetry ;⁷ and the title of poet-laureat, which custom rather than vanity, perpetuates in the English court,⁸ was first invented by the Cesars of Germany. In the musical games of antiquity, a prize was bestowed on the victor : the belief that Virgil and Horace had been crowned in the Capitol, inflamed the emulation of a Latin bard ;⁹ and the laurel¹¹ was endeared to the lover by a verbal resemblance with the name of his mistress. The value of either object was enhanced by the difficulties of the pursuit ; and if the virtue or prudence of Laura was inexorable,¹² he enjoyed, and might boast of en-

6 Of 1250 pages, in a close print, at Basil in the xvth century, but without the date of the year. The abbé de Sade calls aloud for a new edition of Petrarch's Latin works ; but I much doubt whether it would redound to the profit of the bookseller, or the amusement of the public.

7 Consult Selden's Titles of Honour, in his works (vol. iii. p. 457—466.) A hundred years before Petrarch, St. Francis received the visit of a poet, qui ab imperatore funerat coronatus et exinde rex versuum dictus.

8 From Augustus to Louis, the muse has too often been false and venal : but I much doubt whether any age or court can produce a similar establishment of a stipendiary poet, who in every reign, and at all events, is bound to furnish twice a year a measure of praise and verse, such as may be sung in the chapel, and, I believe, in the presence of the sovereign. I speak the more freely as the best time for abolishing this ridiculous custom, is while the prince is a man of virtue, and the poet a man of genius.

9 Isocrates (in Panegyrico, tom. i. p. 116, 117, edit. Battie, Cantab. 1729) claims for his native Athens the glory of first instituting and recommending the *αγῶνας καὶ τὰ ἄλλα μεγάλα μὴ μόνον ταχὺς καὶ ραμὸς, ἀλλὰ καὶ λόγων καὶ γράμματος*. The example of the Panathenæa was imitated at Delphi : but the Olympic games were ignorant of a musical crown, till it was extorted by the vain tyranny of Nero (Sueton. in Nerone, c. 23 ; Philostrat. apud Casaubon ad locum : Dion Cassius, or Xiphilin, l. lxxiii. p. 1032. 1041. Potter's Greek Antiquities, vol. i. p. 445. 450.)

10 The Capitoline games (certamen quinquennale, *musicum*, equestre, gymnium,) were instituted by Domitian (Sueton. c. 4,) in the year of Christ 86 (Censorin, de Die Natali, c. 18, p. 100, edit. Havercamp,) and were not abolished in the fourth century (Ausonius de Professoribus Burdegali. V.) If the crown were given to superior merit, the exclusion of Statius (Capitolia nostræ inficiata lyræ, Silv. l. iii. v. 31.) may do honour to the games of the Capitol ; but the Latin poets who lived before Domitian, were crowned only in the public opinion.

11 Petrarch and the senators of Rome were ignorant that the laurel was not the Capitoline, but the Delphic, crown (Plin. Hist. Natur. xv. 39. Hist. Critique de la République des Lettres, tom. i. p. 150—220.) The victors in the Capitol were crowned with a garland of oak leaves. Martial, l. iv. epigram 54.

12 The pious grandson of Laura has laboured, and not without success, to vindicate her immaculate chastity against the censures of the grave and the sneers of the profane (tom. ii. notes, p. 76—82.)

CHAP. joying, the nymph of poetry. His vanity was not of the most
 LXX. delicate kind, since he applauds the success of his own *labours* ;
 his name was popular ; his friends were active ; the open or
 secret opposition of envy and prejudice, was surmounted by
 the dexterity of patient merit. In the thirty-sixth year of his
 age, he was solicited to accept the object of his wishes : and
 on the same day, in the solitude of Vauchuse, he received a
 similar and solemn invitation from the senate of Rome and the
 university of Paris. The learning of a theological school,
 and the ignorance of a lawless city, were alike unqualified to
 bestow the ideal, though immortal, wreath which genius may
 obtain from the free applause of the public and of posterity :
 but the candidate dismissed this troublesome reflection, and,
 after some moments of complacency and suspense, preferred
 the summons of the metropolis of the world.

His poetic
 coronation
 at Rome,
 A. D. 1341,
 April 8.

The ceremony of his coronation¹³ was performed in the
 Capitol, by his friend and patron the supreme magistrate of
 the republic. Twelve patrician youths were arrayed in scar-
 let ; six representatives of the most illustrious families, in
 green robes, with garlands and flowers, accompanied the pro-
 cession ; in the midst of the princes and nobles, the senator
 count of Anguillara, a kinsman of the Colonna, assumed his
 throne ; and at the voice of a herald Petrarch arose. After
 discoursing on a text of Virgil, and thrice repeating his vows
 for the prosperity of Rome, he knelt before the throne and
 received from the senator a laurel crown, with a more pre-
 cious declaration, " This is the reward of merit." The peo-
 ple shouted, " Long life to the Capitol and the poet !" A
 sonnet in praise of Rome was accepted as the effusion of ge-
 nius and gratitude ; and after the whole procession had visited
 the Vatican, the profane wreath was suspended before the
 shrine of St. Peter. In the act of diploma¹⁴ which was pre-
 sented to Petrarch, the title and prerogatives of poet-laureat
 are revived in the Capitol, after the lapse of thirteen hundred
 years ; and he receives the perpetual privilege of wearing, at
 his choice, a crown of laurel, ivy, or myrtle, of assuming the
 poetic habit, and of teaching, disputing, interpreting, and com-
 posing in all places whatsoever, and on all subjects of litera-
 ture. The grant was ratified by the authority of the senate
 and people ; and the character of citizen was the recompense
 of his affection for the Roman name. They did him honour,
 but they did him justice. In the familiar society of Cicero
 and Livy, he had imbibed the ideas of an ancient patriot ; and

¹³ The whole process of Petrarch's coronation is accurately described by the
 abbé de Sade (tom. i. p. 425—435, tom. ii. p. 1—6, notes, p. 4—13,) from his
 own writings, and the Roman Diary of Ludovico Monaldeschi, without mixing
 in this authentic narrative the more recent fables of Sannuccio Delbene.

¹⁴ The original act is printed among the Pieces Justificatives in the Me-
 moires sur Petrarque, tom. iii. p. 50—53.

his ardent fancy kindled every idea to a sentiment, and every sentiment to a passion. The aspect of the seven hills and their majestic ruins, confirmed these lively impressions; and he loved a country by whose liberal spirit he had been crowned and adopted. The poverty and debasement of Rome excited the indignation and pity of her grateful son: he dissembled the faults of his fellow-citizens; applauded with partial fondness the last of their heroes and matrons; and in the remembrance of the past, in the hope of the future, was pleased to forget the miseries of the present time. Rome was still the lawful mistress of the world: the pope and the emperor, her bishop and general, had abdicated their station by an inglorious retreat to the Rhone and the Danube; but if she could resume her virtue, the republic might again vindicate her liberty and dominion. Amidst the indulgence of enthusiasm and eloquence,¹⁵ Petrarch, Italy, and Europe, were astonished by a revolution which realized for a moment his most splendid visions. The rise and fall of the tribune Rienzi will occupy the following pages:¹⁶ the subject is interesting, the materials are rich, and the glance of a patriotic bard¹⁷ will sometimes vivify the copious, but simple, narrative of the Florentine,¹⁸ and more especially of the Roman,¹⁹ historian.

In a quarter of the city which was inhabited only by mechanics and Jews, the marriage of an innkeeper and a washerwoman produced the future deliverer of Rome.²⁰ From such

Birth, character, and patriotic designs of Rienzi.

¹⁵ To find the proofs of his enthusiasm for Rome, I need only request that the reader would open, by chance, either Petrarch, or his French biographer. The latter has described the poet's first visit to Rome (tom. i. p. 323—335.) But in the place of much idle rhetoric and morality, Petrarch might have amused the present and future age with an original account of the city and his coronation.

¹⁶ It has been treated by the pen of a Jesuit, the P. du Cerceau, whose posthumous work (*Conjuration de Nicholas Gabrini, dit de Rienzi Tyran de Rome, en 1347*) was published at Paris 1748, in 12mo. I am indebted to him for some facts and documents in John Hocsemius, canon of Liege, a contemporary historian (Fabricius, *Bibliot. Lat. med. Ævi*, tom. iii. p. 273, tom. iv. p. 85.)

¹⁷ The abbé de Sade, who so freely expatiates on the history of the fourteenth century, might treat, as his proper subject, a revolution in which the heart of Petrarch was so deeply engaged (*Memoires*, tom. ii. p. 50, 51. 320—417, notes, p. 70—76, tom. iii. p. 221—243. 366—375.) Not an idea or a fact in the writings of Petrarch has probably escaped him.

¹⁸ Giovanni Villani, l. xii. c. 89. 104, in Muratori, *Rerum Italicarum Scriptores*, tom. xiii. p. 969, 970. 981—983.

¹⁹ In his third volume of *Italian Antiquities* (p. 249—548,) Muratori has inserted the *Fragmenta Historiæ Romanæ ab Anno 1327 usque ad Annum 1354*, in the original dialect of Rome or Naples in the fourteenth century, and a Latin version for the benefit of strangers. It contains the most particular and authentic life of Cola (Nicholas) di Rienzi; which had been printed at Bracciano 1627, in 4to., under the name of Tomaso Fortificocca, who is only mentioned in this work as having been punished by the tribune for forgery. Human nature is scarcely capable of such sublime or stupid impartiality; but whosoever is the author of these Fragments, he wrote on the spot and at the time, and paints, without design or art, the manners of Rome and the character of the tribune.

²⁰ The first and splendid period of Rienzi, his tribunitian government, is contained in the xviii chapter of the *Fragments* (p. 399—479,) which, in the new division, forms the 2d book of the history in xxxviii smaller chapters or sections.

CHAP. parents Nicholas Rienzi Gabrini could inherit neither dignity
 LXX. nor fortune ; and the gift of a liberal education, which they
 ~~~~~ painfully bestowed, was the cause of his glory and untimely  
 end. The study of history and eloquence, the writings of Cicero, Seneca, Livy, Cesar, and Valerius Maximus, elevated above his equals and contemporaries the genius of the young plebeian : he perused with indefatigable diligence the manuscripts and marbles of antiquity ; loved to dispense his knowledge in familiar language ; and was often provoked to exclaim, "Where are now these Romans ? their virtue, their justice, their power ? why was I not born in those happy times ?"<sup>21</sup> When the republic addressed to the throne of Avignon an embassy of the three orders, the spirit and eloquence of Rienzi recommended him to a place among the thirteen deputies of the commons. The orator had the honour of haranguing pope Clement the Sixth, and the satisfaction of conversing with Petrarch, a congenial mind : but his aspiring hopes were chilled by disgrace and poverty ; and the patriot was reduced to a single garment and the charity of the hospital. From this misery he was relieved by the sense of merit or the smile of favour ; and the employment of apostolic notary afforded him a daily stipend of five gold florins, a more honourable and extensive connexion, and the right of contrasting both in words and actions, his own integrity with the vices of the state. The eloquence of Rienzi was prompt and persuasive : the multitude is always prone to envy and censure : he was stimulated by the loss of a brother and the impunity of the assassins ; nor was it possible to excuse or exaggerate the public calamities. The blessings of peace and justice, for which civil society has been instituted, were banished from Rome : the jealous citizens, who might have endured every personal or pecuniary injury, were most deeply wounded in the dishonour of their wives and daughters :<sup>22</sup> they were equally oppressed by the arrogance of the nobles and the corruption of the magistrates ; and the abuse of arms or of laws was the only circumstance that distinguished the lions, from the dogs and serpents, of the Capitol. These allegorical emblems were variously repeated in the pictures which Rienzi exhibited in the streets and churches ; and while the spectators gazed with curious won-

<sup>21</sup> The reader may be pleased with a specimen of the original idiom : *Fò da soa juventutine nutricato di latte de eloquentia, bono grammatico, migliore rettuorico, autorista bravo. Deh como et quanto era veloce lettore ! moito usava Tito Livio, Seneca, et Tullio, et Balerio Massimo, moito li diletta le magnificentie di Julio Cesare raccontare. Tutta la die se speculava negl' intagli di marmo lequali iaccio intorno Roma. Non era altri che esso, che sapesse lejere li antichi patiffii. Tutte scritture antiche vulgarizzava ; quesse fiure di marmo justamente interpretava. Oh come spesso diceva, "Dove suoco quelli buoni Romani ? dove ene loro somma justitia ? poleramme trovare in tempo che quessi furiano !"*

<sup>22</sup> Petrarch compares the jealousy of the Romans, with the easy temper of the husbands of Avignon (*Memoires*, tom. i. p. 330.)



der, the bold and ready orator unfolded the meaning, applied the satire, inflamed their passions, and announced a distant hope of comfort and deliverance. The privileges of Rome, her eternal sovereignty over her princes and provinces, was the theme of his public and private discourse ; and a monument of servitude became in his hands a title and incentive of liberty. The decree of the senate, which granted the most ample prerogatives to the emperor Vespasian, had been inscribed on a copper-plate still extant in the choir of the church of St. John Lateran.<sup>23</sup> A numerous assembly of nobles and plebeians was invited to this political lecture, and a convenient theatre was erected for their reception. The notary appeared, in a magnificent and mysterious habit, explained the inscription by a version and commentary,<sup>24</sup> and descanted with eloquence and zeal on the ancient glories of the senate and people, from whom all legal authority was derived. The supine ignorance of the nobles was incapable of discerning the serious tendency of such representations : they might sometimes chastise with words and blows the plebeian reformer ; but he was often suffered in the Colonna palace to amuse the company with his threats and predictions ; and the modern Brutus<sup>5</sup> was concealed under the mask of folly and the character of a buffoon. While they indulged their contempt, the restoration of the *good estate*, his favourite expression, was entertained among the people as a desirable, a possible, and at length as an approaching, event ; and while all had the disposition to applaud, some had the courage to assist, their promised deliverer.

A prophecy, or rather a summons, affixed on the church door of St. George, was the first public evidence of his designs ; a nocturnal assembly of a hundred citizens on mount Aventine, the first step to their execution. After an oath of secrecy and aid, he represented to the conspirators the importance and facility of their enterprise ; that the nobles, without union or resources, were strong only in the fear of their imaginary strength ; that all power, as well as right, was in the hands of the people ; that the revenues of the apostolical chamber might relieve the public distress ; and that the pope himself would approve their victory over the common enemies of govern-

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He assumes  
the govern-  
ment of  
Rome,  
A. D. 1347,  
May 20 ;

<sup>23</sup> The fragments of the *Lex Regia* may be found in the Inscriptions of Gruter, tom. i. p. 242, and at the end of the Tacitus of Ernesti, with some learned notes of the Editor, tom. ii.

<sup>24</sup> I cannot overlook a stupendous and laughable blunder of Rienzi. The *Lex Regia* empowers Vespasian to enlarge the *Pomœrium*, a word familiar to every antiquary. It was not so to the tribune ; he confounds it with *pomarium* an orchard, translates lo Jardino de Roma cioene Italia, and is copied by the less excusable ignorance of the Latin translator (p. 406,) and the French historian (p. 33.) Even the learning of Muratori has slumbered over the passage.

<sup>25</sup> Priori (*Bruto*) tamen similior, juvenis uterque, longe ingenio quam ejus simulationem induerat, ut sub hoc obtentu liberator ille P. R. aperiretur tempore suo. . . . Ille regibus, hic tyrannis contemptus (Opp. p. 536.)

CHAP. ment and freedom. After securing a faithful band to protect  
 LXX. his first declaration, he proclaimed through the city, by sound of trumpet, that on the evening of the following day all persons should assemble without arms, before the church of St. Angelo, to provide for the re-establishment of the good estate. The whole night was employed in the celebration of thirty masses of the Holy Ghost; and in the morning, Rienzi, bareheaded, but in complete armour, issued from the church, encompassed by the hundred conspirators. The pope's vicar, the simple bishop of Orvieto, who had been persuaded to sustain a part in this singular ceremony, marched on his right hand; and three great standards were borne aloft as the emblems of their design. In the first, the banner of *liberty*, Rome was seated on two lions, with a palm in one hand, and a globe in the other: St. Paul with a drawn sword, was delineated in the banner of *justice*; and in the third, St. Peter held the keys of *concord* and *peace*. Rienzi was encouraged by the presence and applause of an innumerable crowd, who understood little, and hoped much; and the procession slowly rolled forwards from the castle of St. Angelo to the Capitol. His triumph was disturbed by some secret emotions which he laboured to suppress: he ascended without opposition, and with seeming confidence, the citadel of the republic; harangued the people from the balcony; and received the most flattering confirmation of his acts and laws. The nobles, as if destitute of arms and counsels, beheld in silent consternation this strange revolution; and the moment had been prudently chosen, when the most formidable, Stephen Colonna, was absent from the city. On the first rumour, he returned to his palace, affected to despise this plebeian tumult, and declared to the messengers of Rienzi, that at his leisure he would cast the madman from the windows of the Capitol. The great bell instantly rang an alarm, and so rapid was the tide, so urgent was the danger, that Colonna escaped with precipitation to the suburb of St. Laurence: from thence, after a moment's refreshment, he continued the same speedy career till he reached in safety his castle of Palestrina; lamenting his own imprudence, which had not trampled the spark of this mighty conflagration. A general and peremptory order was issued from the Capitol to all the nobles, that they should peaceably retire to their estates: they obeyed; and their departure secured the tranquillity of the free and obedient citizens of Rome.

with the  
 title and  
 office of  
 tribune.

But such voluntary obedience evaporates with the first transports of zeal; and Rienzi felt the importance of justifying his usurpation by a regular form and a legal title. At his own choice, the Roman people would have displayed their attachment and authority, by lavishing on his head the names of senator, of consul, of king or emperor; he preferred the ancient and modest title of tribune; the protection of the com-



mons was the essence of that sacred office ; and they were ignorant, that it had never been invested with any share in the legislative or executive powers of the republic. In this character, and with the consent of the Romans, the tribune enacted the most salutary laws for the restoration and maintenance of the good estate. By the first he fulfils the wish of honesty and inexperience, that no civil suit should be protracted beyond the term of fifteen days. The danger of frequent perjury might justify the pronouncing against a false accuser the same penalty which his evidence would have inflicted : the disorders of the times might compel the legislator to punish every homicide with death, and every injury with equal retaliation. But the execution of justice was hopeless till he had previously abolished the tyranny of the nobles. It was formerly provided, that none, except the supreme magistrate, should possess or command the gates, bridges, or towers, of the state ; that no private garrisons should be introduced into the towns or castles of the Roman territory ; that none should bear arms, or presume to fortify their houses in the city or country ; that the barons should be responsible for the safety of the highways and the free passage of provisions ; and that the protection of malefactors and robbers should be expiated by a fine of a thousand marks of silver. But these regulations would have been impotent and nugatory, had not the licentious nobles been awed by the sword of the civil power. A sudden alarm from the bell of the Capitol, could still summon to the standard above twenty thousand volunteers : the support of the tribune and the laws required a more regular and permanent force. In each harbour of the coast a vessel was stationed for the assurance of commerce ; a standing militia of three hundred and sixty horse and thirteen hundred foot was levied, clothed, and paid in the thirteen quarters of the city ; and the spirit of a commonwealth may be traced in the grateful allowance of one hundred florins, or pounds, to the heirs of every soldier, who lost his life in the service of his country. For the maintenance of the public defence, for the establishment of granaries, for the relief of widows, orphans, and indigent convents, Rienzi applied, without fear or sacrilege, the revenues of the apostolic chamber : the three branches of hearth-money, the salt duty, and the customs, were each of the annual produce of one hundred thousand florins ;<sup>26</sup> and scandalous were the abuses, if in four or five months the amount of the salt duty could be trebled by his judicious economy. After thus restoring the forces and finances of the republic, the tribune recalled the

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Laws of the  
good  
estate.

<sup>26</sup> In one MS. I read (l. ii. c. 4, p. 409,) *perfumante quatro solli*, in another *quatro florini*, an important variety, since the florin was worth ten Roman *solidi* (Muratori, dissert. xxviii.) The former reading would give us a population of 25,000, the latter of 250,000 families : and I much fear, that the former is more consistent with the decay of Rome and her territory.



CHAP. nobles from their solitary independence ; required their personal appearance in the Capitol ; and imposed an oath of allegiance to the new government, and of submission to the laws of the good estate. Apprehensive for their safety, but still more apprehensive of the danger of a refusal, the princes and barons returned to their houses at Rome in the garb of simple and peaceful citizens : the Colonna and Ursina, the Savelli and Frangipani, were confounded before the tribunal of a plebeian, of the vile buffoon whom they had so often derided, and their disgrace was aggravated by the indignation which they vainly struggled to disguise. The same oath was successively pronounced by the several orders of society, the clergy and gentlemen, the judges and notaries, the merchants and artisans, and the gradual descent was marked by the increase of sincerity and zeal. They swore to live and die with the republic and the church, whose interest was artfully united by the nominal association of the bishop of Orvieto, the pope's vicar, to the office of tribune. It was the boast of Rienzi, that he had delivered the throne and patrimony of St. Peter from a rebellious aristocracy ; and Clement the Sixth, who rejoiced in its fall, affected to believe the professions, to applaud the merits, and to confirm the title, of his trusty servant. The speech, perhaps the mind, of the tribune, was inspired with a lively regard for the purity of the faith ; he insinuated his claim to a supernatural mission from the Holy Ghost ; enforced by a heavy forfeiture the annual duty of confession and communion ; and strictly guarded the spiritual as well as temporal welfare of his faithful people.<sup>27</sup>

Freedom  
and pros-  
perity of  
the Roman  
republic.

Never perhaps has the energy and effect of a single mind been more remarkably felt than in the sudden, though transient, reformation of Rome by the tribune Rienzi. A den of robbers was converted to the discipline of a camp or convent ; patient to hear, swift to redress, inexorable to punish, his tribunal was always accessible to the poor and stranger ; nor could birth, or dignity, or the immunities of the church, protect the offender or his accomplices. The privileged houses, the private sanctuaries in Rome, on which no officer of justice would presume to trespass, were abolished ; and he applied the timber and iron of their barricades in the fortifications of the Capitol. The venerable father of the Colonna was exposed in his own palace to the double shame of being desirous, and of being unable, to protect a criminal. A mule, with a jar of oil, had been stolen near Capranica ; and the lord of the Ursini family, was condemned to restore the damage, and to discharge a fine of four hundred florins for his negligence in guarding the

<sup>27</sup> Hocsemius, p. 398, apud du Cerceau, *Hist. de Rienzi*, p. 194. The fifteen tribunitian laws may be found in the Roman historian (whom for brevity I shall name) Fortificca, l. ii. c. 4.

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highways. Nor were the persons of the barons more inviolate than their lands or houses : and either from accident or design, the same impartial rigour was exercised against the heads of the adverse factions. Peter Agopet Colonna, who had himself been senator of Rome, was arrested in the street for injury, or debt ; and justice was appeased by the tardy execution of Martin Ursini, who, among his various acts of violence and rapine, had pillaged a shipwrecked vessel at the mouth of the Tiber.<sup>28</sup> His name, the purple of two cardinals, his uncles, a recent marriage, and a mortal disease, were disregarded by the inflexible tribune, who had chosen his victim. The public officers dragged him from his palace and nuptial bed : his trial was short and satisfactory : the bell of the Capitol convened the people : stripped of his mantle, on his knees, with his hands bound behind his back, he heard the sentence of death ; and after a brief confession, Ursini was led away to the gallows. After such an example, none who were conscious of guilt could hope for impunity, and the flight of the wicked, the licentious, and the idle, soon purified the city and territory of Rome. In this time (says the historian) the woods began to rejoice that they were no longer infested with robbers ; the oxen began to plough ; the pilgrims visited the sanctuaries ; the roads and inns were replenished with travellers ; trade, plenty, and good faith were restored in the markets ; and a purse of gold might be exposed without danger in the midst of the highway. As soon as the life and property of the subject are secure, the labours and rewards of industry spontaneously revive : Rome was still the metropolis of the Christian world ; and the fame and fortunes of the tribune were diffused in every country by the strangers who had enjoyed the blessings of his government.

The deliverance of his country inspired Rienzi with a vast, and perhaps visionary, idea of uniting Italy in a great federative republic, of which Rome should be the ancient and lawful head, and the free cities and princes the members and associates. His pen was not less eloquent than his tongue ; and his numerous epistles were delivered to swift and trusty messengers. On foot, with a white wand in their hand, they traversed the forests and mountains ; enjoyed in the most hostile states, the sacred security of ambassadors ; and reported, in the style of

The tribune  
is respected  
in Italy, &c.

<sup>28</sup> Fortifiocca, l. ii. c. 11. From the account of this shipwreck, we learn some circumstances of the trade and navigation of the age. 1. The ship was built and freighted at Naples for the ports of Marseilles and Avignon. 2. The sailors were of Naples and the isle of Oenaria, less skilful than those of Sicily and Genoa. 3. The navigation from Marseilles was a coasting voyage to the mouth of the Tiber, where they took shelter in a storm, but instead of finding the current, unfortunately ran on a shoal : the vessel was stranded, the mariners escaped. 4. The cargo, which was pillaged, consisted of the revenue of Provence for the royal treasury, many bags of pepper and cinnamon, and bales of French cloth, to the value of 20,000 florins : a rich prize.



CHAP. flattery or truth, that the highways along their passages were  
 LXX. lined with kneeling multitudes, who implored heaven for the  
 ~~~~~ success of their undertaking. Could passion have listened to  
 reason ; could private interest have yielded to the public wel-
 fare ; the supreme tribunal and confederate union of the Italian
 republic might have yielded their intestine discord, and closed
 the Alps against the barbarians of the North. But the propi-
 tious season had elapsed ; and if Venice, Florence, Sienna,
 Perugia, and many inferior cities, offered their lives and for-
 tunes to the good estate, the tyrants of Lombardy and Tuscany
 must despise, or hate, the plebeian author of a free constitu-
 tion. From them, however, and from every part of Italy, the
 tribune received the most friendly and respectful answers :
 they were followed by the ambassadors of the princes and re-
 publics ; and in this foreign conflux, on all occasions of pleasure
 or business, the low-born notary could assume the familiar or
 majestic courtesy of a sovereign.²⁹ The most glorious cir-
 cumstance of his reign was an appeal to his justice from Lewis
 king of Hungary, who complained, that his brother, and her
 husband, had been perfidiously strangled by Jane queen of
 Naples ;³⁰ her guilt or innocence was pleaded in a solemn trial
 at Rome ; but after hearing the advocates,³¹ the tribune ad-
 journed this weighty and invidious cause, which was soon de-
 termined by the sword of the Hungarians. Beyond the Alps,
 more especially at Avignon, the revolution was the theme of
 curiosity, wonder, and applause. Petrarch had been the pri-
 vate friend, perhaps the secret counsellor, of Rienzi : his
 writings breathe the most ardent spirit of patriotism and joy ;
 and all respect for the pope, all gratitude for the Colonna, was
 lost in the superior duties of a Roman citizen. The poet lau-
 reat of the Capitol maintains the act, applauds the hero, and
 mingles with some apprehension and advice the most lofty
 hopes of the permanent and rising greatness of the repub-
 lic.³²

and cele-
brated by
Petrarch.

²⁹ It was thus that Oliver Cromwell's old acquaintance, who remembered his vulgar and ungracious entrance in the House of Commons, were astonished at the ease and majesty of the protector on his throne (see Harris's *Life of Cromwell*, p. 27—34, from Clarendon, Warwick, Whitelocke, Waller, &c.) The consciousness of merit and power, will sometimes elevate the manners to the station.

³⁰ See the causes, circumstances, and effects of the death of Andrew, in Giannone (tom. ii. l. xxiii. p. 220—229,) and the *Life of Petrarch* (*Memoires*, tom. ii. p. 143—148. 245—250. 375—379, notes, p. 21—37.) The Abbé de Sade wishes to extenuate her guilt.

³¹ The advocate who pleaded against Jane, could add nothing to the logical force and brevity of his master's epistle. *Johanna! inordinata vita præcedens, retentio potestatis in regno, neglecta vindicta, vir alter susceptis, et excusatio subsequens, necis viri tui te probant fuisse participem et consortem.* Jane of Naples, and Mary of Scotland, have a singular conformity.

³² See the *Epistola Hortatoria de Capessanda Republica*, from Petrarch to Nicholas Rienzi (Opp. p. 535—540,) and the fifth eclogue or pastoral, a perpetual and obscure allegory.

While Petrarch indulged these prophetic visions, the Roman hero was fast declining from the meridian of fame and power ; and the people who had gazed with astonishment on the ascending meteor, began to mark the irregularity of its course, and the vicissitudes of light and obscurity. More eloquent than judicious, more enterprising than resolute, the faculties of Rienzi were not balanced by cool and commanding reason : he magnified in a tenfold proportion the objects of hope and fear ; and prudence, which could not have erected, did not presume to fortify, his throne. In the blaze of prosperity, his virtues were insensibly tinctured with the adjacent vices ; justice with cruelty, liberality with profusion, and the desire of fame with puerile and ostentatious vanity. He might have learned, that the ancient tribunes, so strong and sacred in the public opinion, were not distinguished in style, habit, or appearance, from an ordinary plebeian ;³³ and that as often as they visited the city on foot, a single *viator*, or beadle, attended the exercise of their office. The Gracchi would have frowned or smiled, could they have read the sonorous titles and epithets of their successor, "NICHOLAS, SEVERE AND MERCIFUL ; DELIVERER OF ROME ; DEFENDER OF ITALY ;³⁴ FRIEND OF MANKIND, AND OF LIBERTY, PEACE, AND JUSTICE ; TRIBUNE AUGUST : " his theatrical pageants had prepared the revolution ; but Rienzi abused, in luxury and pride, the political maxim of speaking to the eyes, as well as the understanding, of the multitude. From nature he had received the gift of a handsome person,³⁵ till it was swelled and disfigured by intemperance ; and his propensity to laughter was corrected in the magistrate by the affectation of gravity and sternness. He was clothed, at least on public occasions, in a party coloured robe of velvet or satin, lined with fur, and embroidered with gold : the rod of justice, which he carried in his hand, was a sceptre of polished steel, crowned with a globe and cross of gold, and enclosing a small fragrant of the true and holy wood. In

His vices
and follies

³³ In his Roman Questions, Plutarch (Opuscul. tom. i. p. 505, 506, edit. Græc. Hen. Steph.) states, on the most constitutional principles, the simple greatness of the tribunes, who were not properly magistrates, but a check on magistracy. It was their duty and interest *ομοιοῦναι σχήματι, καὶ σολὴ καὶ διατὴ τοῖς ἐπιτυχάνουσι πάντων πολιτῶν . . . καταπαύεσθαι δὲ* (a saying of C. Curio) *καὶ μὴ σέμενον ἐν αὐτῇ τῇ δέμαρχον οἶναι . . . ὅσα δὲ μᾶλλον ἐκταπεινῶνται τῷ σώματι, τοσούτω μᾶλλον αὐξάνεται τῇ δυνάμει, &c.* Rienzi, and Petrarch himself, were incapable perhaps of reading a Greek philosopher, but they might have imbibed the same modest doctrines from their favourite Latins, Livy and Valerius Maximus.

³⁴ I could not express in English, the forcible, though barbarous, title of *Zelator Italiæ*, which Rienzi assumed.

³⁵ *Era bell' homo* (l. ii. c. 1, p. 399.) It is remarkable, that the *riso sarcastico* of the Bracciano edition is wanting in the Roman MS. from which Muratori has given the text. In his second reign, when he is painted almost as a monster, Rienzi *travea una ventresca tonna trionfale, a modo de uno Abbate Asiano, or Asinino* (l. iii. c. 18, p. 523.)

CHAP. his civil and religious processions through the city, he rode on
LXX. a white steed, the symbol of royalty : the great banner of the republic, a sun with a circle of stars, a dove with an olive branch, was displayed over his head ; a shower of gold and silver was scattered among the populace ; fifty guards with halberds encompassed his person ; a troop of horse preceded his march ; and their tymbals and trumpets were of massy silver.

The pomp
of his
knighthood
A. D. 1347,
August 1 ;

The ambition of the honours of chivalry³⁶ betrayed the meanness of his birth, and degraded the importance of his office ; and the equestrian tribune was not less odious to the nobles, whom he adopted, than to the plebeians, whom he deserted. All that yet remained of treasure, or luxury, or art, was exhausted on that solemn day. Rienzi led the procession from the Capitol to the Lateran ; the tediousness of the way was relieved with decorations and games ; the ecclesiastical, civil, and military, orders, marched under their various banners ; the Roman ladies attended his wife ; and the ambassadors of Italy might loudly applaud, or secretly deride, the novelty of the pomp. In the evening, when they had reached the church and palace of Constantine, he thanked and dismissed the numerous assembly, with an invitation to the festival of the ensuing day. From the hands of a venerable knight he received the order of the Holy Ghost ; the purification of the bath was a previous ceremony ; but in no step of his life did Rienzi excite such scandal and censure as by the profane use of the porphyry vase, in which Constantine (a foolish legend) had been healed of his leprosy by pope Sylvester.³⁷ With equal presumption the tribune watched or reposed within the consecrated precincts of the baptistery ; and the failure of his state-bed was interpreted as an omen of his approaching downfall. At the hour of worship he showed himself to the returning crowds in a majestic attitude, with a robe of purple, his sword, and gilt spurs ; but the holy rites were soon interrupted by his levity and insolence. Rising from his throne, and advancing toward the congregation, he proclaimed in a loud voice ; “ We summon to our tribunal pope Clement ; and command him to reside in his diocese of Rome ; we also summon the sacred college of cardinals.”³⁸

³⁶ Strange as it may seem, this festival was not without a precedent. In the year 1327, two barons, a Colonna, and an Ursini, the usual balance, were created knights by the Roman people : their bath was of rose water, their beds were decked with royal magnificence, and they were served at St. Maria of Araceli in the Capitol, by the twenty-eight *buoni huomini*. They afterward received from Robert, king of Naples, the sword of chivalry (Hist. Rom. l. i. c. 2. p. 259.)

³⁷ All parties believed in the leprosy and bath of Constantine (Petrarch, Epist. Fam. vi. 2,) and Rienzi justified his own conduct by observing to the court of Avignon, that a vase which had been used by a pagan, could not be profaned by a pious Christian. Yet this crime is specified in the bull of excommunication (Hocsemius, apud du Cerceau, p. 189, 190.)

³⁸ This *verbal* summons of pope Clement VI. which rests on the authority of

We again summon the two pretenders, Charles of Bohemia and Lewis of Bavaria, who style themselves emperors : we likewise summon all the electors of Germany, to inform us on what pretence they have usurped the inalienable right of the Roman people, the ancient and lawful sovereigns of the empire."³⁹ Unsheathing his maiden-sword, he thrice brandished it to the three parts of the world, and thrice repeated the extravagant declaration, "And this too is mine!" The pope's vicar, the bishop of Orvieto, attempted to check this career of folly ; but his feeble protest was silenced by martial music ; and instead of withdrawing from the assembly, he consented to dine with his brother tribune, at a table which had hitherto been reserved for the supreme pontiff. A banquet, such as the Cæsars had given, was prepared for the Romans. The apartments, porticos, and courts, of the Lateran were spread with innumerable tables for either sex, and every condition ; a stream of wine flowed from the nostrils of Constantine's brazen horse ; no complaint, except of the scarcity of water could be heard ; and the licentiousness of the multitude was curbed by discipline and fear. A subsequent day was appointed for the coronation of Rienzi ;⁴⁰ seven crowns of different leaves or metals were successively placed on his head by the most eminent of the Roman clergy ; they represented the seven gifts of the Holy Ghost ; and he still professed to imitate the example of the ancient tribunes. These extraordinary spectacles might deceive or flatter the people ; and their own vanity was gratified in the vanity of their leader. But in his private life he soon deviated from the strict rule of frugality and abstinence ; and the plebeians, who were awed by the splendour of the nobles, were provoked by the luxury of their equal. His wife, his son, his uncle (a barber in name and profession,) exposed the contrast of vulgar manners and princely expense ; and without acquiring the majesty, Rienzi degenerated into the vices, of a king.

A simple citizen describes with pity, or perhaps with pleasure, the humiliation of the barons of Rome. "Bareheaded, their hands crossed on their breast, they stood with downcast looks in the presence of the tribune ; and they trembled, good God how they trembled !"⁴¹ As long as the yoke of Rienzi was that of justice and their country, their conscience forced

and coronation.

Fear and hatred of the nobles of Rome.

the Roman historian and a Vatican MS. is disputed by the biographer of Petrarch (tom. ii. not. p. 70—76,) with arguments rather of decency than of weight. The court of Avignon might not choose to agitate this delicate question.

³⁹ The summons of the two rival emperors, a monument of freedom and folly, is extant in Hocsemius (Cercean, p. 163—166.)

⁴⁰ It is singular, that the Roman historian should have overlooked this seven-fold coronation, which is sufficiently proved by internal evidence, and the testimony of Hocsemius, and even of Rienzi (Cercean, p. 167—170. 229.)

⁴¹ *Puoi se saceva stare dedante a se, mentre sedeva, li baroni tutti in diedi ritti co le vraccia piecate, e co li capucci tratti. Deh como stavano paurosi!* (Hist. Rom. l. ii. c. 20, p. 439.) He saw them, and we see them.

CHAP. them to esteem the man, whom pride and interest provoked
LXX. them to hate: his extravagant conduct soon fortified their hatred by contempt; and they conceived the hope of subverting a power which was no longer so deeply rooted in the public confidence. The old animosity of the Colonna and Ursini was suspended for a moment by their common disgrace; they associated their wishes, and perhaps their designs; an assassin was seized and tortured; he accused the nobles; and as soon as Rienzi deserved the fate, he adopted the suspicions and maxims, of a tyrant. On the same day, under various pretences, he invited to the capitol his principal enemies, among whom were five members of the Ursini and three of the Colonna name. But instead of a council or a banquet, they found themselves prisoners under the sword of despotism or justice; and the consciousness of innocence or guilt might inspire them with equal apprehensions of danger. At the sound of the great bell the people assembled: they were arraigned for a conspiracy against the tribune's life; and though some might sympathize in their distress, not a hand, nor a voice, was raised to rescue the first of the nobility from their impending doom. Their apparent boldness was prompted by despair; they passed in separate chambers a sleepless and painful night; and the venerable hero, Stephen Colonna, striking against the door of his prison, repeatedly urged his guards to deliver him by a speedy death from such ignominious servitude. In the morning they understood their sentence from the visit of a confessor and the tolling of the bell. The great hall of the Capitol had been decorated for the bloody scene with red and white hangings: the countenance of the tribune was dark and severe; the swords of the executioners were unsheathed, and the barons were interrupted in their dying speeches by the sound of trumpets. But in this decisive moment, Rienzi was not less anxious or apprehensive than his captives: he dreaded the splendour of their names, their surviving kinsmen, the inconstancy of the people, the reproaches of the world; and, after rashly offering a mortal injury, he vainly presumed that if he could forgive, he might himself be forgiven. His elaborate oration was that of a Christian and a suppliant: and, as the humble minister of the commons, he entreated his masters to pardon these noble criminals, for whose repentance and future service he pledged his faith and authority. "If you are spared," said the tribune, "by the mercy of the Romans, will you not promise to support the good estate with your lives and fortunes?" Astonished by this marvellous clemency, the barons bowed their heads; and, while they devoutly repeated the oath of allegiance, might whisper a secret, and more sincere, assurance of revenge. A priest, in the name of the people pronounced their absolution: they received the communion with the tribune, assisted at the banquet, followed the procession; and,

after every spiritual and temporal sign of reconciliation, were dismissed in safety to their respective homes, with the new honours and titles of generals, consuls, and patricians.⁴² CHAP. LXX.

During some weeks they were checked by the memory of their danger, rather than of their deliverance, till the most powerful of the Ursini, escaping with the Colonna from the city, erected at Merino the standard of rebellion. The fortifications of the castle were instantly restored; the vassals attended their lord; the outlaws armed against the magistrate; the flocks and herds, the harvests and vineyards, from Marino to the gates of Rome, were swept away or destroyed; and the people arraigned Rienzi as the author of the calamities which his government had taught them to forget. In the camp, Rienzi appeared to less advantage than in the rostrum; and he neglected the progress of the rebel barons till their numbers were strong, and their castles impregnable. From the pages of Livy he had not imbibed the art, or even the courage, of a general; an army of twenty thousand Romans returned without honour or effect from the attack of Merino; and his vengeance was amused by painting his enemies, their heads downwards, and drowning two dogs (at least they should have been bears) as the representatives of the Ursini. The belief of his incapacity encouraged their operations; they were invited by their secret adherents; and the barons attempted with four thousand foot and sixteen hundred horse, to enter Rome by force or surprise. The city was prepared for their reception; the alarm-bell rung all night; the gates were strictly guarded, or insolently open; and after some hesitation they sounded a retreat. The two first divisions had passed along the walls, but the prospect of a free entrance tempted the headstrong valour of the nobles in the rear; and after a successful skirmish, they were overthrown and massacred without quarter by the crowds of the Roman people. Stephen Colonna the younger, the noble spirit to whom Petrarch ascribed the restoration of Italy, was preceded or accompanied in death by his son John, a gallant youth, by his brother Peter, who might regret the ease and honours of the church, by a nephew of legitimate birth, and by two bastards of the Colonna race; and the number of seven, the seven crowns, as Rienzi styled them, of the Holy Ghost, was completed by the agony of the deplorable parent, and the veteran chief, who had survived the hope and fortune of his house. The vision and prophecies of St. Martin and pope Boniface had been used by the tribune to animate his troops;⁴³ he displayed, at least in the pursuit, the spirit of a

They
oppose
Rienzi in
arms.

Defeat
and death
of the
Colonna,
Nov. 20.

⁴² The original letter, in which Rienzi justifies his treatment of the Colonna (Hocsemius, apud Cerceau, p. 222—229,) displays, in genuine colours, the mixture of the knave and the madman.

⁴³ Rienzi, in the above-mentioned letter, ascribes to St. Martin the tribune, Boniface VIII. the enemy of Colonna himself, and the Roman people, the glory

CHAP. hero ; but he forgot the maxims of the ancient Romans, who
LXX. abhorred the triumphs of civil war. The conqueror ascended
the Capitol ; deposited his crown and sceptre on the altar ; and
boasted with some truth, that he had cut off an ear, which
neither pope nor emperor had been able to amputate.⁴⁴ His
base and implacable revenge denied the honours of burial ;
and the bodies of the Colonna, which he threatened to expose
with those of the vilest malefactors, were secretly interred by
the holy virgins of their name and family.⁴⁵ The people sym-
pathized in their grief, repented of their own fury, and detest-
ed the indecent joy of Rienzi, who visited the spot where
these illustrious victims had fallen. It was on that fatal spot,
that he conferred on his son the honour of knighthood ; and the
ceremony was accomplished by a slight blow from each of the
horsemen of the guard, and by a ridiculous and inhuman
ablution from a pool of water, which was yet polluted with
patrician blood.⁴⁶

Fall and
flight of the
tribune
Rienzi,
A. D. 1347,
Oct. 15.

A short delay would have saved the Colonna, the delay of
a single month, which elapsed between the triumph and exile
of Rienzi. In the pride of victory he forfeited what yet
remained of his civil virtues, without acquiring the fame of
military prowess. A free and vigorous opposition was formed
in the city ; and when the tribune proposed in the public
council⁴⁷ to impose a new tax, and to regulate the government
of Perugia, thirty-nine members voted against his measures ;
repelled the injurious charge of treachery and corruption ; and
urged him to prove, by their forcible exclusion, that, if the
populace adhered to his cause, it was already disclaimed by
the most respectable citizens. The pope and the sacred col-
lege had never been dazzled by his specious professions ; they

of the day, which Villani likewise (l. 12, c. 104,) describes as a regular battle. The disorderly skirmish, the flight of the Romans, and the cowardice of Rienzi, are painted in the simple and minute narrative of Fortifiocca, or the anonymous citizen (l. ii. c. 34—37.)

⁴⁴ In describing the fall of the Colonna, I speak only of the family of Stephen the elder, who is often confounded by the P. du Cerceau, with his son. That family was extinguished, but the house has been perpetuated in the collateral branches, of which I have not a very accurate knowledge. Circumspice (says Petrarch) *familie tuæ statum, Columnensium domos ; solito pauciores habeat columnas*. Quid ad rem ? modo fundamentum stabile, solidumque permaneat.

⁴⁵ The convent of St. Sylvester was founded, endowed, and protected by the Colonna cardinals, for the daughters of the family who embraced a monastic life, and who, in the year 1318, were twelve in number. The others were allowed to marry with their kinsmen in the fourth degree, and the dispensation was justified by the small number and close alliances of the noble families of Rome (*Memoires sur Petrarque*, tom. i. p. 110, tom. li. p. 401.)

⁴⁶ Petrarch wrote a stiff and pedantic letter of consolation (*Fam.* l. vii. epist. 13, p. 682, 683.) The friend was lost in the patriot. *Nulla toto orbe principum familia carior ; carior tamen respublica, carior Roma, carior Italia.*

Je rends grâces aux Dieu de n'être pas Romain.

⁴⁷ This council and opposition is obscurely mentioned by Poilistore, a contemporary writer, who has preserved some curious and original facts (*Rer. Italicarum*, tom. xxv. c. 31, p. 798—804.)

were justly offended by the insolence of his conduct ; a cardinal legate was sent to Italy, and after some fruitless treaty, and two personal interviews, he fulminated a bull of excommunication, in which the tribune is degraded from his office, and branded with the guilt of rebellion, sacrilege, and heresy.⁴⁸ The surviving barons of Rome were now humbled to a sense of allegiance ; their interest and revenge engaged them in the service of the church ; but as the fate of the Colonna was before their eyes, they abandoned to a private adventurer the peril and glory of the revolution. John Pepin, count of Minorbino⁴⁹ in the kingdom of Naples, had been condemned for his crimes, or his riches, to perpetual imprisonment ; and Petrarch, by soliciting his release, indirectly contributed to the ruin of his friend. At the head of one hundred and fifty soldiers, the count of Minorbino introduced himself into Rome ; barricaded the quarter of the Colonna ; and found the enterprise as easy as it had seemed impossible. From the first alarm, the bell of the Capitol incessantly tolled ; but, instead of repairing to the well-known sound, the people were silent and inactive ; and the pusillanimous Rienzi, deploring their ingratitude with sighs and tears, abdicated the government and palace of the republic.

Without drawing his sword, count Pepin restored the aristocracy and the church ; three senators were chosen, and the legate assuming the first rank, accepted his two colleagues from the rival families of Colonna and Ursini. The acts of the tribune were abolished, his head was proscribed ; yet such was the terror of his name, that the barons hesitated three days before they would trust themselves in the city, and Rienzi was left above a month in the castle of St. Angelo, from whence he peaceably withdrew, after labouring, without effect, to revive the affection and courage of the Romans. The vision of freedom and empire had vanished ; their fallen spirit would have acquiesced in servitude, had it been smoothed by tranquillity and order ; and it was scarcely observed, that the new senators derived their authority from the Apostolic See, that four cardinals were appointed to reform with dictatorial power the state of the republic. Rome was again agitated by the bloody feuds of the barons, who detested each other, and despised the commons ; their hostile fortresses, both in town and country, again rose, and were again demo-

Revolution
of Rome.
A. D. 1347
—1354.

⁴⁸ The briefs and bulls of Clement VI. against Rienzi, are translated by the P. du Cerceau (p. 196. 232,) from the Ecclesiastical Annals of Rodericus Raynaldus (A. D. 1347, No. 15. 17. 21, &c.) who found them in the archives of the Vatican.

⁴⁹ Matteo Villani describes the origin, character, and death of this count of Minorbino, a man *da natura inconstante e senza sede*, whose grandfather, a crafty notary, was enriched and ennobled by the spoils of the Saracens of Nocera (l. vii. c. 102, 103.) See his imprisonment, and the efforts of Petrarch, tom. ii. p. 149—151.)

CHAP. lished ; and the peaceful citizens, a flock of sheep, were de-
 LXX. voured, says the Florentine historian, by these rapacious
 ~~~~~ wolves. But when their pride and avarice had exhausted the  
 patience of the Romans, a confraternity of the virgin Mary  
 protected or avenged the republic ; the bell of the Capitol  
 was again tolled, the nobles in arms trembled in the presence  
 of an unarmed multitude ; and of the two senators, Colonna  
 escaped from the window of the palace, and Ursini was stoned  
 at the foot of the altar. The dangerous office of tribune was  
 successively occupied by two plebeians, Cerroni and Baron-  
 celli. The mildness of Cerroni was unequal to the times ;  
 and after a faint struggle, he retired with a fair reputation  
 and a decent fortune to the comforts of rural life. Devoid of  
 eloquence or genius, Baroncelli was distinguished by a reso-  
 lute spirit ; he spoke the language of a patriot, and trod in the  
 footsteps of tyrants ; his suspicion was a sentence of death,  
 and his own death was the reward of his cruelties. Amidst  
 the public misfortunes, the faults of Rienzi were forgotten ;  
 and the Romans sighed for the peace and prosperity of the  
 good estate.<sup>50</sup>

Adventures  
 of Rienzi.

After an exile of seven years, the first deliverer was again  
 restored to his country. In the disguise of a monk or a pil-  
 grim he escaped from the castle of St. Angelo, implored the  
 friendship of the kings of Hungary and Naples, tempted the  
 ambition of every bold adventurer, mingled at Rome with the  
 pilgrims of the jubilee, lay concealed among the hermits of the  
 Apennine, and wandered through the cities of Italy, Germa-  
 ny, and Bohemia. His person was invisible, his name was yet  
 formidable ; and the anxiety of the court of Avignon sup-  
 poses, and even magnifies, his personal merit. The emperor  
 Charles the Fourth gave audience to a stranger, who frankly re-  
 vealed himself as the tribune of the republic ; and astonished  
 an assembly of ambassadors and princes, by the eloquence of a  
 patriot and the visions of a prophet, the downfall of tyranny  
 and the kingdom of the Holy Ghost.<sup>51</sup> Whatever had been  
 his hopes, Rienzi found himself a captive ; but he support-  
 ed a character of independence and dignity, and obeyed, as  
 his own choice, the irresistible summons of the supreme  
 pontiff. The zeal of Petrarch, which had been cooled by  
 the unworthy conduct, was rekindled by the sufferings and

<sup>50</sup> The troubles of Rome, from the departure to the return of Rienzi, are re-  
 lated by Matteo Villani (l. ii. c. 47, l. iii. c. 33. 57. 78,) and Thomas Fortificocca  
 (l. iii. c. 1—4.) I have slightly passed over these secondary characters, who  
 imitated the original tribune.

<sup>51</sup> These visions, of which the friends and enemies of Rienzi seem alike igno-  
 rant, are surely magnified by the zeal of Pollistore, a Dominican inquisitor.  
 (Rer. Ital. tom. xxv. c. 36, p. 819.) Had the tribune taught, that Christ was suc-  
 ceeded by the Holy Ghost, that the tyranny of the pope would be abolished, he  
 might have been convicted of heresy and treason, without offending the Roman  
 people.

the presence, of his friend ; and he boldly complains of the times, in which the saviour of Rome was delivered by her emperor into the hands of her bishop. Rienzi was transported slowly, but in safe custody, from Prague to Avignon ; his entrance into the city was that of a malefactor ; in his prison he was chained by the leg ; and four cardinals were named to inquire into the crimes of heresy and rebellion. But his trial and condemnation would have involved some questions, which it was more prudent to leave under the veil of mystery ; the temporal supremacy of the popes ; the duty of residence ; the civil and ecclesiastical privileges of the clergy and people of Rome. The reigning pontiff well deserved the appellation of *Clement* : the strange vicissitudes and magnanimous spirit of the captive excited his pity and esteem ; and Petrarch believes that he respected in the hero the name and sacred character of a poet. Rienzi was indulged with an easy confinement and the use of books ; and in the assiduous study of Livy and the Bible, he sought the cause and the consolation of his misfortunes.

CHAP.  
LXX.

A prisoner  
at Avignon.  
A. D. 1351.

The succeeding pontificate of Innocent the Sixth opened a new prospect of his deliverance and restoration ; and the court of Avignon was persuaded, that the successful rebel could alone appease and reform the anarchy of the metropolis. After a solemn profession of fidelity, the Roman tribune was sent into Italy, with the title of senator ; but the death of Barocelli appeared to supersede the use of his mission : and the legate, cardinal Albornoz,<sup>52</sup> a consummate statesman, allowed him with reluctance, and without aid, to undertake the perilous experiment. His first reception was equal to his wishes ; the day of his entrance was a public festival ; and his eloquence and authority revived the laws of the good estate. But this momentary sunshine was soon clouded by his own vices and those of the people : in the Capitol, he might often regret the prison of Avignon ; and after a second administration of four months, Rienzi was massacred in a tumult which had been fomented by the Roman barons. In the society of the Germans and Bohemians, he is said to have contracted the habits of intemperance and cruelty : adversity had chilled his enthusiasm, without fortifying his reason or virtue ; and that youthful hope, that lively assurance, which is the pledge of success,

Rienzi,  
senator of  
Rome,  
A. D. 1354.

<sup>52</sup> The astonishment, the envy almost, of Petrarch, is a proof, if not of the truth of this incredible fact, at least of his own veracity. The abbé de Sade (*Memoires*, tom. iii. p. 242,) quotes the vith epistle of the xliith book of Petrarch, but it is of the royal MS. which he consulted, and not of the ordinary Basil edition (p. 920.)

<sup>53</sup> Ægidius, or Giles Albornoz, a noble Spaniard, archbishop of Toledo, and cardinal legate in Italy (A. D. 1353—1367,) restored, by his arms and counsels, the temporal dominion of the popes. His life has been separately written by Sepulveda ; but Dryden could not reasonably suppose, that his name, or that of Wolsey, had reached the ears of the Mufti in *Don Sebastian*.



CHAP. was now succeeded by the cold impotence of distrust and despair. The tribune had reigned with absolute dominion, by the choice, and in the hearts, of the Romans ; the senator was the servile minister of a foreign court ; and while he was suspected by the people, he was abandoned by the prince. The legate Albornoze, who seemed desirous of his ruin, inflexibly refused all supplies of men and money ; a faithful subject could no longer presume to touch the revenues of the apostolical chamber ; and the first idea of a tax was the signal of clamour and sedition. Even his justice was tainted with the guilt or reproach of selfish cruelty : the most virtuous citizen of Rome was sacrificed to his jealousy ; and in the execution of a public robber, from whose purse he had been assisted, the magistrate too much forgot, or too much remembered, the obligations of the debtor.<sup>54</sup> A civil war exhausted his treasures, and the patience of the city : the Colonna maintained their hostile station at Palestrina ; and his mercenaries soon despised a leader whose ignorance and fear were envious of all subordinate merit. In the death as in the life of Rienzi, the hero and the coward were strangely mingled. When the Capitol was invested by a furious multitude, when he was basely deserted by his civil and military servants, the intrepid senator, waving the banner of liberty, presented himself on the balcony, addressed his eloquence to the various passions of the Romans, and laboured to persuade them, that in the same cause himself and the republic must either stand or fall. His oration was interrupted by a volley of imprecations and stones ; and after an arrow had transpierced his hand, he sunk into abject despair, and fled weeping to the inner chambers, from whence he was let down by a sheet before the windows of the prison. Destitute of aid or hope, he was besieged till the evening : the doors of the Capitol were destroyed with axes and fire ; and while the senator attempted to escape in a plebeian habit, he was discovered and dragged to the platform of the place, the fatal scene of his judgments and executions. A whole hour without voice or motion, he stood amidst the multitude half naked and half dead ; their rage was hushed into curiosity and wonder ; the last feelings of reverence and compassion yet struggled in his favour ; and they might have prevailed, if a bold assassin had not plunged a dagger in his breast. He fell senseless with the first stroke ; the impotent revenge of his enemies inflicted a thousand wounds ; and the senator's body was abandoned to the dogs, to the Jews, and to the flames. Posterity will compare the virtues and failings of this extra-

His death,  
A. D. 1354,  
Sept. 8.

<sup>54</sup> From Matteo Villani, and Fortificocca, the P. du Cerceau (p. 314—394,) has extracted the life and death of the chevalier Montreal, the life of a robber and the death of a hero. At the head of a free company, the first that desolated Italy, he became rich and formidable : he had money in all the banks, 60,000 ducats in Padua alone.

ordinary man ; but in a long period of anarchy and servitude, the name of Rienzi has often been celebrated as the deliverer of his country, and the last of the Roman patriots.<sup>55</sup>

CHAP.  
LXX.

The first and most generous wish of Petrarch was the restoration of a free republic ; but after the exile and death of his plebeian hero, he turned his eyes from the tribune, to the king, of the Romans. The Capitol was yet stained with the blood of Rienzi, when Charles the Fourth descended from the Alps to obtain the Italian and Imperial crowns. In his passage through Milan he received the visit, and repaid the flattery, of the poet-laureat ; accepted a medal of Augustus ; and promised, without a smile, to imitate the founder of the Roman monarchy. A false application of the names and maxims of antiquity was the source of the hopes and disappointments of Petrarch ; yet he could not overlook the difference of times and characters ; the immeasurable distance between the first Cesars and a Bohemian prince, who by the favour of the clergy had been elected the titular head of the German aristocracy. Instead of restoring to Rome her glory and her provinces, he had bound himself, by a secret treaty with the pope, to evacuate the city on the day of his coronation ; and his shameful retreat was pursued by the reproaches of the patriot bard.<sup>56</sup>

Petrarch  
invites and  
upbraids the  
emperor  
Charles IV.  
A. D. 1355.  
January—  
May.

After the loss of liberty and empire, his third and more humble wish, was to reconcile the shepherd with his flock ; to recal the Roman bishop to his ancient and peculiar diocess. In the fervour of youth, with the authority of age, Petrarch addressed his exhortations to five successive popes, and his eloquence was always inspired by the enthusiasm of sentiment and the freedom of language.<sup>57</sup> The son of a citizen of Florence invariably preferred the country of his birth to that of his education ; and Italy in his eyes, was the queen and garden of the world. Amidst her domestic factions, she was doubtless superior to France both in art and science, in wealth and politeness ; but the difference could scarcely support the epithet of barbarous, which he promiscuously bestows on the countries beyond the Alps. Avignon, the mystic Babylon, the sink of vice and corruption, was the object of his hatred

He solicits  
the popes  
of Avignon  
to fix their  
residence at  
Rome.

<sup>55</sup> The exile, second government, and death of Rienzi, are minutely related by the anonymous Roman, who appears neither his friend nor his enemy (l. iii. c. 12—25.) Petrarch, who loved the *tribune*, was indifferent to the fate of the *senator*.

<sup>56</sup> The hopes and the disappointments of Petrarch, are agreeably described in his own words by the French biographer (*Memoires*, tom. iii. p. 375—413 :) but the deep, though secret, wound, was the coronation of Zanubi the poet-laureat by Charles IV.

<sup>57</sup> See in his accurate and amusing biographer, the application of Petrarch and Rome to Benedict XII. in the year 1334 (*Memoires*, tom. i. p. 261—265,) to Clement VI. in 1342 (tom. ii. p. 45—47,) and to Urban V. in 1366 (tom. iii. p. 677—691 :) his praise (p. 711—715,) and excuse (p. 771,) of the last of these pontiffs. His angry controversy on the respective merits of France and Italy may be found (Opp. p. 1063—1085.)

CHAP. and contempt ; but he forgets that her scandalous vices were  
 LXX. not the growth of the soil, and that in every residence they  
 ~~~~~ would adhere to the power and luxury of the papal court. He  
 confesses, that the successor of St. Peter is the bishop of the
 universal church ; yet it was not on the banks of the Rhone,
 but of the Tiber, that the apostle had fixed his everlasting
 throne ; and while every city in the Christian world was blessed
 with a bishop, the metropolis alone was desolate and forlorn.
 Since the removal of the Holy See, the sacred buildings of the
 Lateran and the vatican, their altars and their saints, were
 left in a state of poverty and decay ; and Rome was often
 painted under the image of a disconsolate matron, as if the
 wandering husband could be reclaimed by the homely portrait
 of the age and infirmities of his weeping spouse.⁵⁸ But the
 cloud which hung over the seven hills, would be dispelled by
 the presence of their lawful sovereign ; eternal fame, the pros-
 perity of Rome, and the peace of Italy, would be the recom-
 pense of the pope who should dare to embrace this generous
 resolution. Of the five whom Petrarch exhorted, the three
 first, John the Twenty-second ; Benedict the Twelfth, and Cle-
 ment the Sixth, were importuned or amused by the boldness
 of the orator ; but the memorable change which had been
 attempted by Urban the Fifth, was finally accomplished by
 Gregory the Eleventh. The execution of their design was
 opposed by weighty and almost insuperable obstacles. A king
 of France who has deserved the epithet of wise, was unwilling
 to release them from a local dependence ; the cardinals, for
 the most part his subjects, were attached to the language,
 manners, and climate, of Avignon ; to their stately palaces ;
 above all, to the wines of Burgundy. In their eyes, Italy was
 foreign or hostile ; and they reluctantly embarked at Mar-
 seilles, as if they had been sold or banished into the land of
 the Saracens. Urban the Fifth resided three years in the
 Vatican with safety and honour ; his sanctity was protected
 by a guard of two thousand horse ; and the king of Cyprus, the
 queen of Naples, and the emperors of the East and West, de-
 voutly saluted their common father in the chair of St. Peter.
 But the joy of Petrarch and the Italians was soon turned into
 grief and indignation. Some reasons of public or private
 moment, his own impatience or the prayers of the cardinals,
 recalled Urban to France ; and the approaching election was
 saved from the tyrannic patriotism of the Romans. The pow-
 ers of heaven were interested in their cause ; Bridget of Swe-

Return of
 Urban V.
 A. D. 1367.
 October 16.
 A. D. 1370.
 April 17.

58

*Squalida sed quoniam facies, neglecta cultû
 Cæsaries ; multisque malis lassata senectus
 Eripuit solitam effigiem : vetus accipe nomen ;
 Roma vocor.*

(Carm. l. 2, p. 77.)

He spins this allegory beyond all measure or patience. The epistles to Urban V. in prose, are more simple and persuasive (Senilium, l. vii. p. 311—327, l. ix. epist. i. p. 844—854.)

den, a saint and pilgrim, disapproved the return, and foretold the death, of Urban the Fifth; the migration of Gregory the Eleventh was encouraged by St. Catharine of Sienna, the spouse of Christ and ambassadress of the Florentines; and the popes themselves, the great masters of human credulity, appear to have listened to these visionary females.⁵⁹ Yet those celestial admonitions were supported by some arguments of temporal policy. The residence of Avignon had been invaded by hostile violence: at the head of thirty thousand robbers, a hero had extorted ransom and absolution from the vicar of Christ and the sacred college; and the maxim of the French warriors, to spare the people and plunder the church, was a new heresy of the most dangerous import.⁶⁰ While the pope was driven from Avignon, he was strenuously invited to Rome. The senate and people acknowledged him as their lawful sovereign, and laid at his feet the keys of the gates, the bridges, and the fortresses; of the quarter at least beyond the Tiber.⁶¹ But this loyal offer was accompanied by a declaration, that they could no longer suffer the scandal and calamity of his absence; and that his obstinacy would finally provoke them to revive and assert the primitive right of election. The abbot of mount Cassin had been consulted whether he would accept the triple crown from the clergy and people: "I am a citizen of Rome,"⁶² replied that venerable ecclesiastic, "and my first law is the voice of my country."⁶³

CHAP. LXX.
Final return of Gregory XI. A. D. 1377, Jan. 17.

⁵⁹ I have not leisure to expatiate on the legends of St. Bridget or St. Catharine, the last of which might furnish some amusing stories. Their effect on the mind of Gregory XI. is attested by the last solemn words of the dying pope, who admonished the assistants, ut caverent ab hominibus, sive viris, sive mulieribus, sub specie religionis loquentibus visiones sui capitis, quia per tales ipse seductus, &c. (Baluz. Not. ad Vit. Pap. Avenionensium, tom. i. p. 1223.)

⁶⁰ This predatory expedition is related by Froissard (Chronique, tom. i. p. 230,) and in the life of du Guesclin (Collection Generale des Memoires Historiques, tom. iv. c. 16, p. 107—113.) As early as the year 1361, the court of Avignon had been molested by similar freebooters, who afterward passed the Alps (Memoires sur Petrarque, tom. iii. p. 563—569.)

⁶¹ Fleury alleges, from the Annals of Odericus Raynaldus, the original treaty which was signed the 21st of December, 1376, between Gregory XI. and the Romans (Hist. Eccles. tom. xx. p. 275.)

⁶² The first crown or regnum (Ducange, Gloss. Latin. tom. v. p. 702,) on the episcopal mitre of the popes, is ascribed to the gift of Constantine, or Clovis. The second was added by Boniface VIII. as the emblem not only of a spiritual, but of a temporal, kingdom. The three states of the church are represented by the triple crown which was introduced by John XXII. or Benedict XII. (Memoires sur Petrarque, tom. i. p. 258, 259.)

⁶³ Baluze (Not. ad Pap. Avenion. tom. i. p. 1194, 1195,) produces the original evidence which attests the threats of the Roman ambassadors, and the resignation of the abbot of mount Cassin, qui ultro se offerens, respondit se civem Romanum esse, et illud velle quod ipsi vellent.

⁶⁴ The return of the popes from Avignon to Rome, and their reception by the people, are related in the original Lives of Urban V. and Gregory XI. in Baluze (Vit. Paparum Avenionensium, tom. i. p. 363—486,) and Muratori (Script. Rer. Italicarum, tom. iii. P. i. p. 610—712.) In the disputes of the schism, every circumstance was severely, though partially, scrutinized; more especially in the great inquest, which decided the obedience of Castile, and to which Baluze,

CHAP. If superstition will interpret an untimely death;⁶⁵ if the
 LXX. merit of counsels be judged from the event; the heavens may
 seem to frown on a measure of such apparent reason and propriety. Gregory the Eleventh did not survive above fourteen months his return to the Vatican; and his decease was followed by the great schism of the West, which distracted the Latin church above forty years. The sacred college was then composed of twenty-two cardinals: six of these had remained at Avignon; eleven Frenchmen, one Spaniard, and four Italians, entered the conclave in the usual form. Their choice was not yet limited to the purple; and their unanimous votes acquiesced in the archbishop of Bari, a subject of Naples, conspicuous for his zeal and learning, who ascended the throne of St. Peter under the name of Urban the Sixth. The epistle of the sacred college affirms his free and regular election; which had been inspired, as usual, by the Holy Ghost: he was adorned, invested, and crowned, with the customary rights; his temporal authority was obeyed at Rome and Avignon, and his ecclesiastical supremacy was acknowledged in the Latin world. During several weeks, the cardinals attended their new master with the fairest professions of attachment and loyalty, till the summer heats permitted a decent escape from the city. But as soon as they were united at Anagni and Fundi, in a place of security, they cast aside the mask, accused their own falsehood and hypocrisy, excommunicated the apostate and antichrist of Rome, and proceeded to a new election of Robert of Geneva, Clement the Seventh, whom they announced to the nations as the true and rightful vicar of Christ. Their first choice, an involuntary and illegal act, was annulled by the fear of death and the menaces of the Romans; and their complaint is justified by the strong evidence of probability and fact. The twelve French cardinals, above two-thirds of the votes, were masters of the election; and whatever might be their provincial jealousies, it cannot fairly be presumed that they would have sacrificed their right and interest to a foreign candidate, who would never restore them to their native country. In the various and often inconsistent narratives,⁶⁶ the shades of popular violence are more darkly or

His death,
 A. D. 1378,
 March 27.

Election of
 Urban VI.
 April 9.

Election of
 Clement
 VII.
 Sept. 21.

in his notes, so often and so largely appeals, from a MS. volume in the Harlay library (p. 1281, &c.)

⁶⁵ Can the death of a good man be esteemed a punishment by those who believe in the immortality of the soul? They betray the instability of their faith. Yet as a mere philosopher, I cannot agree with the Greeks, *οὐ οἱ θεοὶ φιλοῦσιν ἀποβιβάσαι νεκρὸν* (Brunek, *Poetæ Gnomici*, p. 231,) see in Herodotus (l. i. c. 31,) the moral and pleasing tale of the Argive youths.

⁶⁶ In the first book of the *Histoire du Concile de Pise*, M. Lenfant has abridged and compared the original narratives of the adherents of Urban and Clement, of the Italians and Germans, the French and Spaniards. The latter appear to be the most active and loquacious, and every fact and word in the original Lives of Gregory XI. and Clement VII. are supported in the notes of their editor Baluze.

faintly coloured : but the licentiousness of the seditious Romans was inflamed by a sense of their privileges, and the danger of a second emigration. The conclave was intimidated by the shouts, and encompassed by the arms, of thirty thousand rebels ; the bells of the Capitol and St. Peter's rang an alarm ; " Death, or an Italian pope !" was the universal cry ; the same threat was repeated by the twelve bannerets or chiefs of the quarters, in the form of charitable advice ; some preparations were made for burning the obstinate cardinals ; and had they chosen a Transalpine subject, it is probable that they would never have departed alive from the Vatican. The same constraint imposed the necessity of dissembling in the eyes of Rome and of the world : the pride and cruelty of Urban presented a more inevitable danger ; and they soon discovered the features of the tyrant, who could walk in his garden and recite his breviary, while he heard from an adjacent chamber six cardinals groaning on the rack. His inflexible zeal, which loudly censured their luxury and vice, would have attached them to the stations and duties of their parishes at Rome ; and had he not fatally delayed a new promotion, the French cardinals would have been reduced to a helpless minority in the sacred college. For these reasons, and in the hope of repassing the Alps, they rashly violated the peace and unity of the church ; and the merits of their double choice are yet agitated in the Catholic schools.⁶⁷ The vanity, rather than the interest, of the nation determined the court and clergy of France.⁶⁸ The states of Savoy, Sicily, Cyprus, Arragon, Castille, Navarre, and Scotland, were inclined by their example and authority to the obedience, of Clement the Seventh, and, after his decease, of Benedict the Thirteenth. Rome and the principal states of Italy, Germany, Portugal, England, the Low Countries, and the kingdoms of the North, adhered to the prior election of Urban the Sixth, who was succeeded by Boniface the Ninth, Innocent the Seventh, and Gregory the Twelfth.

From the banks of the Tiber and the Rhone, the hostile pontiffs encountered each other with the pen and the sword : the civil and ecclesiastical order of society was disturbed ;

CHAP. LXX.
Great schism of the West.
A. D. 1378—1413.

⁶⁷ The ordinal numbers of the popes seem to decide the question against Clement VII. and Benedict XII. who are boldly stigmatized as antipopes by the Italians, while the French are content with authorities and reasons to plead the cause of doubt and toleration (Baluz. in Prefat.) It is singular, or rather, it is not singular, that saints, visions, and miracles, should be common to both parties.

⁶⁸ Baluze strenuously labours (Not. p. 1271—1280,) to justify the pure and pious motives of Charles V. king of France ; he refused to hear the arguments of Urban ; but were not the Urbanists equally deaf to the reasons of Clement, &c. ?

⁶⁹ An epistle, or declamation, in the name of Edward III. (Baluz. Vit. Pap. Avinion. tom. i. p. 553,) displays the zeal of the English nation against the Clementines. Nor was their zeal confined to words : the bishop of Norwich led a crusade of 60,000 bigots beyond sea (Hume's History, vol. iii. p. 57, 58.)

CHAP. and the Romans had their full share of the mischiefs of which
 LXX. they may be arraigned as the primary authors.⁷⁰ They had
 ~~~~~ vainly flattered themselves with the hope of restoring the seat  
 of the ecclesiastical monarchy, and of relieving their poverty  
 with the tributes and offerings of the nations ; but the separa-  
 Calamities of Rome. tion of France and Spain diverted the stream of lucrative de-  
 votion ; nor could the loss be compensated by the two jubilees  
 which were crowded into the space of ten years. By the avo-  
 cations of the schism, by foreign arms, and popular tumults,  
 Urban the Sixth and his three successors were often compelled  
 to interrupt their residence in the Vatican. The Colonna and  
 Ursini still exercised their deadly feuds : the bannerets of  
 Rome asserted and abused the privileges of a republic ; the  
 vicars of Christ, who had levied a military force, chastised their  
 rebellion with the gibbet, the sword, and the dagger ; and in a  
 friendly conference, eleven deputies of the people were perfid-  
 iously murdered and cast into the street. Since the invasion  
 of Robert the Norman, the Romans had pursued their domestic  
 quarrels without the dangerous interposition of a stranger.  
 But in the disorders of the schism, an aspiring neighbour,  
 Ladislaus king of Naples, alternately supported and betrayed  
 the pope and the people ; by the former he was declared  
*gonfalonier*, or general, of the church, while the latter submit-  
 ted to his choice the nomination of their magistrates. Be-  
 sieging Rome by land and water, he thrice entered the gates  
 as a barbarian conqueror ; profaned the altars, violated the  
 virgins, pillaged the merchants, performed his devotions at  
 St. Peter's, and left a garrison in the castle of St. Angelo. His  
 arms were sometimes unfortunate, and to a delay of three days  
 he was indebted for his life and crown : but Ladislaus triumph-  
 ed in his turn, and it was only his premature death that could  
 save the metropolis and the ecclesiastical state from the ambi-  
 tious conqueror, who had assumed the title, or at least the pow-  
 ers, of king of Rome.

Negotia-  
 tions for  
 peace and  
 union,  
 A. D. 1392  
 -1407.

I have not undertaken the ecclesiastical history of the schism ;  
 but Rome, the object of these last chapters, is deeply inter-  
 ested in the disputed succession of her sovereigns. The first  
 counsels for the peace and union of Christendom arose from  
 the university of Paris, from the faculty of the Sorbonne, whose  
 doctors were esteemed, at least in the Gallican church, as the  
 most consummate masters of theological science.<sup>72</sup> Prudently

<sup>70</sup> Besides the general historians, the Diaries of Delphinus Gentilis, Peter Antonius, and Stephen Infessura, in the great collection of Muratori, represent the state and misfortunes of Rome.

<sup>71</sup> It is supposed by Giannone (tom. iii. p. 292,) that he styled himself *Rex Romæ*, a title unknown to the world since the expulsion of Tarquin. But a nearer inspection has justified the reading of *Rex Ramæ*, of Rama, an obscure kingdom annexed to the crown of Hungary.


<sup>72</sup> The leading and decisive part which France assumed in the schism, is stated by Peter du Puis in a separate History, extracted from authentic records,

CHAP. LXX.  
 waving all invidious inquiry into the origin and merits of the dispute, they proposed, as a healing measure, that the two pretenders of Rome and Avignon should abdicate at the same time after qualifying the cardinals of the adverse factions to join in a legitimate election ; and that the nations should *subtract*<sup>73</sup> their obedience, if either of the competitors preferred his own interest to that of the public. At each vacancy, these physicians of the church deprecated the mischiefs of a hasty choice : but the policy of the conclave and the ambition of its members were deaf to reason and entreaties ; and whatsoever promises were made, the pope could never be bound by the oaths of the cardinal. During fifteen years, the pacific designs of the university were eluded by the arts of the rival pontiffs, the scruples or passions of their adherents, and the vicissitudes of French factions, that ruled the insanity of Charles the Sixth. At length a vigorous resolution was embraced ; and a solemn embassy, of the titular patriarch of Alexandria, two archbishops, five bishops, five abbots, three knights, and twenty doctors, was sent to the courts of Avignon and Rome, to require, in the name of the church and king, the abdication of the two pretenders of Peter de Luna, who styled himself Benedict the Thirteenth, and of Angelo Corrarío, who assumed the name of Gregory the Twelfth. For the ancient honour of Rome, and the success of their commission, the ambassadors solicited a conference with the magistrates of the city, whom they gratified by a positive declaration, that the most Christian king did not entertain a wish of transporting the holy see from the Vatican, which he considered as the genuine and proper seat of the successor of St. Peter. In the name of the senate and people, an eloquent Roman asserted their desire to co-operate in the union of the church, deplored the temporal and spiritual calamities of the long schism, and requested the protection of France against the arms of the king of Naples. The answers of Benedict and Gregory were alike edifying and alike deceitful ; and, in evading the demand of their abdication, the two rivals were animated by a common spirit. They agreed on the necessity of a previous interview, but the time, the place, and the manner, could never be ascertained by mutual consent. “ If the one advances,” says a servant of Gregory, “ the other retreats ; the one appears an animal fearful of the land, the other a creature apprehensive of the water. And thus, for a short remnant of life and power,

and inserted in the seventh volume of the last and best edition of his friend Thuanus (P. xi. p. 110. 134.)

<sup>73</sup> Of this measure, John Gerson, a stout doctor, was the author or the champion. The proceedings of the university of Paris and the Gallican church were often prompted by his advice, and are copiously displayed in his theological writings, of which Le Clerc (Bibliothèque Choisie, tom. x. p. 1—78,) has given a valuable extract. John Gerson acted an important part in the councils of Pisa and Constance.

CHAP. will these aged priests endanger the peace and salvation of the  
LXX. Christian world."<sup>74</sup>

 The Christian world was at length provoked by their obstinacy and fraud: they were deserted by their cardinals, who embraced each other as friends and colleagues; and their revolt was supported by a numerous assembly of prelates and ambassadors. With equal justice, the council of Pisa deposed the popes of Rome and Avignon; the conclave was unanimous in the choice of Alexander the Fifth, and his vacant seat was soon filled by a similar election of John the Twenty-third, the most profligate of mankind. But instead of extinguishing the schism, the rashness of the French and Italians had given a third pretender to the chair of St. Peter. Such new claims of the synod and conclave were disputed: three kings, of Germany, Hungary, and Naples, adhered to the cause of Gregory the Twelfth; and Benedict the Thirteenth, himself a Spaniard, was acknowledged by the devotion and patriotism of that powerful nation. The rash proceedings of Pisa were corrected by the council of Constance; the emperor Sigismond acted a conspicuous part as the advocate or protector of the Catholic church; and the number and weight of civil and ecclesiastical members might seem to constitute the states general of Europe. Of the three popes, John the Twenty-third was the first victim: he fled and was brought back a prisoner: the most scandalous charges were suppressed; the vicar of Christ was only accused of piracy, murder, rape, sodomy, and incest; and after subscribing his own condemnation, he expiated in prison the imprudence of trusting his person to a free city beyond the Alps. Gregory the Twelfth, whose obedience was reduced to the narrow precincts of Rimini, descended with more honour from the throne, and his ambassador convened the session in which he renounced the title and authority of lawful pope.

Council of  
Pisa,  
A. D. 1409

Council of  
Constance,  
A. D. 1414  
--1418.

To vanquish the obstinacy of Benedict the Thirteenth, or his adherents, the emperor in person undertook a journey from Constance to Perpignan. The kings of Castille, Arragon, Navarre, and Scotland, obtained an equal and honourable treaty: with the concurrence of the Spaniards, Benedict was deposed by the council; but the harmless old man was left in a solitary castle to excommunicate twice each day the rebel kingdoms which had deserted his cause. After thus eradicating the remains of the schism, the synod of Constance proceeded with slow and cautious steps, to elect the sovereign of Rome and the head of the church. On this momentous occasion, the college of twenty-three cardinals was fortified with

<sup>74</sup> Leonardus Brunus Aretinus, one of the revivers of classic learning in Italy, who, after serving many years as secretary in the Roman court, retired to the honourable office of chancellor of the republic of Florence (*Fabric. Bibliot. medii Ævi*, tom. i. p. 290.) Lenfant has given the version of this curious epistle. *Concile de Pise*, tom. i. p. 192—195.



thirty deputies ; six of whom were chosen in each of the five great nations of Christendom, the Italian, the German, the French, the Spanish, and the *English* :<sup>75</sup> the interference of strangers was softened by their generous preference of an Italian and a Roman ; and the hereditary, as well as personal, merit of Otho Colonna recommended him to the conclave. Rome accepted, with joy and obedience, the noblest of her sons ; the ecclesiastical state was defended by his powerful family, and the elevation of Martin the Fifth is the era of the restoration and establishment of the popes in the Vatican.<sup>76</sup>

The royal prerogative of coining money, which had been exercised near three hundred years by the senate, was first resumed by Martin the Fifth,<sup>77</sup> and his image and superscription introduce the series of the papal medals. Of his two immediate successors, Eugenius the Fourth was the last pope expelled by the tumults of the Roman people,<sup>78</sup> and Nicholas the Fifth, the last who was importuned by the presence of a

Election of  
Martin V.

Martin V.  
A. D. 1417.

Eugenius  
IV.  
A. D. 1431.  
Nicholas V.  
A. D. 1447.

<sup>75</sup> I cannot overlook this great national cause, which was vigorously maintained by the English ambassadors against those of France. The latter contended, that Christendom was essentially distributed into the four great nations and votes, of Italy, Germany, France, and Spain ; and that the lesser kingdoms (such as England, Denmark, Portugal, &c.) were comprehended under one or other of these great divisions. The English asserted, that the British Islands, of which they were the head, should be considered as a fifth and co-ordinate nation, with an equal vote ; and every argument of truth or fable was introduced to exalt the dignity of their country. Including England, Scotland, Wales, the four kingdoms of Ireland and the Orknies, the British Islands are decorated with eight royal crowns, and discriminated by four or five languages, English, Welch, Cornish, Scotch, Irish, &c. The greater island from north to south measures 300 miles, or 40 days journey ; and England alone contains 32 counties, and 52,000 parish churches, (a bold account !) besides cathedrals, colleges, priories, and hospitals. They celebrate the mission of St. Joseph of Arimathea, the birth of Constantine, and the legantine powers of the two primates, without forgetting the testimony of Bartholomey de Glanville (A. D. 1360,) who reckons only four Christian kingdoms, 1. of Rome, 2. of Constantinople, 3. of Ireland, which had been transferred to the English monarchs, and 4. of Spain. Our countrymen prevailed in the council, but the victories of Henry V. added much weight to their arguments. The adverse pleadings were found at Constance by Sir Robert Wingfield, ambassador from Henry VIII. to the emperor Maximilian I. and by him printed in 1517 at Louvain. From a Leipsic MS. they are more correctly published in the Collection of Von der Hardt, tom. v ; but I have only seen Lenfant's abstract of these acts (Concile de Constance, tom. ii. p. 447. 453, &c.)

<sup>76</sup> The histories of the three successive councils, Pisa, Constance, and Basil, have been written with a tolerable degree of candour, industry, and elegance, by a protestant minister, M. Lenfant, who retired from France to Berlin. They form six volumes in quarto ; and as Basil is the worst, so Constance is the best, part of the collection.

<sup>77</sup> See the xxviii Dissertation of the Antiquities of Muratori, and the 1st Instruction of the Science des Medailles of the Pere Joubert and the baron de la Bastie. The Metallic History of Martin V. and his successors, has been composed by two monks, Moulinet a Frenchman, and Bonani an Italian : but I understand, that the first part of the series is restored from more recent coins.

<sup>78</sup> Besides the lives of Eugenius IV. (Rerum Ital. tom. iii. P. i. p. 869, and tom. xxv. p. 256,) the Diaries of Paul Petroni and Stephen Infessura are the best original evidence for the revolt of the Romans against Eugenius IV. The former, who lived at the time and on the spot, speaks the language of a citizen, equally afraid of priestly and popular tyranny.

CHAP. Roman emperor.<sup>79</sup> I. The conflict of Eugenius, with the  
 LXX. fathers of Basil, and the weight or apprehension of a new ex-  
 cise, emboldened and provoked the Romans to usurp the  
 temporal government of the city. They rose in arms, elect-  
 ed seven governors of the republic, and a constable of the  
 Capitol; imprisoned the pope's nephew; besieged his person  
 in the palace; and shot volleys of arrows into his bark as he  
 escaped down the Tiber in the habit of a monk. But he still  
 possessed in the castle of St. Angelo a faithful garrison and a  
 train of artillery; their batteries incessantly thundered on the  
 city, and a bullet more dexterously pointed broke down the  
 barricade of the bridge, and scattered with a single shot the  
 heroes of the republic. Their constancy was exhausted by a  
 rebellion of five months. Under the tyranny of the Ghibe-  
 line nobles, the wisest patriots regretted the dominion of the  
 church; and their repentance was unanimous and effectual.  
 The troops of St. Peter again occupied the Capitol; the ma-  
 gistrates departed to their homes; the most guilty were exe-  
 cuted or exiled; and the legate, at the head of two thousand foot  
 and four thousand horse, was saluted as the father of the city.  
 The synods of Ferrara and Florence, the fear or resentment  
 of Eugenius, prolonged his absence; he was received by a  
 submissive people; but the pontiff understood from the accla-  
 mations of his triumphal entry, that to secure their loyalty  
 and his own repose, he must grant without delay the abolition  
 of the odious excise. II. Rome was restored, adorned, and  
 enlightened, by the peaceful reign of Nicholas the Fifth. In  
 the midst of these laudable occupations, the pope was alarmed  
 by the approach of Frederic the Third of Austria; though his  
 fears could not be justified by the character or the power of  
 the imperial candidate. After drawing his military force to  
 the metropolis, and imposing the best security of oaths<sup>80</sup> and  
 treaties, Nicholas received with a smiling countenance the  
 faithful advocate and vassal of the church. So tame were the  
 times, so feeble was the Austrian, that the pomp of his corona-  
 tion was accomplished with order and harmony: but the super-  
 fluous honour was so disgraceful to an independent nation, that  
 his successors have excused themselves from the toilsome pil-  
 grimage to the Vatican; and rest their Imperial title on the  
 choice of the electors of Germany.

Last revolt  
 of Rome,  
 A. D. 1434,  
 May 29—  
 Oct. 26.

Last coro-  
 nation of a  
 German  
 emperor,  
 Frederic  
 III.  
 A. D. 1452,  
 March 13.

The statutes  
 and govern-  
 ment of  
 Rome.

A citizen has remarked, with pride and pleasure, that the  
 king of the Romans, after passing with a slight salute the car-  
 dinals and prelates who met him at the gate, distinguished the

<sup>79</sup> The coronation of Frederic III. is described by Lenfant (*Concile de Basle*, tom. ii. p. 276—288,) from Æneas Sylvius, a spectator and actor in that splendid scene.

<sup>80</sup> The oath of fidelity imposed on the emperor by the pope, is recorded and sanctified in the Clementines (l. ii. tit. ix.) and Æneas Sylvius, who objects to this new demand, could not foresee, that in a few years he should ascend the throne, and imbibe the maxims, of Boniface VIII.

dress and person of the senator of Rome ; and, in this last CHAP. farewell, the pageants of the empire and the republic were LXX. clasped in a friendly embrace.<sup>81</sup> According to the laws of Rome,<sup>82</sup> her first magistrate was required to be a doctor of laws, an alien, of a place at least forty miles from the city ; with whose inhabitants he must not be connected in the third canonical degree of blood or alliance. The election was annual ; a severe scrutiny was instituted into the conduct of the departing senator ; nor could he be recalled to the same office till after the expiration of two years. A liberal salary of three thousand florins was assigned for his expense and reward ; and his public appearance represented the majesty of the republic. His robes were of gold brocade or crimson velvet, or in the summer season of a lighter silk ; he bore in his hand an ivory sceptre ; the sound of trumpets announced his approach ; and his solemn steps were preceded at least by four lictors or attendants, whose red wands were enveloped with bands or streamers of the golden colour or livery of the city. His oath in the Capitol proclaims his right and duty, to observe and assert the laws, to control the proud, to protect the poor, and to exercise justice and mercy within the extent of his jurisdiction. In these useful functions he was assisted by three learned strangers ; the two *collaterals*, and the judge of criminal appeals ; their frequent trials of robberies, rapes, and murders, are attested by the laws ; and the weakness of these laws connives at the licentiousness of private feuds and armed associations for mutual defence. But the senator was confined to the administration of justice ; the Capitol, the treasury, and the government of the city and its territory were intrusted to the three *conservators*, who were changed four times in each year, the militia of the thirteen regions assembled under the banners of their respective chiefs, or *caporioni* ; and the first of these was distinguished by the name and dignity of the *prior*. The popular legislature consisted of the secret and the common councils of the Romans. The former was composed of the magistrates and their immediate predecessors, with some fiscal and legal officers, and three classes of thirteen, twenty-six, and forty, counsellors ; amounting in the whole to about one hundred and twenty persons. In the common council all male citizens had a right to vote ; and the value of their privilege was enhanced by the care with which any foreigners were pre-

<sup>81</sup> Lo senatore di Roma, vestito di brocarto con quella beretta, e con quelle maniche, et ornamenti di pelle co' quali va alle feste di Testaccio e Nagone, might escape the eye of Æneas Sylvius, but he is viewed with admiration and complacency by the Roman citizen (Diario di Stephano Infessura, p. 1133.)

<sup>82</sup> See in the statutes of Rome, the *senator and three judges* (l. i. c. 3—14,) the *conservators* (l. i. c. 15, 16, 17, l. iii. c. 4,) the *caporioni* (l. i. c. 18, l. iii. c. 8,) the *secret council* (l. iii. c. 2,) the *common council* (l. iii. c. 3.) The title of *feuds, defiances, acts of violence, &c.* is spread through many a chapter (c. 14—40,) of the second book.



CHAP. vented from usurping the title and character of Romans. The  
 LXX. tumult of a democracy was checked by wise and jealous pre-  
 cautions: except the magistrates, none could propose a ques-  
 tion; none were permitted to speak except from an open  
 pulpit or tribunal; all disorderly acclamations were suppressed;  
 the sense of the majority was decided by a secret ballot; and  
 their decrees were promulgated in the venerable name of the  
 Roman senate and people. It would not be easy to assign a  
 period in which this theory of government has been reduced  
 to accurate and constant practice, since the establishment of  
 order has been gradually connected with the decay of liberty.  
 But in the year one thousand five hundred and eighty, the an-  
 cient statutes were collected, methodised in three books, and  
 adapted to present use, under the pontificate, and with the  
 approbation of Gregory the Thirteenth:<sup>83</sup> this civil and criminal  
 code is the modern law of the city; and, if the popular as-  
 semblies have been abolished, a foreign senator, with the  
 three conservators, still resides in the palace of the Capitol.<sup>84</sup>  
 The policy of the Cesars has been repeated by the popes;  
 and the bishop of Rome affected to maintain the form of a re-  
 public, while he reigned with the absolute powers of a tempo-  
 ral, as well as spiritual, monarch.

Conspiracy  
 of Porcaro,  
 A. D. 1459.  
 January 9.

It is an obvious truth, that the times must be suited to extra-  
 ordinary characters, and that the genius of Cromwell or Retz  
 might now expire in obscurity. The political enthusiasm of  
 Rienzi had exalted him to a throne; the same enthusiasm, in  
 the next century, conducted his imitator to the gallows. The  
 birth of Stephen Porcaro was noble, his reputation spotless;  
 his tongue was armed with eloquence, his mind was enlight-  
 ened with learning; and he aspired, beyond the aim of vulgar  
 ambition, to free his country and immortalize his name. The  
 dominion of priests is most odious to a liberal spirit: every  
 scruple was removed by the recent knowledge of the fable  
 and forgery of Constantine's donation; Petrarch was now the  
 oracle of the Italians; and as often as Porcaro revolved the  
 ode which describes the patriot and hero of Rome, he applied  
 to himself the visions of the prophetic bard. His first trial of  
 the popular feelings was at the funeral of Eugenius the Fourth:  
 in an elaborate speech he called the Romans to liberty and  
 arms; and they listened with apparent pleasure, till Porcaro  
 was interrupted and answered by a grave advocate, who plead-

<sup>83</sup> *Statuta abnæ Urbis Romæ Auctoritate S. D. N. Gregorii XIII. Pont. Max. a Senatu Populoque Rom. reformata et edita. Romæ. 1580, in folio.* The obsolete, repugnant statutes of antiquity, were confounded in five books, and Lucas Pætus, a lawyer and antiquarian, was appointed to act as a modern Tribonian. Yet I regret the old code, with the rugged crust of freedom and barbarism.

<sup>84</sup> In my time (1765,) and in M. Grosley's (*Observations sur l'Italie*, tom. ii. p. 361,) the senator of Rome was M. Bielke, a noble Swede, and a proselyte to the Catholic faith. The pope's right to appoint a senator and the conservator is implied, rather than affirmed, in the Statutes.

ed for the church and state. By every law the seditious orator CHAP.  
 was guilty of treason ; but the benevolence of the new pontiff, LXX.  
 who viewed his character with pity and esteem, attempted by  
 an honourable office to convert the patriot into a friend. The  
 inflexible Roman returned from Anagni with an increase of  
 reputation and zeal ; and, on the first opportunity, the games  
 of the place Navona, he tried to inflame the casual dispute of  
 some boys and mechanics into a general rising of the people.  
 Yet the humane Nicholas was still averse to accept the forfeit  
 of his life ; and the traitor was removed from the scene of  
 temptation to Bologna, with a liberal allowance for his support,  
 and the easy obligation of presenting himself each day before  
 the governor of the city. But Porcaro had learned from the  
 younger Brutus, that with tyrants no faith or gratitude should  
 be observed ; the exile declaimed against the arbitrary sen-  
 tence ; a party and a conspiracy were gradually formed ; his  
 nephew, a daring youth, assembled a band of volunteers ; and  
 on the appointed evening a feast was prepared at his house for  
 the friends of the republic. Their leader, who had escaped  
 from Bologna, appeared among them in a robe of purple and  
 gold : his voice, his countenance, his gestures, bespoke the  
 man who had devoted his life or death to the glorious cause.  
 In a studied oration, he expatiated on the motives and the  
 means of their enterprise ; the name and liberties of Rome ;  
 the sloth and pride of their ecclesiastical tyrants ; the active  
 or passive consent of their fellow-citizens ; three hundred sol-  
 diers and four hundred exiles, long exercised in arms or in  
 wrongs ; the license of revenge to edge their swords, and a  
 million of ducats to reward their victory. It would be easy  
 (he said,) on the next day, the festival of the Epiphany, to  
 seize the pope and his cardinals before the doors, or at the  
 altar, of St. Peter's ; to lead them in chains under the walls  
 of St. Angelo ; to extort by the threat of their instant death a  
 surrender of the castle ; to ascend the vacant Capitol ; to ring  
 the alarm-bell ; and to restore in a popular assembly the an-  
 cient republic of Rome. While he triumphed, he was already  
 betrayed. The senator, with a strong guard, invested the  
 house : the nephew of Porcaro cut his way through the crowd ;  
 but the unfortunate Stephen was drawn from a chest, lament-  
 ing that his enemies had anticipated by three hours the execu-  
 tion of his design. After such manifest and repeated guilt,  
 even the mercy of Nicholas was silent. Porcaro, and nine of  
 his accomplices, were hanged without the benefit of the sacra-  
 ments ; and amidst the fears and invectives of the papal court,  
 the Romans pitied, and almost applauded, these martyrs of  
 their country.<sup>85</sup> But their applause was mute, their pity inef-

<sup>85</sup> Besides the curious, though concise narrative of Machiavel (*Istoria Florentina*, l. vi. Opere, tom. i. p. 210, 211, edit. Londra, 1747, in 4to.) the Porcarian conspiracy is related in the *Diary of Stephen Infessura* (*Rer. Ital.* tom. iii. P. ii.

CHAP. sectual, their liberty for ever extinct ; and, if they have since  
 LXX. risen in a vacancy of the throne, or a scarcity of bread, such  
 ~~~~~ accidental tumults may be found in the bosom of the most ab-  
 ject servitude

Last disorders of the nobles of Rome.

But the independence of the nobles, which was fomented by discord, survived the freedom of the commons, which must be founded in union. A privilege of rapine and oppression was long maintained by the barons of Rome ; their houses were a fortress and a sanctuary ; and the ferocious train of banditti and criminals whom they protected from the law, repaid the hospitality with the service of their swords and daggers. The private interest of the pontiffs, or their nephews, sometimes involved them in these domestic feuds. Under the reign of Sixtus the Fourth, Rome was distracted by the battles and sieges of the rival houses ; after the conflagration of his palace, the protonotary Colonna was tortured and beheaded ; and Savelli, his captive friend, was murdered on the spot, for refusing to join in the acclamations of the victorious Ursini.⁸⁶ But the popes no longer trembled in the Vatican ; they had strength to command, if they had resolution to claim, the obedience of their subjects ; and the strangers, who observed these partial disorders, admired the easy taxes and wise administration of the ecclesiastical state.⁸⁷

The popes acquire the absolute dominion of Rome, A. D. 1500, &c.

The spiritual thunders of the Vatican depend on the force of opinion ; and, if that opinion be supplanted by reason or passion, the sound may idly waste itself in the air ; and the helpless priest is exposed to the brutal violence of a noble or a plebeian adversary. But after their return from Avignon, the keys of St. Peter were guarded by the sword of St. Paul. Rome was commanded by an impregnable citadel ; the use of cannon is a powerful engine against popular seditions ; a regular force of cavalry and infantry was enlisted under the banners of the pope ; his ample revenues supplied the resources of war ; and from the extent of his domain, he could bring down on a rebellious city an army of hostile neighbours and loyal

p. 1134, 1135,) and in a separate tract by Leo Baptista Alberti (*Rer. Ital. tom. xxv. p. 609—614.*) It is amusing to compare the style and sentiments of the courtier and citizen. *Facinus profecto quo . . . neque periculo horribilius, neque audacio detestabilius, neque crudelitate tetrius, a quoquam perditissimo uspiam excogitatum sit. . . . Perdette la vita quell' huomo da bene, e amatore dello bene et liberta di Roma.*

⁸⁶ The disorders of Rome, which were much inflamed by the partiality of Sixtus IV. are exposed in the diaries of two spectators, Stephen Infessura, and an anonymous citizen. See the troubles of the year 1484, and the death of the protonotary Colonna, in tom. iii. P. ii. p. 1083. 1158.

⁸⁷ Est toute la terre de Peglise troublée pour cette partialité (des Colannes et des Ursins,) come nous dirions Luce et Grammont, ou en Hollande Houc et Caballan ; et quand ce ne seroit ce differend la terre de Peglise seroit la plus heureuse habitation pour les sujets, qui soit dans tout le monde (car ils ne payent ni tailles ni gueres autres choses,) et seroient toujours bien conduits (car toujours les papes sont sages et bien conseillés ;) mais très souvent en advient de grands et cruels meurtres et pilleries.

subjects.⁸⁸ Since the union of the dutchies of Ferrara and Urbino, the ecclesiastical state extends from the Mediterranean to the Adriatic, and from the confines of Naples to the banks of the Po; and as early as the sixteenth century, the greater part of that spacious and fruitful country acknowledged the lawful claims and temporal sovereignty of the Roman pontiffs. Their claims were readily deduced from the genuine, or fabulous, donations of the darker ages; the successive steps of their final settlement would engage us too far in the transactions of Italy, and even of Europe; the crimes of Alexander the Sixth, the martial operations of Julius the Second, and the liberal policy of Leo the Tenth, a theme which has been adorned by the pens of the noblest historians of the times.⁸⁹ In the first period of their conquests, till the expedition of Charles the Eighth, the popes might successfully wrestle with the adjacent princes and states, whose military force was equal, or inferior, to their own. But as soon as the monarchs of France, Germany, and Spain, contended with gigantic arms for the dominion of Italy, they supplied with art the deficiency of strength; and concealed, in a labyrinth of wars and treaties, their aspiring views, and the immortal hope of chasing the barbarians beyond the Alps. The nice balance of the Vatican was often subverted by the soldiers of the North and West, who were united under the standard of Charles the Fifth: the feeble and fluctuating policy of Clement the Seventh exposed his person and dominions to the conqueror; and Rome was abandoned seven months to a lawless army, more cruel and rapacious than the Goths and Vandals.⁹⁰ After this severe lesson, the popes contracted their ambition, which was almost satisfied, resumed the character of a common parent, and abstained from all offensive hostilities, except in a hasty quarrel, when the vicar of Christ and the Turkish sultan were armed at the same time against the kingdom of Naples.⁹¹ The French and Germans

⁸⁸ By the economy of Sixtus V. the revenue of the ecclesiastical state was raised to two millions and a half of Roman crowns (*Vita*, tom. ii. p. 291—296;) and so regular was the military establishment, that in one month Clement VIII. could invade the dutchy of Ferrara with three thousand horse and twenty thousand foot (tom. iii. p. 64.) Since that time (A. D. 1597,) the papal arms are happily rusted; but the revenue must have gained some nominal increase.

⁸⁹ More especially by Guicciardini and Machiavel; in the general history of the former, in the Florentine history, the Prince, and the political discourses of the latter. These, with their worthy successors, Fra Paolo and Davilla, were justly esteemed the first historians of modern languages, till, in the present age, Scotland arose, to dispute the prize with Italy herself.

⁹⁰ In the history of the Gothic siege, I have compared the barbarians with the subjects of Charles V. (vol. iii. p. 233, 234;) an anticipation, which, like that of the Tartar conquests, I indulged with the less scruple, as I could scarcely hope to reach the conclusion of my work.

⁹¹ The ambitious and feeble hostilities of the Caraffa pope, Paul IV. may be seen in Thuanus (l. xvi.—xviii.) and Giannone (tom. iv. p. 149—163.) Those Catholic bigots, Philip II. and the duke of Alva, presumed to separate the Roman prince from the vicar of Christ: yet the holy character, which would have sanctified his victory was decently applied to protect his defeat.

CHAP. at length withdrew from the field of battle: Milan, Naples,
 LXX. Sicily, Sardinia, and the seacoast of Tuscany, were firmly
 possessed by the Spaniards; and it became their interest to maintain the peace and dependence of Italy, which continued almost without disturbance from the middle of the sixteenth, to the opening of the eighteenth, century. The Vatican was swayed and protected by the religious policy of the Catholic king: his prejudice and interest disposed him in every dispute to support the prince against the people; and instead of the encouragement, the aid, and the asylum, which they obtained from the adjacent states, the friends of liberty, or the enemies of law, were enclosed on all sides within the iron circle of despotism. The long habits of obedience and education subdued the turbulent spirit of the nobles and commons of Rome. The barons forgot the arms and factions of their ancestors, and insensibly became the servants of luxury and government. Instead of maintaining a crowd of tenants and followers, the produce of their estates was consumed in the private expenses, which multiply the pleasures, and diminish the power, of the lord.⁹² The Colonna and Ursini vied with each other in the decoration of their palaces and chapels; and their antique splendour was rivalled or surpassed by the sudden opulence of the papal families. In Rome the voice of freedom and discord is no longer heard; and, instead of the foaming torrent, a smooth and stagnant lake reflects the image of idleness and servitude.

The ecclesiastical government.

A Christian, a philosopher,⁹³ and a patriot, will be equally scandalized by the temporal kingdom of the clergy; and the local majesty of Rome, the remembrance of her consuls and triumphs, may seem to embitter the sense, and aggravate the shame, of her slavery. If we calmly weigh the merits and defects of the ecclesiastical government, it may be praised in its present state as a mild, decent, and tranquil system, exempt from the dangers of a minority, the sallies of youth, the expenses of luxury, and the calamities of war. But these advantages are overbalanced by a frequent, perhaps a septennial, election of a sovereign, who is seldom a native of the country: the reign of a *young* statesman of threescore, in the decline of his life and abilities, without hope to accomplish, and without children to inherit, the labours of his transitory reign. The successful candidate is drawn from the church, and even the convent; from the mode of education and life the most adverse to reason,

⁹² This gradual change of manners and expense, is admirably explained by Dr. Adam Smith (*Wealth of Nations*, vol. i. p. 495—504,) who proves, perhaps too severely, that the most salutary effects have flowed from the meanest and most selfish causes.

⁹³ Mr. Hume (*Hist. of England*, vol. i. p. 389,) too hastily concludes, that if the civil and ecclesiastical powers be united in the same person, it is of little moment whether he be styled prince or prelate, since the temporal character will always predominate.

humanity, and freedom. In the trammels of servile faith, he has learned to believe, because it is absurd to revere, all that is contemptible, and to despise whatever might deserve the esteem of a rational being; to punish error as a crime, to reward mortification and celibacy, as the first of virtues; to place the saints of the calendar⁹⁴ above the heroes of Rome and the sages of Athens; and to consider the missal, or the crucifix, as more useful instruments than the plough or the loom. In the office of nuncio, or the rank of cardinal, he may acquire some knowledge of the world, but the primitive stain will adhere to his mind and manners: from study and experience he may suspect the mystery of his profession; but the sacerdotal artist will imbibe some portion of the bigotry which he inculcates. The genius of Sixtus the Fifth⁹⁵ burst from the gloom of a Franciscan cloister. In a reign of five years, he exterminated the outlaws and banditti, abolished the *profane* sanctuaries of Rome,⁹⁶ formed a naval and military force, restored and emulated the monuments of antiquity, and after a liberal use and large increase of the revenue, left five millions of crowns in the castle of St. Angelo. But his justice was sullied with cruelty, his activity was prompted by the ambition of conquest; after his decease, the abuses revived; the treasure was dissipated; he entailed on posterity thirty-five new taxes and the venality of offices; and, after his death, his statue was demolished by an ungrateful, or an injured, people.⁹⁷ The wild and original character of Sixtus the Fifth stands alone in the series of the pontiffs: the maxims and effects of their temporal government may be collected from the positive and comparative view of the

CHAP.
LXX.
Sixtus V.
A. D. 1585
—1590.

⁹⁴ A protestant may disdain the unworthy preference of St. Francis or St. Dominic, but he will not rashly condemn the zeal or judgment of Sixtus V. who placed the statues of the apostles, St. Peter and St. Paul, on the vacant columns of Trajan and Antonine.

⁹⁵ A wandering Italian, Gregorio Leti, has given the *Vita di Sisto-Quinto* (Amstel. 1721, 3 vols. in 12mo.) a copious and amusing work, but which does not command our absolute confidence. Yet the character of the man, and the principal facts, are supported by the *Annals of Spondanus and Muratori* (A. D. 1585—1590,) and the contemporary history of the great Thuanus, (l. lxxxii. c. 1, 2, l. lxxxiv. c. 10, l. c. 8.)

⁹⁶ These privileged places, the *quartieri* or *franchises*, were adopted from the Roman nobles by the foreign ministers. Julius II. had once abolished the *abominandum et detestandum franchitiarum hujusmodi nomen*; and after Sixtus V. they again revived. I cannot discern either the justice or magnanimity of Louis XIV. who in 1687 sent his ambassador, the marquis de Lavardin, to Rome, with an armed force of a thousand officers, guards, and domestics, to maintain this iniquitous claim, and insult pope Innocent XI. in the heart of his capital (*Vita di Sisto V.* tom. iii. p. 262—273, *Muratori, Annali d'Italia.* tom. xv. p. 491—496, and *Voltaire, Siècle de Louis XIV.* tom. ii. c. 14, p. 58, 59.)

⁹⁷ This outrage produced a decree, which was inscribed on marble, and placed in the Capitol. It is expressed in a style of manly simplicity and freedom; *Siquis, sive privatus, sive magistratum gerens de collocanda vivo pontifici statua mentionem facere ausit, legitimo S. P. Q. R. decreto in perpetuum infamis et publicorum munerum expers esto.* MDXC. mense Augusto (*Vita di Sisto V.* tom. iii. p. 469.) I believe that this decree is still observed, and I know that every monarch who deserves a statue should himself impose the prohibition.

CHAP. arts and philosophy, the agriculture and trade, the wealth and
LXX. population, of the ecclesiastical state. For myself, it is my
wish to depart in charity with all mankind, nor am I willing,
in these last moments, to offend even the pope and clergy of
Rome.⁹⁸

⁹⁸ The histories of the church, Italy, and Christendom, have contributed to the chapter which I now conclude. In the original lives of the Popes, we often discover the city and republic of Rome; and the events of the xivth and xvth centuries are preserved in the rude and domestic chronicles which I have carefully inspected, and shall recapitulate in the order of time.

1. Monaldeschi (Ludovici Boncomitis) *Fragmenta Annalium Roman.* A. D. 1328, in the *Scriptores Rerum Italicarum* of Muratori, tom. xii. p. 525. N. B. The credit of this fragment is somewhat hurt by a singular interpolation, in which the author relates *his own death* at the age of 115 years.
2. *Fragmenta Historiæ Ramanæ* (vulgo *Thomas Fortificæ*;) in *Romana Dialecto vulgari* (A. D. 1327—1354, in Muratori, *Antiquitat. medii Ævi Italiæ*, tom. iii. p. 247—548 :) the authentic ground-work of the history of Rienzi.
3. Delphini (Gentilis) *Diarjū Romanum* (A. D. 1370—1410,) in the *Rerum Italicarum*, tom. iii. P. ii. p. 846.
4. Antonii (Petri) *Diarium Rom.* (A. D. 1404—1417,) tom. xxiv. p. 969.
5. Petroni (Pauli) *Miscellanea Historica Romana* (A. D. 1433—1446,) tom. xxiv. p. 1101.
6. Volaterrani (Jacob) *Diarium Rom.* (A. D. 1472—1484,) tom. xxiii. p. 81.
7. Anonymi *Diarium Urbis Romæ* (A. D. 1481—1492,) tom. iii. P. ii. p. 1069.
8. Infessuræ (Stephani) *Diarium Romanum* (A. D. 1294, or 1378—1494,) tom. iii. P. ii. p. 1109.
9. *Historia Arcana Alexandri VI. sive Excerpta ex Diario Joh. Bureardi* (A. D. 1492—1503,) edita a Godefr. Gulielm. Leibnizio, Hanover, 1697, in 4to. The large and valuable *Journal* of Burchard might be completed from the MSS. in different libraries of Italy and France (M. de Foncemagne, in the *Memoires de l'Acad. des Inscript.* tom. xvii. p. 597—606.)

Except the last, all these fragments and diaries are inserted in the *Collections* of Muratori, my guide and master in the history of Italy. His country, and the public, are indebted to him for the following works on that subject: 1. *Rerum Italicarum Scriptores* (A. D. 500—1500,) *quorum polissima pars nunc primum in lucem prodit*, &c. xxviii vols. in folio, Milan, 1723—1738. 1751. A volume of chronological and alphabetical tables is still wanting as a key to this great work, which is yet in a disorderly and defective state. 2. *Antiquitates Italiæ medii Ævi*, vi. vols. in folio, Milan, 1738—1743, in lxxv curious dissertations on the manners, government, religion, &c. of the Italians of the darker ages, with a large supplement of charters, chronicles, &c. 3. *Dissertationi sopra le Antiquità Italiane*, iii vols. in 4to. Milano, 1751, a free version by the author, which may be quoted with the same confidence as the Latin text of the Antiquities. 4. *Annali d'Italia*, xviii vols. in octavo, Milan, 1753—1756, a dry, though accurate and useful, abridgment of the history of Italy from the birth of Christ to the middle of the xviiiith century. 5. *Dell' Antichità Estense et Italiane*, 2 vols. in folio, Modena, 1717. 1740. In the history of this illustrious race, the parent of our Brunswick kings, the critic is not seduced by the loyalty or gratitude of the subject. In all his works, Muratori approves himself a diligent and laborious writer, who aspires above the prejudices of a Catholic priest. He was born in the year 1672, and died in the year 1750, after passing near sixty years in the libraries of Milan and Modena (*Vita del Proposto Ludovico Antonio Muratori*, by his nephew and successor Gian. Francesco Soli Muratori, Venezia, 1756, in 4to.)

CHAPTER LXXI.

Prospect of the Ruins of Rome in the Fifteenth Century—Four Causes of Decay and Destruction—Example of the Coliseum—Renovation of the City—Conclusion of the whole Work.

IN the last days of pope Eugenius the Fourth, two of his servants, the learned Poggius¹ and a friend, ascended the Capitoline hill; reposed themselves among the ruins of columns and temples; and viewed from that commanding spot the wide and various prospect of desolation.² The place and the object gave ample scope for moralizing on the vicissitudes of fortune, which spares neither man nor the proudest of his works, which buries empires and cities in a common grave; and it was agreed, that in proportion to her former greatness, the fall of Rome was the more awful and deplorable. "Her primeval state, such as she might appear in a remote age, when Evander entertained the stranger of Troy,³ has been delineated by the fancy of Virgil. This Tarpeian rock was then a savage and solitary thicket: in the time of the poet, it was crowned with the golden roofs of a temple: the temple is overthrown, the gold has been pillaged, the wheel of fortune has accomplished her revolution, and the sacred ground is again disfigured with thorns and brambles. The hill of the Capitol, on which we sit, was formerly the head of the Roman empire, the citadel of the earth, the terror of kings; illustrated by the footsteps of so many triumphs, enriched with the spoils and tributes of so many nations. This spectacle of the world, how is it fallen! how changed! how defaced! the path of victory is obliterated by vines, and the benches of the senators are concealed by a dunghill. Cast your eyes on the Palatine hill, and seek among the shapeless and enormous fragments, the marble theatre, the obelisks, the colossal statues, the porticos of Nero's palace: survey the other hills of the city, the vacant space is interrupted only by ruins and gardens. The forum of the Roman people, where they assembled to enact their laws and elect their magistrates, is now enclosed for the cultivation of potherbs, or thrown open for the reception of swine and buffaloes. The public and private edifices, that were founded for eternity, lie prostrate, naked, and broken,

CHAP.

LXXI.

View and
discourse of
Poggius
from the
Capitoline
hill,
A. D. 1430

¹ I have already (not. 50, 51, on chap. 65.) mentioned the age, character, and writings of Poggius; and particularly noticed the date of this elegant moral lecture on the varieties of fortune.

² Consedimus in ipsis Tarpeia arcis, ruinis, pone ingens portæ ejusdam, ut puto, templi, marmoreum limen, plurimasque passim contractas columnas, unde magna ex parte prospectus urbis patet, (p. 5.)

³ Æneid, viii. 97—369. This ancient picture, so artfully introduced, and so exquisitely finished, must have been highly interesting to an inhabitant of Rome; and our early studies allow us to sympathize in the feelings of a Roman.

CHAP. like the limbs of a mighty giant ; and the ruin is the more visible, from the stupendous relics that have survived the injuries of time and fortune.²⁴

His description of the ruins.

These relics are minutely described by Poggius, one of the first who raised his eyes from the monuments of legendary, to those of classic, superstition.⁵ 1. Besides a bridge, an arch, a sepulchre, and the pyramid of Cestius, he could discern, of the age of the republic, a double row of vaults in the salt-office of the Capitol, which were inscribed with the name and munificence of Catulus. 2. Eleven temples were visible in some degree, from the perfect form of the Pantheon, to the three arches and a marble column of the temple of peace, which Vespasian erected after the civil wars and the Jewish triumph. 3. Of the number, which he rashly defines, of seven *thermæ* or public baths, none were sufficiently entire to represent the use and distribution of the several parts ; but those of Dioclesian and Antoninus Caracalla still retained the titles of the founders, and astonished the curious spectator, who, in observing their solidity and extent, the variety of marbles, the size and multitude of the columns, compared the labour and expense with the use and importance. Of the baths of Constantine, of Alexander, of Domitian, or rather of Titus, some vestige might yet be found. 4. The triumphal arches of Titus, Severus, and Constantine, were entire, both the structure and the inscriptions ; a falling fragment was honoured with the name of Trajan ; and two arches, then extant, in the Flaminian way, have been ascribed to the baser memory of Faustina and Gallienus. 5. After the wonder of the Coliseum, Poggius might have overlooked a small amphitheatre of brick, most probably for the use of the prætorian camp ; the theatres of Marcellus and Pompey were occupied in a great measure by public and private buildings ; and in the Circus, Agonalis and Maximus, little more than the situation and the form could be investigated. 6. The columns of Trajan and Antonine were still erect ; but the Egyptian obelisks were broken or buried. A people of gods and heroes, the workmanship of art, was reduced to one equestrian figure of gilt brass, and to five marble statues, of which the most conspicuous were the two horses of Phidias and Praxiteles. 7. The two mausoleums or sepulchres of Augustus and Hadrian could not totally be lost : but the former was only visible as a mound of earth ; and the latter, the castle of St. Angelo, had acquired the name and appearance of a modern fortress. With the addition of some separate and nameless columns, such were the remains

⁴ Capitulum adeo . . . immutatum ut vineæ in senatorum subsellia succederint, stercorum ac purgamentorum receptaculum factum. Respice ad Palatinum montem . . . vasta rudera . . . cæteros colles perlustra omnia vacua ædificiis, ruinis vineisque oppleta conspicias (Poggius de Varietat. Fortunæ, p. 21.)

⁵ See Poggius, p. 8—22.

of the ancient city: for the marks of a more recent structure might be detected in the walls, which formed a circumference of ten miles, included three hundred and seventy-nine turrets, and opened into the country by thirteen gates. CHAP. LXXI.

This melancholy picture was drawn above nine hundred years after the fall of the Western empire, and even of the Gothic kingdom of Italy. A long period of distress and anarchy, in which empire, and arts, and riches, had migrated from the banks of the Tiber, was incapable of restoring or adorning the city; and, as all that is human must retrograde if it do not advance, every successive age must have hastened the ruin of the works of antiquity. To measure the progress of decay, and to ascertain at each era, the state of each edifice, would be an endless and useless labour, and I shall content myself with two observations, which will introduce a short inquiry into the general causes and effects. 1. Two hundred years before the eloquent complaint of Poggius, an anonymous writer composed a description of Rome.⁶ His ignorance may repeat the same objects under strange and fabulous names. Yet this barbarous topographer had eyes and ears, he could observe the visible remains, he could listen to the tradition of the people, and he distinctly enumerates seven theatres, eleven baths, twelve arches, and eighteen palaces, of which many had disappeared before the time of Poggius. It is apparent, that many stately monuments of antiquity survived till a late period,⁷ and that the principles of destruction acted with vigorous and increasing energy in the thirteenth and fourteenth centuries. 2. The same reflection must be applied to the three last ages; and we should vainly seek the Septizonium of Severus,⁸ which is celebrated by Petrarch, and the antiquarians of the sixteenth century. While the Roman edifices were still entire, the first blows, however weighty and impetuous, were resisted by the solidity of the mass and the harmony of the parts; but the slightest touch would precipitate the fragments of arches and columns, that already nodded to their fall.

After a diligent inquiry, I can discern four principal causes of the ruin of Rome, which continued to operate in a period Four causes of destruction.

⁶ Liber de Mirabilibus Romæ, ex Registro Nicolai Cardinalis de Arragonia, in Bibliotheca St. Isidori Armario IV. No. 69. This treatise, with some short, but pertinent notes, has been published by Montfaucon (*Diarium Italicum*, p. 293—301,) who thus delivers his own critical opinion: *Scriptor xiiimi circiter sæculi, ut ibidem notatur; antiquariæ rei imperitus, et, ut ab illo ævo, nugis et anilibus fabellis refertus: sed, quia monumenta quæ iis temporibus Romæ supererant pro modulo recensit, non parum inde lucis mutuabitur qui Romanis antiquitatibus indagandis operam navabit* (p. 293.)

⁷ The Pere Mabillon (*Analecta*, tom. iv. p. 502,) has published an anonymous pilgrim of the ninth century, who, in his visit round the churches and holy places of Rome, touches on several buildings, especially porticos, which had disappeared before the thirteenth century.

⁸ On the Septizonium, see the *Memoires sur Petrarque* (tom. i. p. 325,) Donatus (p. 338,) and Nardini (p. 117. 414.)

CHAP. of more than a thousand years. I. The injuries of time and
 LXXI. nature. II. The hostile attacks of the barbarians and Chris-
 tians. III. The use and abuse of the materials. And, IV.
 The domestic quarrels of the Romans.

1. The
 injuries of
 nature;

hurricanes
 and earth-
 quakes;

fires:

I. The art of man is able to construct monuments far more permanent than the narrow span of his own existence; yet these monuments, like himself, are perishable and frail; and in the boundless annals of time, his life and his labours must equally be measured as a fleeting moment. Of a simple and solid edifice, it is not easy however to circumscribe the duration. As the wonders of ancient days, the pyramids⁹ attracted the curiosity of the ancients: a hundred generations, the leaves of autumn,¹⁰ have dropped into the grave; and after the fall of the Pharaohs and Ptolemies, the Cæsars and caliphs, the same pyramids stand erect and unshaken above the floods of the Nile. A complex figure of various and minute parts is more accessible to injury and decay; and the silent lapse of time is often accelerated by hurricanes and earthquakes, by fires and inundations. The air and earth have doubtless been shaken: and the lofty turrets of Rome have tottered from their foundations; but the seven hills do not appear to be placed on the great cavities of the globe; nor has the city, in any age, been exposed to the convulsions of nature, which, in the climate of Antioch, Lisbon, or Lima, have crumbled in a few moments the works of ages into dust. Fire is the most powerful agent of life and death: the rapid mischief may be kindled and propagated by the industry or negligence of mankind; and every period of the Roman annals is marked by the repetition of similar calamities. A memorable conflagration, the guilt or misfortune of Nero's reign, continued, though with unequal fury, either six or nine days.¹¹ Innumerable buildings, crowded in close and crooked streets, supplied perpetual fuel to the flames; and when they ceased, four only of the fourteen regions were left entire; three were totally destroyed, and seven were deformed by the relics of smoking and lacerated edifices.¹² In the full meridian of em-

⁹ The age of the pyramids is remote and unknown, since Diodorus Siculus (tom. i. l. i. c. 44, p. 72,) is unable to decide whether they were constructed 1000, or 3400, years before the cxxxth Olympiad. Sir John Marsham's contracted scale of the Egyptian dynasties would fix them about 2000 years before Christ (Canon. Chronicus, p. 47.)

¹⁰ See the speech of Glaucus in the *Iliad* (v. 146.) This natural, but melancholy image is familiar to Homer.

¹¹ The learning and criticism of M. des Vignoles (*Histoire Critique de la Republique des Lettres*, tom. viii. p. 74—118, ix. p. 172—187,) dates the fire of Rome from A. D. 64, July 19, and the subsequent persecution of the Christians from November 15, of the same year.

¹² Quippe in regiones quatuordecim Roma dividitur, quarum quatuor integræ manebant, tres solo tenus dejectæ: septem reliquis pauca tectorum vestigia supererant, lacerata et semiusta. Among the old relics that were irreparably lost, Tacitus enumerates the temple of the moon of Servius Tullius; the fane and altar consecrated by Evander præsentî Herculi; the temple of Jupiter Stator;

pire, the metropolis arose with fresh beauty from her ashes; CHAP. yet the memory of the old deplored their irreparable losses; LXXI. the arts of Greece, the trophies of victory, the monuments of primitive or fabulous antiquity. In the days of distress and anarchy, every wound is mortal, every fall irretrievable; nor can the damage be restored either by the public care of government or the activity of private interest. Yet two causes may be alleged, which render the calamity of fire more destructive to a flourishing than a decayed city. 1. The more combustible materials of brick, timber, and metals are first melted or consumed; but the flames may play without injury or effect on the naked walls, and massy arches, that have been despoiled of their ornaments. It is among the common and plebeian habitations, that a mischievous spark is most easily blown to a conflagration; but as soon as they are devoured, the greater edifices which have resisted or escaped, are left as so many islands in a state of solitude and safety. From her situation, Rome is exposed to the danger of frequent inundations. Without excepting the Tiber, the rivers that descend from either side of the Appenine have a short and irregular course: a shallow stream in the summer heats: an impetuous torrent, when it is swelled in the spring or winter, by the fall of rain and the melting of the snows. When the current is repelled from the sea by adverse winds, when the ordinary bed is inadequate to the weight of waters, they rise above the banks, and overspread, without limits or control, the plains and cities of the adjacent country. Soon after the triumph of the first Punic war, the Tiber was increased by unusual rains; and the inundation surpassing all former measure of time and place, destroyed all the buildings that were situate below the hills of Rome. According to the variety of ground, the same mischief was produced by different means; and the edifices were either swept away by the sudden impulse, or dissolved and undermined by the long continuance of the flood.¹³ Under the reign of Augustus, the same calamity was renewed; the lawless river overturned the palaces and temples on its banks¹⁴ and, after the labours of the emperor in cleansing

a vow of Romulus; the palace of Numa; the temple of Vesta cum Penatibus populi Romani. He then deplores the opes tot victoriis quæsita et Græcarum artium decora... multa quæ seniores meminerant, quæ reparari nequibant (Annal. xv. 40, 41.)

¹³ A. U. C. 507, repentina subversio ipsius Romæ prævenit triumphum Romanorum... diversæ ignium aquarumque clades pene absumsere urbem. Nam Tiberis insolitis auctus imbribus et ultra opinionem, vel diurnitate vel magnitudine redundans, omnia Romæ ædificia in plano posita delevit. Diversæ qualitates locorum ad unam convenere perniciem: quoniam et quæ segnior inundatio tenuit madefacta dissolvit, et quæ cursus torrentis invenit impulsa dejecit (Orosius, Hist. l. iv. c. 11, p. 244, edit. Havercamp.) Yet we may observe, that it is the plan and study of the Christian apologist, to magnify the calamities of the pagan world.

¹⁴ Vidimus flavum Tiberim, retortis Littore Etrusco violenter undis

CHAP. and widening the bed that was encumbered with ruins,¹⁵ the
 LXXI. vigilance of his successors was exercised by similar dangers
 and designs. The project of diverting into new channels the
 Tiber itself, or some of the dependent streams, was long
 opposed by superstition and local interests;¹⁶ nor did the use
 compensate the toil and cost of the tardy and imperfect exe-
 cution. The servitude of rivers is the noblest and most
 important victory which man has obtained over the licentious-
 ness of nature;¹⁷ and if such were the ravages of the Tiber
 under a firm and active government, what could oppose, or
 who can enumerate, the injuries of the city after the fall of
 the Western Empire? A remedy was at length produced by
 the evil itself: the accumulation of rubbish and the earth,
 that has been washed down from the hills, is supposed to have
 elevated the plain of Rome fourteen or fifteen feet, perhaps,
 above the ancient level:¹⁸ and the modern city is less accessible
 to the attacks of the river.¹⁹

II. The
 hostile
 attacks of
 the barba-
 rians and
 Christians.

II. The crowd of writers of every nation, who impute the
 destruction of the Roman monuments to the Goths and the
 Christians, have neglected to inquire how far they were ani-
 mated by a hostile principle, and how far they possessed the
 means and the leisure to satiate their enmity. In the preceding
 volumes of this History, I have described the triumph of bar-
 barism and religion; and I can only resume, in a few words,
 their real or imaginary connexion with the ruin of ancient
 Rome. Our fancy may create, or adopt, a pleasing romance,
 that the Goths and Vandals sallied from Scandinavia, ardent
 to avenge the flight of Odin,²⁰ to break the chains, and to

Ire dejectum monumenta Regis

Templaque Vestæ.

(Horat. Carm. I. 2.)

If the palace of Numa, and temple of Vesta, were thrown down in Horace's
 time, what was consumed of those buildings by Nero's fire could hardly deserve
 the epithets of *vetustissima* or *incompacta*.

¹⁵ *Ad coercendas inundationes alveum Tiberis laxavit, ac repurgavit, com-
 pletum olim ruderibus, et ædificiorum prolapsionibus coarctatum* (Suetonius in
 Augusto, c. 30.)

¹⁶ Tacitus (Annal. i. 79,) reports the petitions of the different towns of Italy
 to the senate against the measure: and we may applaud the progress of reason.
 On a similar occasion, local interests would undoubtedly be consulted: but an
 English house of commons would reject with contempt the arguments of super-
 stition, "that nature had assigned to the rivers their proper course," &c.

¹⁷ See the *Epoques de la Nature* of the eloquent and philosophic Buffon. His
 picture of Guyana in South America, is that of a new and savage land, in which
 the waters are abandoned to themselves, without being regulated by human in-
 dustry (p. 212. 561, quarto edition.)

¹⁸ In his *Travels in Italy*, Mr. Addison (his works, vol. ii. p. 98, Baskerville's
 edition,) has observed this curious and unquestionable fact.

¹⁹ Yet in modern times, the Tiber has sometimes damaged the city; and in
 the years 1530. 1557, 1598, the Annals of Muratori record three mischievous
 and memorable inundations (tom. xiv. p. 268. 429, tom. xv. p. 99, &c.)

²⁰ I take this opportunity of declaring, that in the course of twelve years I have
 forgotten, or renounced the flight of Odin from Azoph to Sweden, which I
 never very seriously believed (vol. i. p. 222.) The Goths are apparently Ger-
 mans; but all beyond Cesar and Tacitus, is darkness or fable, in the antiquities
 of Germany.

chastise the oppressors, of mankind; that they wished to burn the records of classic literature, and to found their national architecture on the broken members of the Tuscan and Corinthian orders. But in simple truth, the northern conquerors were neither sufficiently savage, nor sufficiently refined, to entertain such aspiring ideas of destruction and revenge. The shepherds of Scythia and Germany had been educated in the armies of the empire, whose discipline they acquired, and whose weakness they invaded: with the familiar use of the Latin tongue, they had learned to reverence the name and titles of Rome; and, though incapable of emulating, they were more inclined to admire, than to abolish, the arts and studies of a brighter period. In the transient possession of a rich and unresisting capital, the soldiers of Alaric and Genseric were stimulated by the passions of a victorious army; amidst the wanton indulgence of lust or cruelty, portable wealth was the object of their search, nor could they derive either pride or pleasure from the unprofitable reflection, that they had battered to the ground the works of the consuls and Cæsars. Their moments were indeed precious; the Goths evacuated Rome on the sixth,²¹ the Vandals on the fifteenth, day.²² and, though it be far more difficult to build than to destroy, their hasty assault would have made a slight impression on the solid piles of antiquity. We may remember, that both Alaric and Genseric affected to spare the buildings of the city; that they subsisted in strength and beauty under the auspicious government of Theodoric;²³ and that the momentary resentment of Totila²⁴ was disarmed by his own temper and the advice of his friends and enemies. From these innocent barbarians, the reproach may be transferred to the Catholics of Rome. The statues, altars, and houses, of the demons were an abomination in their eyes; and in the absolute command of the city, they might labour with zeal and perseverance to erase the idolatry of their ancestors. The demolition of the temples in the East²⁵ affords to *them* an example of conduct, and to *us* an argument of belief; and it is probable, that a portion of guilt or merit may be imputed with justice to the Roman proselytes. Yet their abhorrence was confined to the monuments of heathen superstition; and the several structures that were dedicated to the business or pleasure of society might be preserved without injury or scandal. The change of religion was accomplished not by a popular tumult, but by the decrees of the emperors, of the senate, and of time. Of the Christian hierarchy, the bishops of Rome were commonly the most

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²¹ History of the Decline, &c. vol. iii. p. 236.

²² ————— vol. iv. p. 371.

²³ ————— vol. iv. p. 29, 30.

²⁴ ————— vol. iv. p. 212—216.

²⁵ ————— vol. iii. c. xxviii.

CHAP. prudent and least fanatic: nor can any positive charge be
LXXI. opposed to the meritorious act of saving and converting the
majestic structure of the Pantheon.²⁶

III. The use
and abuse
of the
materials.

III. The value of any object that supplies the wants or pleasures of mankind, is compounded of its substance and its form, of the materials and the manufacture. Its price must depend on the number of persons by whom it may be acquired and used; on the extent of the market; and consequently on the ease or difficulty of remote exportation, according to the nature of the commodity, its local situation, and the temporary circumstances of the world. The barbarian conquerors of Rome usurped in a moment the toil and treasure of successive ages; but, except the luxuries of immediate consumption, they must view without desire all that could not be removed from the city in the Gothic wagons or the fleet of the Vandals.²⁷ Gold and silver were the first objects of their avarice; as in every country, and in the smallest compass, they represent the most ample command of the industry and possessions of mankind. A vase or a statue of those precious metals might tempt the vanity of some barbarian chief: but the grosser multitude regardless of the form, was tenacious only of the substance; and the melted ingots might be readily divided and stamped into the current coin of the empire. The less active or less fortunate robbers were reduced to the baser plunder of brass, lead, iron, and copper: whatever had escaped the Goths and Vandals was pillaged by the Greek tyrants; and the emperor Constans, in his rapacious visit, stript the bronze tiles from the roof of the Pantheon.²⁸ The edifices of Rome might be considered as a vast and various mine; the first labour of extracting the materials was already performed; the metals were purified and cast; the marbles were hewn and polished; and after foreign and domestic rapine had been satiated, the remains of the city, could a purchaser have been found, were still venal. The monuments of antiquity had been left naked of their

²⁶ Eodem tempore petiit a Phocate principe templum, quod appellatur *Pantheon*, in quo fecit ecclesiam Sanctæ Mariæ semper Virginis, et Omnium martyrum; in qua ecclesiæ princeps multa bona obtulit (Anastasius vel potius Liber Pontificalis in Bonifacio IV. in Muratori, *Script. Rerum Italicarum*, tom. iii. P. i. p. 135.) According to the anonymous writer in Montfaucon, the Pantheon had been vowed by Agrippa to Cybele and Neptune, and was dedicated by Boniface IV. on the calends of November, to the virgin, quæ est mater omnium sanctorum (p. 297, 298.)

²⁷ Flaminius Vacca (apud Montfaucon, p. 155, 156. His *Memoir* is likewise printed, p. 21, at the end of the *Roma Antica* of Nardini,) and several Romans, doctrinâ graves, were persuaded that the Goths buried their treasures at Rome, and bequeathed the secret marks filiis nepotibusque. He relates some anecdotes to prove, that, in his own time, these places were visited and rifled by the Transalpine pilgrims, the heirs of the Gothic conquerors.

²⁸ Omnia quæ erant in ære ad ornatum civitatis deposuit: sed et ecclesiam B. Mariæ ad martyres quæ de tegulis æreis cooperta discooperuit (Anast. in *Vitalian*. p. 141.) The base and sacrilegious Greek had not even the poor presence of plundering a heathen temple: the Pantheon was already a Catholic church.

precious ornaments, but the Romans would demolish with their own hands the arches and walls, if the hope of profit could surpass the cost of the labour and exportation. If Charlemagne had fixed in Italy the seat of the Western empire, his genius would have aspired to restore rather than to violate the works of the Cesars: but policy confined the French monarch to the forests of Germany; his taste could be gratified only by destruction; and the new palace of Aix-la-Chapelle was decorated with the marbles of Ravenna²⁹ and Rome.³⁰ Five hundred years after Charlemagne, a king of Sicily, Robert, the wisest and most liberal sovereign of the age, was supplied with the same materials by the easy navigation of the Tiber and the sea; and Petrarch sighs an indignant complaint, that the ancient capital of the world should adorn from her own bowels the slothful luxury of Naples.³¹ But these examples of plunder or purchase were rare in the darker ages: and the Romans, alone and unenvied, might have applied to their private or public use the remaining structures of antiquity, if in their present form and situation they had not been useless in a great measure to the city and its inhabitants. The walls still described the old circumference, but the city had descended from the seven hills into the campus Martius; and some of the noblest monuments which had braved the injuries of time were left in a desert, far remote from the habitations of mankind. The palaces of the senators were no longer adapted to the manners or fortunes of their indigent success-

CHAP.
LXXI.

²⁹ For the spoils of Ravenna (*musiva atque marmora*) see the original grant of pope Adrian I. to Charlemagne (*Codex Carolin. epist. lxxvii. in Muratori, Script. Ital. tom. iii. P. ii. p. 223.*)

³⁰ I shall quote the authentic testimony of the Saxon poet (*A. D. 887—899*), *de Rebus gestis Caroli magni, l. v. p. 437—440*, in the *Historians of France* (tom. v. p. 180:)

Ad quæ marmoreas præstabat Roma columnas,
Quasdam præcipuas pulchra Ravenna dedit
De tam longinquâ poterit regione vetustas.
Illius ornatum Francia ferre tibi.

And I shall add, from the *Chronicle of Sigebert* (*Historians of France, tom. v. p. 378.*) *extruxit etiam Aquisgrani basilicam plurimæ pulchritudinis, ad ejus structuram a Roma et Ravenna columnas et marmora devehit fecit.*

³¹ I cannot refuse to transcribe a long passage of Petrarch (*Opp. p. 536, 537*, in *Epistola hortatoria ad Nicolaum Laurentium*.) it is so strong and full to the point: *Nec pudor aut pietas continuit quominus impii spoliata Dei templa, occupatas arces, opes publicas regiones urbis, utque honores magistratuum inter se divisos; (habebant ?) quam una in re, turbulenti ac seditiosi homines et totius reliquæ vitæ consiliis et rationibus discordes, inhumani fœderis stupenda societate convenerant, in pontes et mœna atque immeritos lapides desacerent. Denique post vi vel senio collapsa palatia, quæ quondam ingentes tesserunt viri, post diruptos arcus triumphales (unde majores horum forsitan corruerunt,) de ipsius vetustatis ac propriæ impietatis fragminibus vilem questum turpi mercimonio captare non puduit. Itaque nunc, heu dolor! heu scelus indignum! de vestris marmoreis columnis, de liminibus templorum ad quæ nuper ex orbe toto concursus devotissimus fiebat, de imaginibus sepulchrorum sub quibus patrum vestrorum venerabilis civis (civis ?) erat, ut reliquas sileam, desidia Neapolis adornatur. Sic pallatium ruinæ ipsæ deficiunt.* Yet king Robert was the friend of Petrarch.

CHAP. LXXI. ors: the use of baths³² and porticos was forgotten; in the sixth century, the games of the theatre, amphitheatre, and circus, had been interrupted: some temples were devoted to the prevailing worship; but the Christian churches preferred the holy figure of the cross; and fashion or reason, had distributed after a peculiar model the cells and offices of the cloister. Under the ecclesiastical reign, the number of these pious foundations was enormously multiplied; and the city was crowded with forty monasteries of men, twenty of women, and sixty chapters and colleges of canons and priests,³³ who aggravated, instead of relieving, the depopulation of the tenth century. But if the forms of ancient architecture were disregarded by a people insensible of their use and beauty, the plentiful materials were applied to every call of necessity or superstition, till the fairest columns of the Ionic and Corinthian orders, the richest marbles of Paros and Numidia, were degraded, perhaps to the support of a convent or a stable. The daily havoc which is perpetrated by the Turks in the cities of Greece and Asia, may afford a melancholy example; and in the gradual destruction of the monuments of Rome, Sixtus the Fifth may alone be excused for employing the stones of the Septizonium in the glorious edifice of St. Peter's.³⁴ A fragment, a ruin, howsoever mangled or profaned, may be viewed with pleasure and regret; but the greater part of the marble was deprived of substance, as well as of place and proportion; it was burnt to lime for the purpose of cement. Since the arrival of Poggius, the temple of Concord,³⁵ and many capital structures had vanished from his eyes; and an epigram of the same age expresses a just and pious fear, that the continuance of this practice would finally annihilate all the monuments of antiquity.³⁶ The smallness

³² Yet Charlemagne washed and swam at Aix la Chapelle with an hundred of his courtiers (Eginhart, c. 22, p. 108, 109,) and Muratori describes, as late as the year 814, the public baths which were built at Spoleto in Italy (Annali, tom. vi. p. 416.)

³³ See the Annals of Italy, A. D. 988. For this and the preceding fact, Muratori himself is indebted to the Benedictine history of Père Mabillon.

³⁴ Vita di Sisto Quinto, da Gregorio Leti, tom. iii. p. 50.

³⁵ Porticus ædis Concordiæ, quam cum primum ad urbem accessi vidi fere integram opere marmoreo admodum specioso: Romani postmodum ad calecm ædem totam et porticus partem disjectis columnis sunt demoliti (p. 12.) The temple of Concord was therefore *not* destroyed by a sedition in the thirteenth century, as I have read in a MS. treatise del Governo civile di Rome, lent me formerly at Rome, and ascribed (I believe falsely) to the celebrated Gravina. Poggius likewise affirms, that the sepulchre of Cecilia Metella was burnt for lime (p. 19, 20.)

³⁶ Composed by Æneas Sylvius, afterward pope Pius II. and published by Mabillon from a MS. of the queen of Sweden (Musæum Italicum, tom. i. p. 97.)

Oblectat me, Roma, tuas spectare ruinas:

Ex cujus lapsû gloria prisca patet.

Sed tuus hic populus muris defossa vetustis

Calcis in obsequium marmora dura coquit

Impia tercentum si sic gens egerit annos

Nullum hinc indicium nobilitatis erit.

of their numbers was the sole check on the demands and depredations of the Romans. The imagination of Petrarch might create the presence of a mighty people;³⁷ and I hesitate to believe, that even in the fourteenth century, they could be reduced to a contemptible list of thirty-three thousand inhabitants. From that period to the reign of Leo the Tenth, if they multiplied to the amount of eighty-five thousand,³⁸ the increase of citizens was in some degree pernicious to the ancient city.

IV. I have reserved for the last, the most potent and forcible cause of destruction, the domestic hostilities of the Romans themselves. Under the dominion of the Greek and French emperors, the peace of the city was disturbed by accidental, though frequent, seditions; it is from the decline of the latter, from the beginning of the tenth century, that we may date the licentiousness of private war, which violated with impunity the laws of the Code and the Gospel; without respecting the majesty of the absent sovereign, or the presence and person of the vicar of Christ. In a dark period of five hundred years, Rome was perpetually afflicted by the sanguinary quarrels of the nobles and the people, the Guelphs and Ghibelines, the Colonna and Ursini; and if much has escaped the knowledge, and much is unworthy of the notice of history, I have exposed in the two preceding chapters, the causes and effects of the public disorders. At such a time, when every quarrel was decided by the sword; and none could trust their lives or properties to the impotence of law; the powerful citizens were armed for safety or defence, against the domestic enemies, whom they feared or hated. Except Venice alone, the same dangers and designs were common to all the free republics of Italy; and the nobles usurped the prerogative of fortifying their houses, and erecting strong towers³⁹ that were capable of resisting a sudden attack. The cities were filled with these hostile edifices; and the example of Lucca, which contained three hundred towers; her law which confined their height to the measure of fourscore feet, may be extended with suitable latitude to the more opulent and populous states. The first step of the senator Brancalone in the establishment of peace and justice, was to demolish (as we have already seen) one hundred and forty of the towers of Rome; and, in the last days of anarchy and discord, as late as the reign

IV. The domestic quarrels of the Romans.

³⁷ *Vagabamur pariter in illa urbe tam magna; quæ, cum propter spatium vacua videretur, populum habet immensum* (Opp. p. 605, *Epist. Familiares* ii. 14.)

³⁸ These states of the population of Rome at different periods, are derived from an ingenious treatise of the physician Lancisi, *de Romani Cœli Qualitibus* (p. 122.)

³⁹ All the facts that relate to the towers at Rome, and in other free cities of Italy, may be found in the laborious and entertaining compilation of Muratori, *Antiquitates Italiæ mediæ ævi*, dissertat. xxvi. (tom. ii. p. 493—496, of the Latin, tom. i. p. 446 of the Italian work.)

CHAP. of Martin the Fifth, forty-four still stood in one of the
 LXXI. thirteen or fourteen regions of the city. To this mischiev-
 ous purpose, the remains of antiquity were most readily adapted: the temples and aches afforded a broad and solid basis for the new structures of brick and stone; and we can name the modern turrets that were raised on the triumphal monuments of Julius Cesar, Titus, and the Antonines.⁴⁰ With some slight alterations, a theatre, an amphitheatre, a mausoleum, was transformed into a strong and spacious citadel. I need not repeat, that the mole of Adrian has assumed the title and form of the castle of St. Angelo;⁴¹ the Septizonium of Severus was capable of standing against a royal army;⁴² the sepulchre of Metella has sunk under its outworks;⁴³ the theatres of Pompey and Marcellus were occupied by the Savelli and Ursini families:⁴⁴ and the rough fortress had been gradually softened to the splendour and elegance of an Italian palace. Even the churches were encompassed with arms and bulwarks, and the military engines on the roof of St. Peter's were the terror of the Vatican and the scandal of the Christian world. Whatever is fortified will be attacked; and whatever is attacked may be destroyed. Could the Romans have wrested from the popes the castle of St. Angelo, they had resolved by a public decree to annihilate that monument of servitude. Every building of defence was exposed to a siege; and in every siege the arts and engines of destruction were laboriously employed. After the death of Nicholas the Fourth, Rome, without a sovereign or a senate, was abandoned six months to the fury of civil war. "The houses," says a cardinal and poet of the times,⁴⁵ "were crushed by the weight and

⁴⁰ As for instance, *Templum Jani nunc dicitur, turris Centii Frangapanis; et sane Jano impositæ turris lateritiæ conspicua hodieque vestigia supersunt* (Montfaucon *Diarium Italicum*, p. 186.) The anonymous writer (p. 285,) enumerates, *arcus Titi, turris Cartularia; Arcus Julii Cæsaris et Senatorum, turris de Bratis; arcus Antonini, turris de Cosectis, &c.*

⁴¹ *Hadriani molem... magna ex parte Romanorum injuria... disturbavit: quod certe funditus evertissent, si eorum manibus pervia, absumptis grandibus saxis, reliqua moles exstitisset* (Poggius de *Varietate Fortunæ*, p. 12.)

⁴² Against the emperor Henry IV. (Muratori, *Annali d'Italia*, tom. ix. p. 147.)

⁴³ I must copy an important passage of Montfaucon: *Turris ingens rotunda... Cæcilie Metellæ... sepulchrum erat, cujus muri tam solidi, ut spatium perquam minimum intus vacuum supersit: et Torre di Bove dicitur, a boum capitibus muro inscriptis. Huic sequiori ævo, tempore intestinorum bellorum, ceu urbecula adjuncta fuit, cujus mœnia et turres etiamnum visuntur; ita ut sepulchrum Metellæ quasi arx oppiduli fuerit. Ferventibus in urbe partibus, cum Ursini atque Columnenses mutuis cladibus perniciem inferrent civitati, in utriusque partis atque cederet magni momenti erat* (p. 142.)

⁴⁴ See the testimonies of Donatus, Nardini, and Montfaucon. In the Savelli palace, the remains of the theatre of Marcellus are still great and conspicuous.

⁴⁵ James cardinal of St. George, *ad velum aureum*, in his metrical Life of Pope Celestin V. (Muratori, *Script. Ital.* tom. i. P. iii. p. 621, l. i. c. 1, ver. 132, &c.)

Hoc dixisse sat est, Romam caruisse Senatû
 Mensibus exactis heu sex; belloque vocatum (*vocatos*)
 In scelus, in socios fraternaque vulnera patres:
 Tormentis jecisse viros immania saxa;

velocity of enormous stones;⁴⁶ the walls were perforated by the strokes of the battering-ram; the towers were involved in fire and smoke; and the assailants were stimulated by rapine and revenge." The work was consummated by the tyranny of the laws; and the factions of Italy alternately exercised a blind and thoughtless vengeance on their adversaries, whose houses and castles they razed to the ground.⁴⁷ In comparing the *days* of foreign, with the *ages* of domestic, hostility, we must pronounce, that the latter have been far more ruinous to the city, and our opinion is confirmed by the evidence of Petrarch. "Behold," says the laureat, "the relics of Rome, the image of her pristine greatness! neither time nor the barbarian can boast the merit of this stupendous destruction; it was perpetrated by her own citizens, by the most illustrious of her sons; and your ancestors (he writes to a noble Annibaldi) have done with the battering-ram, what the Punic hero could not accomplish with the sword."⁴⁸ The influence of the two last principles of decay must in some degree be multiplied by each other; since the houses and towers, which were subverted by civil war, required a new and perpetual supply from the monuments of antiquity.

These general observations may be separately applied to the amphitheatre of Titus, which has obtained the name of **COLISEUM**,⁴⁹ either from its magnitude or from Nero's colossal statue; an edifice, had it been left to time and nature, which might perhaps have claimed an eternal duration. The curious

CHAP. LXXI.
The Coliseum or amphitheatre of Titus.

Perfodisse domus trabibus, fecisse ruinas
Ignibus; incensas turres, obscurataque fumo
Lumina vicino, quo sit spoliata supellex.

⁴⁶ Muratori (Dissertazione sopra le Antiquità Italiane, tom. i. p. 427—431,) finds, that stone bullets of two or three hundred pounds weight were not uncommon; and they are sometimes computed at xii or xviii *cantari* of Genoa, each *cantaro* weighing 150 pounds.

⁴⁷ The sixth law of the Visconti prohibits this common and mischievous practice; and strictly enjoins, that the houses of banished citizens should be preserved pro communi utilitate (Gualvaneus de la Flamma, in Muratori, Script. Rerum Italicarum, tom. xii. p. 1041.)

⁴⁸ Petrarch thus addresses his friend, who with shame and tears, had shown him the mœnia, laceræ specimen miserabile Romæ, and declared his own intention of restoring them (Carmina Latina, l. ii. epist. Paulo Annibalensi, xii. p. 97, 98:)

Nec te parva manet servatis fama ruinis
Quanta quod integræ fuit olim gloria Romæ
Reliquiæ testantur adhuc; quas longior ætas
Frangere non valuit; non vis aut ira eruenti
Hostis, ab egregiis franguntur civibus heu! heu!
..... Quod ille nequivit (*Hannibal*)
Perficit hic aries.

⁴⁹ The fourth part of the Verona Illustrata of the Marquis Maffei, professedly treats of amphitheatres, particularly those of Rome and Verona, of their dimensions, wooden galleries, &c. It is from magnitude that he derives the name of *Collosseum* or *Coliseum*: since the same appellation was applied to the amphitheatre of Capua, without the aid of a colossal statue: since that of Nero was erected in the court (*in atrio*) of his palace, and not in the Coliseum (P. iv. p. 15—19, l. i. c. 4.)

CHAP. antiquaries, who have computed the numbers and seats, are
 CXXI. disposed to believe, that above the upper row of stone steps,
 the amphitheatre was encircled and elevated with several
 stages of wooden galleries, which were repeatedly consumed
 by fire, and restored by the emperors. Whatever was precious,
 or portable, or profane, the statues of gods, and heroes, and
 the costly ornaments of sculpture which were cast in brass,
 or overspread with leaves of silver and gold, became the
 first prey of conquest or fanaticism, of the avarice of the
 barbarians or the Christians. In the massy stones of the Co-
 liseum, many holes are discerned; and the two most probable
 conjectures represent the various accidents of its decay. These
 stones were connected by solid links of brass or iron, nor had
 the eye of rapine overlooked the value of the baser metals:⁵⁰
 the vacant space was converted into a fair or market; the ar-
 tisans of the Coliseum are mentioned in an ancient survey; and
 the chasms were perforated or enlarged to receive the poles
 that supported the shops or tents of the mechanic trades.⁵¹
 Reduced to its naked majesty, the Flavian amphitheatre was
 contemplated with awe and admiration by the pilgrims of the
 North; and their rude enthusiasm broke forth in a sublime
 proverbial expression, which is recorded in the eighth century,
 in the fragments of the venerable Bede: "As long as the Co-
 liseum stands, Rome shall stand; when the Coliseum falls,
 Rome will fall; when Rome falls, the world will fall."⁵² In
 the modern system of war, a situation commanded by three
 hills would not be chosen for a fortress; but the strength of
 the walls and arches could resist the engines of assault; a
 numerous garrison might be lodged in the enclosure; and while
 one faction occupied the Vatican and the Capitol, the other
 was entrenched in the Lateran and the Coliseum.⁵³

*Games of
 Rome.

The abolition at Rome of the ancient games must be un-
 derstood with some latitude; and the carnival sports, of the
 Testacean mount and the Circus Agonalis,⁵⁴ were regulated by

⁵⁰ Joseph Maria Suarés, a learned bishop, and the author of a history of Præ-
 neste, has composed a separate dissertation on the seven or eight probable causes
 of these holes, which has been since reprinted in the Roman Thesaurus of Sal-
 lengre. Montfaucon (*Diarium*, p. 233,) pronounces the rapine of the barbarians
 to be the unam germanamque causam foraminum.

⁵¹ Donatus, *Roma Vetus et Nova*, p. 285.

⁵² *Quamdiu stabit Colyseus, stabit et Roma; quando cadet Colyseus, cadet
 Roma; quando cadet Roma, cadet et mundus* (Beda in *Excerptis seu Collecta-
 neis apud Ducange Glossar. med. et infimæ Latinitatis*, tom. ii. p. 407, edit.
 Basil.) This saying must be ascribed to the Anglo-Saxon pilgrims who visited
 Rome before the year 735, the era of Bede's death; for I do not believe that our
 venerable monk ever passed the sea.

⁵³ I cannot recover in Muratori's original *Lives of the Popes* (*Script. Rerum
 Italicarum*, tom. iii. P. i.) the passage that attests this hostile partition, which
 must be applied to the end of the eleventh or the beginning of the twelfth cen-
 tury.

⁵⁴ Although the structure of the Circus Agonalis be destroyed, it still retains
 its form and name (*Agona, Nagona, Navona*;) and the interior space affords a

the law⁵⁵ or custom of the city. The senator presided with dignity and pomp to adjudge and distribute the prizes, the gold ring, or the *pallium*,⁵⁶ as it was styled, of cloth or silk. A tribute on the Jews supplied the annual expense;⁵⁷ and the races on foot, on horseback, or in chariots, were ennobled by a tilt and tournament of seventy-two of the Roman youth. In the year one thousand three hundred and thirty-two, a bull feast, after the fashion of the Moors and Spaniards, was celebrated in the Coliseum itself; and the living manners are painted in a diary of the times.⁵⁸ A convenient order of benches was restored; and a general proclamation, as far as Rimini and Ravenna, invited the nobles to exercise their skill and courage in this perilous adventure. The Roman ladies were marshalled in three squadrons, and seated in three balconies, which, on this day, the third of September, were lined with scarlet cloth. The fair Jacova di Rovere led the matrons from beyond the Tiber, a pure and native race, who still represent the features and character of antiquity. The remainder of the city was divided as usual between the Colonna and Ursini: the two factions were proud of the number and beauty of their female bands: the charms of Savella Ursini are mentioned with praise; and the Colonna regretted the absence of the youngest of their house, who had sprained her ankle in the garden of Nero's tower. The lots of the champions were drawn by an old and respectable citizen; and they descended into the *arena*, or pit, to encounter the wild bulls, on foot as it should seem, with a single spear. Amidst the crowd, our annalist has selected the names, colours, and devices, of twenty of the most conspicuous knights. Several of the names are the most illustrious of Rome and the ecclesiastical state; Malatesta, Polenta, della Valle, Cafarello, Savelli, Capoccio, Conti, Annibaldi, Altieri, Corsi; the colours were adapted to their taste and situation; the devices are expressive of hope or despair, and breathe the spirit of gallantry

CHAP.
LXXI.

A bull feast
in the
Coliseum,
A. D. 1332,
Sept. 3.

sufficient level for the purpose of racing. But the Monte Testaceo, that strange pile of broken pottery, seems only adapted for the annual practice of hurling from top to bottom some wagon-loads of live hogs for the diversion of the populace (*Statuta Urbis Romæ*, p. 186.)

⁵⁵ See the *Statuta Urbis Romæ*, l. iii. c. 87, 88, 89, p. 185, 186. I have already given an idea of this municipal code. The races of Nagona and Monte Testaceo are likewise mentioned in the Diary of Peter Antonius from 1404 to 1417 (Muratori, *Script. Rerum Italicarum*, tom. xxiv. p. 1124.)

⁵⁶ The *Pallium*, which Menage so foolishly derives from *Palmarium*, is an easy extension of the idea and the words, from the robe or cloak, to the materials, and from thence to their application as a prize (Muratori, *dissert.* xxxiii.)

⁵⁷ For these expenses, the Jews of Rome paid each year 1130 florins, of which the odd thirty represented the pieces of silver for which Judas had betrayed his master to their ancestors. There was a foot race of Jewish, as well as of Christian youths (*Statuta Urbis*, *ibidem*.)

⁵⁸ This extraordinary bull feast in the Coliseum is described, from tradition rather than memory, by Ludovico Buoneconte Monaldeseo, in the most ancient fragments of Roman annals (Muratori, *Script. Rerum Italicarum*, tom. xii. p. 535, 536 :) and however fanciful they may seem, they are deeply marked with the colours of truth and nature.

CHAP. and arms." "I am alone like the youngest of the Horatii,"
 LXXI. the confidence of an intrepid stranger: "I live disconsolate,"
 ~~~~~ a weeping widower: "I burn under the ashes," a discreet lover:  
 "I adore Lavinia, or Lucretia," the ambiguous declaration of a modern passion: "My faith is as pure," the motto of a white livery: "Who is stronger than myself?" of a lion's hide: "If I am drowned in blood, what a pleasant death," the wish of ferocious courage. The pride or prudence of the Ursini restrained them from the field, which was occupied by three of their hereditary rivals, whose inscriptions denoted the lofty greatness of the Colonna name: "Though sad, I am strong:" "Strong as I am great:" "If I fall," addressing himself to the spectators "you fall with me:"—intimating (says the contemporary writer) that while the other families were the subjects of the Vatican, they alone were the supporters of the Capitol. The combats of the amphitheatre were dangerous and bloody. Every champion successively encountered a wild bull: and the victory may be ascribed to the quadrupeds, since no more than eleven were left on the field, with the loss of nine wounded and eighteen killed on the side of their adversaries. Some of the noblest families might mourn, but the pomp of the funerals, in the churches of St. John Lateran and St. Maria Maggiore, afforded a second holiday to the people. Doubtless it was not in such conflicts that the blood of the Romans should have been shed; yet in blaming their rashness, we are compelled to applaud their gallantry; and the noble volunteers, who display their magnificence, and risk their lives, under the balconies of the fair, excite a more generous sympathy than the thousands of captives and malefactors who were reluctantly dragged to the scene of slaughter.<sup>59</sup>

Injuries.

This use of the amphitheatre was a rare, perhaps a singular, festival; the demand for the materials was a daily and continual want, which the citizens could gratify without restraint or remorse. In the fourteenth century, a scandalous act of concord secured to both factions the privileges of extracting stones from the free and common quarry of the Coliseum;<sup>60</sup> and Poggius laments that the greater part of these stones had been burnt to lime by the folly of the Romans.<sup>61</sup> To check this abuse, and to prevent the nocturnal crimes that might be perpetrated in the vast and gloomy

<sup>59</sup> Muratori has given a separate dissertation (the xxixth) to the games of the Italians in the middle ages.

<sup>60</sup> In a concise but instructive memoir, the abbé Barthelemy (*Memoires de l'Academie des Inscriptions*, tom. xxviii. p. 585,) has mentioned this agreement of the factions of the xivth century, de Tiburtino faciendo in the Coliseum, from an original act in the archives of Rome.

<sup>61</sup> Coliseum. . . ob stultitiam Romanorum majori ex parte ad calcem deletum, says the indignant Poggius (p. 17 :) but his expression, too strong for the present age, must be very tenderly applied to the xvth century.

recess, Eugenius the Fourth surrounded it with a wall ; and, by a charter long extant, granted both the ground and edifice to the monks of an adjacent convent.<sup>62</sup> After his death, the wall was overthrown in a tumult of the people ; and had they themselves respected the noblest monument of their fathers, they might have justified the resolve that it should never be degraded to private property. The inside was damaged ; but in the middle of the sixteenth century, an era of taste and learning, the exterior circumference of one thousand six hundred and twelve feet was still entire and inviolate ; a triple elevation of fourscore arches, which rose to the height of one hundred and eight feet. Of the present ruin, the nephews of Paul the Third are the guilty agents ; and every traveller who views the Farnese palace may curse the sacrilege and luxury of these upstart princes.<sup>63</sup> A similar reproach is applied to the Barberini : and the repetition of injury might be dreaded from every reign, till the Coliseum was placed under the safeguard of religion, by the most liberal of the pontiffs, Benedict the Fourteenth, who consecrated a spot which persecution and fable had stained with the blood of so many Christian martyrs.<sup>64</sup>

and conse-  
cration  
of the  
Coliseum.

When Petrarch first gratified his eyes with a view of those monuments, whose scattered fragments so far surpass the most eloquent descriptions, he was astonished at the supine indifference<sup>65</sup> of the Romans themselves ;<sup>66</sup> he was humbled rather than elated by the discovery, that, except his friend Rienzi and one of the Colonna, a stranger of the Rhone was more conversant with these antiquities than the nobles and natives of the metropolis.<sup>67</sup> The ignorance and credulity of the Romans are elaborately displayed in the old survey of the city which

Ignorance  
and barba-  
rism of the  
Romans.

<sup>62</sup> Of the Olivetan monks, Montfaucon (p. 142,) affirms this fact from the memorials of Flaminius Vacca (No. 72.) They still hoped, on some future occasion, to revive and vindicate their grant.

<sup>63</sup> After measuring the priscus amphitheatre gyrus, Montfaucon (p. 142,) only adds, that it was entire under Paul III : *tacendo clamat*. Muratori (Annali d'Italia, tom. xiv. p. 371,) more freely reports the guilt of the Farnese pope, and the indignation of the Roman people. Against the nephews of Urban VIII. I have no other evidence than the vulgar saying, "*Quod non fecerunt Barbari, fecere Barbarini*," which was perhaps suggested by the resemblance of the words.

<sup>64</sup> As an antiquarian and a priest, Montfaucon thus deprecates the ruin of the Coliseum : *Quòd si non suo pte merito atque pulchritudine dignum fuisset quod improbas arcerat manus, indigna res utique in locum tot martyrum cruore sacrum tantopere sàvitum esse*.

<sup>65</sup> Yet the Statutes of Rome (l. iii. c. 81, p. 182,) impose a fine of 500 aurei on whosoever shall demolish any ancient edifice, *ne ruinis civitas deformetur, et ut antiqua ædificia decorem urbis perpetuo representent*.

<sup>66</sup> In his first visit to Rome (A. D. 1337. See Memoires sur Petrarque, tom. i. p. 322, &c.) Petrarch is struck mute *miraculo rerum tantarum, et stuporis mole obrutus*. . . . *Præsentia vero, mirum dictû, nihil imminuit: vere major fuit Roma majoresque sunt reliquæ quam rebar. Jam non orbem ab hac urbe domitum, sed tam sero domitum, miror* (Opp. p. 605. Familiares, ii. 14. Joanni Columnæ.)

<sup>67</sup> He excepts and praises the rare knowledge of John Colonna. *Qui enim hodie magis ignari rerum Romanorum, quam Romani cives? Invitus dico nusquam minus Roma cognoscitur quam Romæ*.



CHAP. was composed about the beginning of the thirteenth century ;  
 LXXI. and, without dwelling on the manifold errors of name and place, the legend of the Capitol<sup>68</sup> may provoke a smile of contempt and indignation. "The Capitol," says the anonymous writer, "is so named as being the head of the world ; where the consuls and senators formerly resided for the government of the city and the globe. The strong and lofty walls were covered with glass and gold, and crowned with a roof of the richest and most curious carving. Below the citadel stood a palace, of gold for the greatest part, decorated with precious stones, and whose value might be esteemed at one-third of the world itself. The statues of all the provinces were arranged in order, each with a small bell suspended from its neck ; and such was the contrivance of art or magic,<sup>69</sup> that if the province rebelled against Rome, the statue turned round to that quarter of the heavens, the bell rang, the prophet of the Capitol reported the prodigy, and the senate was admonished of the impending danger." A second example of less importance, though of equal absurdity, may be drawn from the two marble horses, led by two naked youths, which have since been transported from the baths of Constantine to the Quirinal hill. The groundless application of the names of Phidias and Praxiteles may perhaps be excused ; but these Grecian sculptors should not have been removed above four hundred years from the age of Pericles to that of Tiberius : they should not have been transformed into two philosophers or magicians, whose nakedness was the symbol of truth and knowledge, who revealed to the emperor his most secret actions ; and, after refusing all pecuniary recompense, solicited the honour of leaving this eternal monument of themselves.<sup>70</sup> Thus awake to the power of magic, the Romans were insensible to the beauties of art : no more than five statues were visible to the eyes of Poggius ; and of the multitudes which chance or design had buried under the ruins, the resurrection was fortunately delayed till a safer and

<sup>68</sup> After the description of the Capitol, he adds, *statuæ erant quot sunt mundi provinciæ ; et habebat quælibet tintinnabulum ad collum. Et erant ita per magicam artem dispositæ, ut quando aliqua regio Romano Imperio rebellis erat, statim imago illius provinciæ vertebat se contra illam ; unde tintinnabulum resonabat quod pendebat ad collum ; tuncque vates Capitolii qui erant eustodes senatui, &c.* He mentions an example of the Saxons, and Suevi, who, after they had been subdued by Agrippa, again rebelled : *tintinnabulum sonuit ; sacerdos qui erat in speculo in hebdomadâ senatoribus nuntiavit : Agrippa marched back and reduced the—Persians* (Anonym. in Montfaucon, p. 297, 298.)

<sup>69</sup> The same writer affirms, that Virgil captus a Romanis invisibiliter exiit, *ivitque Neapolim.* A Roman magician, in the xith century, is introduced by William of Malmesbury (*de Gestis Regum Anglorum*, l. ii. p. 86 ; ) and in the time of Flaminius Vacca (No. 81. 103,) it was the vulgar belief that the strangers (the *Goths*) invoked the demons for the discovery of hidden treasures.

<sup>70</sup> Anonym. p. 289. Montfaucon (p. 191,) justly observes, that if Alexander be represented, these statues cannot be the work of Phidias (Olympiad lxxxiii.) or Praxiteles (Olympiad civ.) who lived before that conqueror (Plin. *Hist. Natur.* xxxiv. 19.)

more enlightened age.<sup>71</sup> The Nile, which now adorns the CHAP. Vatican, had been explored by some labourers, in digging a LXXI. vineyard near the temple or convent, of the Minerva; but the impatient proprietor, who was tormented by some visits of curiosity, restored the unprofitable marble to its former grave.<sup>72</sup> The discovery of a statue of Pompey, ten feet in length, was the occasion of a lawsuit. It had been found under a partition-wall; the equitable judge had pronounced, that the head should be separated from the body to satisfy the claims of the contiguous owners; and the sentence would have been executed, if the intercession of a cardinal, and the liberality of a pope, had not rescued the Roman hero from the hands of his barbarous countrymen.<sup>73</sup>

But the clouds of barbarism were gradually dispelled; and the peaceful authority of Martin the Fifth and his successors, restored the ornaments of the city as well as the order of the ecclesiastical state. The improvements of Rome, since the Restoration and ornaments of the city, A.D. 1490, &c. fifteenth century, have not been the spontaneous produce of freedom and industry. The first and most natural root of a great city, is the labour and populousness of the adjacent country, which supplies the materials of subsistence, of manufactures, and of foreign trade. But the greater part of the Campagna of Rome is reduced to a dreary and desolate wilderness; the overgrown estates of the princes and the clergy are cultivated by the lazy hands of indigent and hopeless vassals; and the scanty harvests are confined or exported for the benefit of a monopoly. A second and more artificial cause of the growth of a metropolis, is the residence of a monarch, the expense of a luxurious court, and the tributes of dependent provinces. Those provinces and tributes had been lost in the fall of the empire; and if some streams of the silver of Peru and the gold of Brazil have been attracted by the Vatican; the revenues of the cardinals, the fees of office, the oblations of pilgrims and clients, and the remnant of ecclesiastical taxes, afford a poor and precarious supply, which maintains however the idleness of the court and city. The population of Rome, far below the measure of the great capitals of Europe, does not exceed one hundred and seventy thousand inhabitants;<sup>74</sup>

<sup>71</sup> William of Malmesbury (l. ii. p. 86, 87,) relates a marvellous discovery (A. D. 1046,) of Pallas, the son of Evander, who had been slain by Turnus; the perpetual light in his sepulchre, a Latin epitaph, the corpse, yet entire, of a young giant, the enormous wound in his breast (*pectus perforat ingens*,) &c. If this fable rests on the slightest foundation, we may pity the bodies, as well as the statues, that were exposed to the air in a barbarous age.

<sup>72</sup> *Prope porticum Minervæ, statua est recubantis, cujus caput integrâ effigie tantæ magnitudinis, ut signa omnia excedat. Quidam ad plantandos arbores scrobes faciens detexit. Ad hoc visendum cum plures in dies magis concurrerent, strepitum adeuntium fastidiumque pertæsus, horti patronus congestâ humo texit* (Poggius de Varietate Fortunæ, p. 12.)

<sup>73</sup> See the memorials of Flaminius Vacca, No. 57, p. 11, 12, at the end of the *Roma Antica* of Nardini (1704, in 4to.)

<sup>74</sup> In the year 1709, the inhabitants of Rome (without including eight or ten

CHAP. and within the spacious enclosure of the walls, the largest portion of the seven hills is overspread with vineyards and ruins.

LXXI.

~~~~~ The beauty and splendour of the modern city may be ascribed to the abuses of the government, to the influence of superstition. Each reign (the exceptions are rare) has been marked by the rapid elevation of a new family, enriched by the childless pontiff at the expense of the church and country. The palaces of these fortunate nephews, are the most costly monuments of elegance and servitude; the perfect arts of architecture, painting, and sculpture, have been prostituted in their service, and their galleries and gardens are decorated with the most precious works of antiquity, which taste or vanity has prompted them to collect. The ecclesiastical revenues were more decently employed by the popes themselves in the pomp of the Catholic worship; but it is superfluous to enumerate their pious foundations of altars, chapels, and churches, since these lesser stars are eclipsed by the sun of the Vatican, by the dome of St. Peter, the most glorious structure that ever has been applied to the use of religion. The fame of Julius the Second, Leo the Tenth, and Sixtus the Fifth, is accompanied by the superior merit of Bramante and Fontana, of Raphael and Michael Angelo; and the same munificence which had been displayed in palaces and temples, was directed with equal zeal to revive and emulate the labours of antiquity. Prostrate obelisks were raised from the ground, and erected in the most conspicuous places; of the eleven aqueducts of the Cesars and consuls, three were restored; the artificial rivers were conducted over a long series of old, or of new, arches, to discharge into marble basins a flood of salubrious and refreshing waters; and the spectator, impatient to ascend the steps of St. Peter's, is detained by a column of Egyptian granite, which rises between two lofty and perpetual fountains, to the height of one hundred and twenty feet. The map, the description, the monuments of ancient Rome, have been elucidated by the diligence of the antiquarian and the student;<sup>75</sup> and the footsteps of heroes, the relics, not of super-

thousand Jews) amounted to 138,568 souls (Labat, *Voyages en Espagne et en Italie*, tom. iii. p. 217, 218.) In 1740, they had increased to 146,080; and in 1765, I left them, without the Jews, 161,899. I am ignorant whether they have since continued in a progressive state.

⁷⁵ The Pere Montfaucon distributes his own observations into twenty days, he should have styled them weeks, or months, of his visits to the different parts of the city (*Diarium Italicum*, c. 8—20, p. 104—301.) That learned Benedictine reviews the topographers of ancient Rome; the first efforts of Biondus, Fulvius, Martianus and Faunus, the superior labours of Pyrrus Ligorius, had his learning been equal to his labours; the writings of Onuphrius Panvinus, qui omnes obscuravit, and the recent, but imperfect books of Donatus and Nardini. Yet Montfaucon still sighs for a more complete plan and description of the old city, which must be attained by the three following methods: 1. The measurement of the space and intervals of the ruins. 2. The study of inscriptions, and the places where they were found. 3. The investigation of all the acts, charters, diaries of the middle ages, which name any spot or building of Rome. The la-

stition, but of empire, are devoutly visited by a new race of CHAP. pilgrims from the remote, and once savage, countries of the LXXI. North.

Of these pilgrims, and of every reader, the attention will be excited by a history of the decline and fall of the Roman empire; the greatest, perhaps, and most awful scene, in the history of mankind. The various causes and progressive effects are connected with many of the events most interesting in human annals: the artful policy of the Cesars, who long maintained the name and image of a free republic; the disorders of military despotism; the rise, establishment, and sects of Christianity; the foundation of Constantinople; the division of the monarchy; the invasion and settlements of the barbarians of Germany and Scythia; the institutions of the civil law; the character and religion of Mahomet; the temporal sovereignty of the popes; the restoration and decay of the Western empire of Charlemagne; the crusades of the Latins in the East; the conquest of the Saracens and Turks; the ruin of the Greek empire; the state and revolutions of Rome in the middle age. The historian may applaud the importance and variety of his subject; but, while he is conscious of his own imperfections, he must often accuse the deficiency of his materials. It was among the ruins of the Capitol, that I first conceived the idea of a work which has amused and exercised near twenty years of my life, and which, however inadequate to my own wishes, I finally deliver to the curiosity and candour of the Public.

LAUSANNE,

June 27, 1787.

borious work, such as Montfaucon desired, must be promoted by princely or public munificence: but the great modern plan of Nolli (A. D. 1748) would furnish a solid and accurate basis for the ancient topography of Rome.



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MEMOIRS

OF

MY LIFE AND WRITINGS.

IN the fifty-second year of my age, after the completion of an arduous and successful work, I now propose to employ some moments of my leisure in reviewing the simple transactions of a private and literary life. Truth, naked, unblushing truth, the first virtue of more serious history, must be the sole recommendation of this personal narrative. The style shall be simple and familiar: but style is the image of character; and the habits of correct writing may produce without labour or design, the appearance of art and study. My own amusement is my motive, and will be my reward: and if these sheets are communicated to some discreet and indulgent friends, they will be secreted from the public eye till the author shall be removed beyond the reach of criticism or ridicule.

A lively desire of knowing and of recording our ancestors so generally prevails, that it must depend on the influence of some common principle in the minds of men. We seem to have lived in the persons of our forefathers; it is the labour and reward of vanity to extend the term of this ideal longevity. Our imagination is always active to enlarge the narrow circle in which Nature has confined us. Fifty or a hundred years may be allotted to an individual, but we step forwards beyond death with such hopes as religion and philosophy will suggest; and we fill up the silent vacancy that precedes our birth, by associating ourselves to the authors of our existence. Our calmer judgments will rather tend to moderate, than to suppress, the pride of an ancient and worthy race. The satirist may laugh, the philosopher may preach; but Reason herself will respect the prejudices and habits, which have been consecrated by the experience of mankind.

Wherever the distinction of birth is allowed to form a superior order in the state, education and example should always, and will often, produce among them a dignity of sentiment and propriety of conduct, which is guarded from dishonour by their own and the public esteem. If we read of some illustrious line so ancient that it has no beginning, so worthy that it ought to have no end, we sympathize in its various fortunes; nor can we blame the generous enthusiasm, or even the harmless vanity, of those who are allied to the honours of its name. For my own part, could I draw my pedigree from a general, a statesman, or a celebrated author, I should study their lives with the diligence of filial love. In the investigation of past events, our curiosity is stimulated by the immediate or indirect reference to ourselves; but in the estimate of honour we should learn to value the gifts of Nature above those of Fortune; to esteem in our ancestors the qualities that best promote the interests of society; and to pronounce the descendant of a king less truly noble than the offspring of a man of genius, whose writings will instruct or delight the latest posterity. The family of Confucius is, in my opinion, the most illustrious in the world. After a painful ascent of eight or ten centuries, our barons and princes of Europe are lost in the darkness of the middle ages; but, in the vast equality of the empire of China, the posterity of Confucius have maintained, above two thousand two hundred years, their peaceful honours and perpetual succession. The chief of the family is still revered, by the sovereign and the people, as the lively image of the wisest of mankind. The nobility of the Spencers has been illustrated and enriched by the trophies of Marlborough; but I exhort them to consider the *Fairy Queen* as the most precious jewel of their coronet. I have exposed my private feelings, as I shall always do, without scruple or reserve. That these sentiments are just, or at least natural, I am inclined to believe, since I do not feel myself interested in the cause; for I can derive from my ancestors neither glory nor shame.

Yet a sincere and simple narrative of my own life may amuse some of my leisure hours; but it will subject me, and perhaps with justice, to the imputation of vanity. I may judge, however, from the experience both of past and of the present times, that the

public are always curious to know the men, who have left behind them any image of their minds; the most scanty accounts of such men are compiled with diligence, and perused with eagerness; and the student of every class may derive a lesson, or an example, from the lives most similar to his own. My name may hereafter be placed among the thousand articles of a *Biographia Britannica*; and I must be conscious that no one is so well qualified, as myself, to describe the series of my thoughts and actions. The authority of my masters, of the grave Thuanus, and the philosophic Hume, might be sufficient to justify my design; but it would not be difficult to produce a long list of ancients and moderns, who, in various forms, have exhibited their own portraits. Such portraits are often the most interesting, and sometimes the only interesting parts of their writings; and, if they be sincere, we seldom complain of the minuteness or prolixity of these personal memorials. The lives of the younger Pliny, of Petrarch, and of Erasmus, are expressed in the epistles which they themselves have given to the world. The essays of Montague and Sir William Temple bring us home to the houses and bosoms of the authors: we smile without contempt at the headstrong passions of Benevenuto Cellini, and the gay follies of Colley Cibber. The confessions of St. Austin and Rousseau disclose the secrets of the human heart: the commentaries of the learned Huet have survived his evangelical demonstration; and the memoirs of Goldoni are more truly dramatic than his Italian comedies. The heretic and the churchman are strongly marked in the characters and fortunes of Whiston and Bishop Newton; and even the dulness of Michael de Marolles and Anthony Wood acquires some value from the faithful representation of men and manners. That I am equal or superior to some of these, the effects of modesty or affectation cannot force me to dissemble.

My family is originally derived from the county of Kent. The southern district, which borders on Sussex and the sea, was formerly overspread with the great forest *Anderrida*, and even now retains the denomination of the *Weald*, or Woodland. In this district, and in the hundred and parish of Rolvenden, the Gibbons were possessed of lands in the year one thousand three hundred and twenty-six; and the elder branch of the family, without much increase or diminution of property, still adheres to its native soil. Fourteen years after the first appearance of his name, John Gibbon is recorded as the Marmorarius or architect of King Edward the Third; the strong and stately castle of Queensborough, which guarded the entrance of the Medway, was a monument of his skill; and the grant of an hereditary toll on the passage from Sandwich to Stonar, in the Isle of Thanet, is the reward of no vulgar artist. In the visitations of the heralds, the Gibbons are frequently mentioned; they held the rank of Esquire in an age, when that title was less promiscuously assumed: one of them under the reign of Queen Elizabeth, was captain of the militia of Kent; and a free school, in the neighbouring town of Benenden, proclaims the charity and opulence of its founder. But time, or their own obscurity, has cast a veil of oblivion over the virtues and vices of my Kentish ancestors: their character or station confined them to the labours and pleasures of a rural life: nor is it in my power to follow the advice of the Poet, in an inquiry after a name—

“Go! search it there, where to be born, and die,
Of rich and poor makes all the history.”

So recent is the institution of our parish registers. In the beginning of the seventeenth century, a younger branch of the Gibbons of Rolvenden migrated from the country to the city; and from this branch I do not blush to descend. The law requires some abilities; the church imposes some restraints; and before our army and navy, our civil establishments, and India empire, had opened so many paths of fortune, the mercantile profession was more frequently chosen by youths of a liberal race and education, who aspired to create their own independence. Our most respectable families have not disdained the counting-house, or even the shop; their names are enrolled in the *Livery and Companies of London*; and in England, as well as in the Italian commonwealths, heralds have been compelled to declare, that gentility is not degraded by the exercise of trade.

The armorial ensigns, which, in the times of chivalry, adorned the crest and shield of the soldier, are now become an empty decoration, which every man, who has money to build a carriage, may paint according to his fancy on the pannels. My family arms are the same, which were borne by the Gibbons of Kent, in an age when the College of Heralds religiously guarded the distinctions of blood and name: a lion rampant argent, between three schallop-shells argent, on a field azure. I should not however have been tempted to blazon my coat of arms, were it not connected with a whimsical anecdote.

dote.—About the reign of James the First, the three harmless schallop-shells were changed by Edmund Gibbon, Esq. into three *Ogresses*, or female cannibals, with a design of stigmatizing three ladies, his kinswomen, who had provoked him by an unjust law-suit. But this singular mode of revenge, for which he obtained the sanction of Sir William Seagar, king at arms, soon expired with its author; and, on his own monument in the Temple church, the monsters vanish, and the three schallop-shells resume their proper and hereditary place.

Our alliances by marriage it is not disgraceful to mention. The chief honour of my ancestry is James Fiens, Baron Say and Seale, and Lord High Treasurer of England, in the reign of Henry the Sixth; from whom by the Phelips, the Whetnalls, and the Cromers, I am lineally descended in the eleventh degree. His dismissal and imprisonment in the Tower were insufficient to appease the popular clamour; and the Treasurer, with his son-in-law Cromer, was beheaded (1450,) after a mock trial by the Kentish insurgents. The black list of his offences, as it is exhibited in Shakspeare, displays the ignorance and envy of a plebeian tyrant. Besides the vague reproaches of selling Maine and Normandy to the Dauphin, the treasurer is specially accused of luxury, for riding on a foot-cloth; and of treason, for speaking French, the language of our enemies: "Thou hast most traiterously corrupted the youth of the realm," says Jack Cade to the unfortunate Lord, "in erecting a grammar-school; and whereas before, our forefathers had no other books than the score and the tally, thou hast caused printing to be used; and, contrary to the king, his crown, and dignity, thou hast built a paper-mill. It will be proved to thy face, that thou hast men about thee, who usually talk of a noun and a verb, and such abominable words as no christian ear can endure to hear." Our dramatic poet is generally more attentive to character than to history: and I much fear the art of printing was not introduced into England, till several years after Lord Say's death: but of some of these meritorious crimes I should hope to find my ancestors guilty; and a man of letters may be proud of his descent from a patron and martyr of learning.

In the beginning of the last century, Robert Gibbon, esq. of Rolvenden in Kent, (who died in 1618,) had a son of the same name of Robert, who settled in London, and became a member of the Cloth-workers' Company. His wife was a daughter of the Edgars, who flourished about four hundred years in the county of Suffolk, and produced an eminent and wealthy sergeant-at-law, Sir Gregory Edgar, in the reign of Henry the Seventh. Of the sons of Robert Gibbon, (who died in 1643,) Matthew did not aspire above the station of a linen-draper in Leadenhall-street; but John has given to the public some curious memorials of his existence, his character, and his family. He was born on the 3d of November, in the year 1629; his education was liberal at a grammar-school, and afterward in Jesus college at Cambridge; and he celebrates the retired content which he enjoyed at Allesborough in Worcestershire, in the house of Thomas Lord Coventry, where John Gibbon was employed as a domestic tutor, the same office which Mr. Hobbes exercised in the Devonshire family. But the spirit of my kinsman soon emerged into more active life: he visited foreign countries as a soldier and a traveller, acquired the knowledge of the French and Spanish languages, passed some time in the Isle of Jersey, crossed the Atlantic, and resided upward of a twelvemonth (1659) in the rising colony of Virginia. In this remote province, his taste or rather passion, for heraldry, found a singular gratification at a war-dance of the native Indians. As they moved in measured steps, brandishing their tomahawks, his curious eye contemplated their little shields of bark, and their naked bodies, which were painted with the colours and symbols of his favourite science. "At which I exceedingly wondered; and concluded that heraldry was ingrafted *naturally* into the sense of human race. If so, it deserves a greater esteem than now-a-days is put upon it." His return to England after the Restoration, was soon followed by his marriage—his settlement in a house in St. Catharine's Cloister, near the Tower, which devolved to my grandfather—and his introduction into the Herald's College (in 1671) by the style and title of Blue-mantle Pursuivant at Arms. In this office he enjoyed near fifty years the rare felicity of uniting, in the same pursuit, his duty and inclination: his name is remembered in the College, and many of his letters are still preserved. Several of the most respectable characters of the age, Sir William Dugdale, Mr. Ashmole, Dr. John Betts, and Dr. Nehemiah Grew, were his friends; and in the society of such men, John Gibbon may be recorded without disgrace as the member of an astrological club. The study of hereditary honours is favourable to the Royal prerogative; and my kinsman, like most of his family, was a high Tory both in church and state. In the latter end of the reign of Charles the Second, his pen was exercised in the cause of the Duke of York: the Republican faction he most cordially detested; and as each animal is conscious of its proper arms, the herald's revenge was emblazoned on a most diabolical escutcheon. But the triumph of the Whig government checked the preferment of Blue-mantle; and he was even sus-

pended from his office, till his tongue could learn to pronounce the oath of abjuration. His life was prolonged to the age of ninety; and, in the expectation of the inevitable though uncertain hour, he wishes to preserve the blessings of health, competence, and virtue. In the year 1682 he published at London his *Introductio ad Latinam Blasoniam*, an original attempt, which Camden had desiderated, to define, in a Roman idiom, the terms and attributes of a Gothic institution. It is not two years since I acquired, in a foreign land, some domestic intelligence of my own family; and this intelligence was conveyed to Switzerland from the heart of Germany. I had formed an acquaintance with Mr. *Langer*, a lively and ingenious scholar, while he resided at Lausanne as preceptor to the Hereditary Prince of Brunswick. On his return to his proper station of Librarian to the Ducal Library of Wolfenbüttel, he accidentally found among some literary rubbish a small old English volume of heraldry, inscribed with the name of *John Gibbon*. From the title only, Mr. *Langer* judged that it might be an acceptable present to his friend; and he judged rightly. His manner is quaint and affected; his order is confused: but he displays some wit, more reading, and still more enthusiasm; and if an enthusiast be often absurd, he is never languid. An English text is perpetually interspersed with Latin sentences in prose and verse; but in his own poetry he claims an exemption from the laws of prosody. Amidst a profusion of genealogical knowledge, my kinsman could not be forgetful of his own name; and to him I am indebted for almost the whole of my information concerning the Gibbon family. From this small work (a duodecimo of one hundred and sixty-five pages) the author expected immortal fame; and at the conclusion of his labour he sings, in a strain of self-exultation:

“Usque huc corrigitur Romana Blasonia per me:
 Verborumque dehinc barbara forma cadat.
 Hic liber, in meritum si forsitan incidet usum,
 Testis rite meæ sedulitatis erit.
 Quicquid agat Zoilus, ventura fatebitur ætas
 Artis quòd fueram non Clypearis inops.”

Such are the hopes of authors! In the failure of those hopes John Gibbon has not been the first of his profession, and very possibly may not be the last of his name. His brother Matthew Gibbon, the Draper, had one daughter and two sons—my grandfather Edward, who was born in the year 1666, and Thomas, afterward Dean of Carlisle. According to the mercantile creed, that the best book is a profitable ledger, the writings of John the herald would be much less precious, than those of his nephew Edward: but an author professes at least to write for the public benefit; and the slow balance of trade can be pleasing to those persons only, to whom it is advantageous. The successful industry of my grandfather raised him above the level of his immediate ancestors; he appears to have launched into various and extensive dealings; even his opinions were subordinate to his interest; and I find him in Flanders clothing King William's troops, while he would have contracted with more pleasure, though not perhaps at a cheaper rate, for the service of King James. During his residence abroad, his concerns at home were managed by his mother Hester, an active and notable woman. Her second husband was a widower of the name of Acton; they united the children of their first nuptials. After his marriage with the daughter of Richard Acton, goldsmith in Leadenhall-street, he gave his own sister to Sir Whitmore Acton, of Aldenham; and I am thus connected, by a triple alliance, with that ancient and loyal family of Shropshire baronets. It consisted about that time of seven brothers, all of gigantic stature; one of whom, a pigmy of six feet two inches, confessed himself the last and least of the seven; adding, in the true spirit of party, that such men were not born since the Revolution. Under the Tory administration of the four last years of Queen Anne (1710—1714) Mr. Edward Gibbon was appointed one of the Commissioners of the customs; he sat at that board with Prior: but the merchant was better qualified for his station than the poet; since Lord Bolingbroke has been heard to declare, that he had never conversed with a man, who more clearly understood the commerce and finances of England. In the year 1716 he was elected one of the Directors of the South Sea Company, and his books exhibited the proof that, before his acceptance of this fatal office, he had acquired an independent fortune of sixty thousand pounds.

But his fortune was overwhelmed in the shipwreck of the year twenty, and the labours of thirty years were blasted in a single day. Of the use or abuse of the South Sea scheme, of the guilt or innocence of my grandfather and his brother Directors, I am neither a competent nor a disinterested judge. Yet the equity of modern times must condemn the violent and arbitrary proceedings, which would have disgraced the cause of justice, and would render injustice still more odious. No sooner had the nation awakened from its golden dream, than a popular and even a parliamentary cla-

mour demanded their victims; but it was acknowledged on all sides that the South Sea Directors, however guilty, could not be touched by any known laws of the land. The speech of Lord Molesworth, the author of the State of Denmark, may show the temper, or rather the intemperance, of The House of Commons. "Extraordinary crimes (exclaimed that ardent Whig) call aloud for extraordinary remedies. The Roman lawgivers had not foreseen the possible existence of a parricide; but as soon as the first monster appeared, he was sown in a sack, and cast headlong into the river; and I shall be content to inflict the same treatment on the authors of our present ruin." His motion was not literally adopted: but a bill of pains and penalties was introduced, a retroactive statute, to punish the offences, which did not exist at the time they were committed. Such a pernicious violation of liberty and law can be excused only by the most imperious necessity; nor could it be defended on this occasion by the plea of impending danger or useful example. The legislature restrained the persons of the Directors, imposed an exorbitant security for their appearance, and marked their characters with a previous note of ignominy: they were compelled to deliver, upon oath, the strict value of their estates; and were disabled from making any transfer or alienation of any part of their property. Against a bill of pains and penalties it is the common right of every subject to be heard by his counsel at the bar: they prayed to be heard; their prayer was refused; and their oppressors who required no evidence, would listen to no defence. It had been at first proposed that one-eighth of their respective estates should be allowed for the future support of the Directors; but it was speciously urged, that in the various shades of opulence and guilt such an unequal proportion would be too light for many, and for some might possibly be too heavy. The character and conduct of each man were separately weighed; but instead of the calm solemnity of a judicial inquiry, the fortune and honour of three-and-thirty Englishmen were made the topic of hasty conversation, the sport of a lawless majority; and the basest member of the committee, by a malicious word or a silent vote, might indulge his general spleen or personal animosity. Injury was aggravated by insult, and insult was embittered by pleasantries. Allowances of twenty pounds, or one shilling, were facetiously moved. A vague report that a Director had formerly been concerned in *another* project, by which some unknown persons had lost their money, was admitted as a proof of his actual guilt. One man was ruined because he had dropped a foolish speech, that his horses should feed upon gold; another because he was grown so proud, that, one day at the treasury, he had refused a civil answer to persons much above him. All were condemned, absent and unheard, in arbitrary fines and forfeitures, which swept away the greatest part of their substance. Such bold oppression can scarcely be shielded by the omnipotence of parliament; and yet it may be seriously questioned, whether the Judges of the South Sea Directors were the true and legal representatives of their country. The first parliament of George the First had been chosen (1715 for three years: the term had elapsed, their trust was expired; and the four additional years 1718—1722,) during which they continued to sit, were derived not from the people, but from themselves; from the strong measure of the septennial bill, which can only be paralleled by *il serar di consiglio* of the Venetian history. Yet candour will own that to the same parliament every Englishman is deeply indebted: the septennial act, so vicious in its origin, has been sanctioned by time, experience, and the national consent. Its first operation secured the House of Hanover on the throne, and its permanent influence maintains the peace and stability of government. As often as a repeal has been moved in the House of Commons, I have given in its defence a clear and conscientious vote.

My grandfather could not expect to be treated with more lenity than his companions. His Tory principles and connexions rendered him obnoxious to the ruling powers: his name is reported in a suspicious secret; and his well-known abilities could not plead the excuse of ignorance or error. In the first proceedings against the South Sea Directors, Mr. Gibbon is one of the few who were taken into custody; and in the final sentence, the measure of his fine proclaims him eminently guilty. The total estimate which he delivered on oath to the House of Commons amounted to one hundred and six thousand five hundred and forty-three pounds five shillings and six pence, exclusive of antecedent settlements. Two different allowances of fifteen and of ten thousand pounds were moved for Mr. Gibbon; but on the question being put, it was carried without a division for the smaller sum. On these ruins, with the skill and credit, of which parliament had not been able to despoil him, my grandfather at a mature age erected the edifice of a new fortune; the labours of sixteen years were amply rewarded; and I have reason to believe that the second structure was not much inferior to the first. He had realized a very considerable property in Sussex, Hampshire, Buckinghamshire, and the New River Company; and had acquired a spacious house, with gardens and lands, at Putney, in Surry, where he resided in decent hospitality. He died in December, 1736, at the age of seventy; and by his last will, at the expense of Edward, his only

son (with whose marriage he was not perfectly reconciled,) enriched his two daughters, Catharine and Hester. The former became the wife of Mr. Edward Elliston, an East India captain: their daughter and heiress Catharine was married in the year 1756 to Edward Eliot, Esq. (Now Lord Eliot,) of port Eliot, in the county of Cornwall; and their three sons are my nearest male relations on the father's side. A life of devotion and celibacy was the choice of my aunt, Mrs. Hester Gibbon, who at the age of eighty-five, still resides in a hermitage at Cliffe, in Northamptonshire; having long survived her spiritual guide and faithful companion Mr. William Law, who at an advanced age, about the year 1761, died in her house. In our family he had left the reputation of a worthy and pious man, who believed all that he professed, and practised all that he enjoined. The character of a nonjuror, which he maintained to the last, is a sufficient evidence of his principles in church and state; and the sacrifice of interest to conscience will be always respectable. His theological writings, which our domestic connexion has tempted me to peruse, preserve an imperfect sort of life, and I can pronounce with more confidence and knowledge on the merit of the author. His last compositions are darkly tinged by the incomprehensible visions of Jacob Behman; and his discourse on the absolute unlawfulness of stage-entertainments is sometimes quoted for a ridiculous intemperance of sentiment and language.—“The actors and spectators must all be damned: the playhouse is the porch of Hell, the place of the Devil's abode, where he holds his filthy court of evil spirits: a play is the Devil's triumph, a sacrifice performed to his glory, as much as in the heathen temples of Bacchus or Venus, &c. &c.” But these sallies of religious frenzy must not extinguish the praise, which is due to Mr. William Law as a wit and a scholar. His argument on topics of less absurdity is specious and acute, his manner is lively, his style forcible and clear; and, had not his vigorous mind been clouded by enthusiasm, he might be ranked with the most agreeable and ingenious writers of the times. While the Baugorian controversy was a fashionable theme, he entered the lists on the subject of Christ's kingdom, and the authority of the priesthood: against the plain account of the Sacrament of the Lord's Supper he resumed the combat with Bishop Hoadley, the object of Whig idolatry, and Tory abhorrence; and at every weapon of attack and defence the nonjuror on the ground which is common to both, approves himself at least equal to the prelate. On the appearance of the Fable of the Bees, he drew his pen against the licentious doctrine that private vices are public benefits, and morality as well as religion must join in his applause. Mr. Law's master-work, the *Serious Call*, is still read as a popular and powerful book of devotion. His precepts are rigid, but they are founded on the gospel: his satire is sharp, but it is drawn from the knowledge of human life; and many of his portraits are not unworthy of the pen of La Bruyere. If he finds a spark of piety in his reader's mind, he will soon kindle it to a flame; and a philosopher must allow that he exposes, with equal severity and truth, the strange contradiction between the faith and practice of the Christian World. Under the names of Flavia and Miranda he has admirably described my two aunts—the heathen and the Christian sister.

My father, Edward Gibbon, was born in October, 1707: at the age of thirteen he could scarcely feel that he was disinherited by act of parliament; and as he advanced toward manhood, new prospects of fortune opened to his view. A parent is most attentive to supply in his children the deficiencies, of which he is conscious in himself: my grandfather's knowledge was derived from a strong understanding, and the experience of the ways of men; but my father enjoyed the benefits of a liberal education as a scholar and a gentleman. At Westminster school, and afterward at Emanuel College in Cambridge, he passed through a regular course of academical discipline; and the care of his morals was intrusted to his private tutor, the same Mr. William Law. But the mind of a saint is above or below the present world; and while the pupil proceeded on his travels, the tutor remained at Putney, the much-honoured friend and spiritual director of the whole family. My father resided some time at Paris to acquire the fashionable exercises; and as his temper was warm and social, he indulged in those pleasures, for which the strictness of his former education had given him a keener relish. He afterward visited several provinces of France; but his excursions were neither long nor remote; and the slender knowledge which he had gained of the French language, was gradually obliterated. His passage through the Besançon is marked by a singular consequence in the chain of human events. In a dangerous illness Mr. Gibbon was attended, at his own request, by one of his kinsmen of the name of Acton, the younger brother of a younger brother, who had applied himself to the study of physic. During the slow recovery of his patient, the physician himself was attacked by the malady of love; he married his mistress, renounced his country and religion, settled at Besançon, and became the father of three sons; the eldest of whom, General Acton, is conspicuous in Europe as the principal minister of the King of the two Sicilies. By an uncle whom another stroke of fortune had transplanted to Leghorn, he was educated in the

naval service of the Emperor ; and his valour and conduct in the command of the Tuscan frigates protected the retreat of the Spaniards from Algiers. On my father's return to England he was chosen, in the general election of 1734, to serve in parliament for the borough of Petersfield ; a burgage tenure, of which my grandfather possessed a weighty share till he alienated (I know not why) such important property. In the opposition to Sir Robert Walpole and the Pelhams, prejudice and society connected his son with the Tories—shall I say Jacobites ? or, as they were pleased to style themselves, the country gentlemen ? with them he gave many a vote ; with them he drank many a bottle. Without acquiring the fame of an orator or a statesman, he eagerly joined in the great opposition, which after a seven years chase, hunted down Sir Robert Walpole : and in the pursuit of an unpopular minister, he gratified a private revenge against the oppressor of his family in the South Sea persecution.

I was born at Putney, in the county of Surrey, the 27th of April, O. S. in the year one thousand seven hundred and thirty-seven ; the first child of the marriage of Edward Gibbon, Esq. and of Judith Porten.* My lot might have been that of a slave, a savage, or a peasant ; nor can I reflect without pleasure on the bounty of Nature, which cast my birth in a free and civilized country, in an age of science and philosophy ; in a family of honourable rank, and decently endowed with the gifts of fortune. From my birth I have enjoyed the right of primogeniture ; but I was succeeded by five brothers and one sister, all of whom were snatched away in their infancy. My five brothers, whose names may be found in the parish register of Putney, I shall not pretend to lament ; but from my childhood to the present hour I have deeply and sincerely regretted my sister, whose life was somewhat prolonged, and whom I remember to have seen an amiable infant. The relation of a brother and a sister, especially if they do not marry, appears to me of a very singular nature. It is a familiar and tender friendship with a female, much about our own age ; an affection perhaps softened by the secret influence of sex, but pure from any mixture of sensual desire, the sole species of Platonic love that can be indulged with truth, and without danger.

At the general election of 1741, Mr. Gibbon and Mr. Delmé stood an expensive and successful contest at Southampton, against Mr. Dummer and Mr. Henly afterward Lord Chancellor and Earl of Northington. The Whig candidates had a majority of the resident voters ; but the corporation was firm in the Tory interest : a sudden creation of one hundred and seventy new freemen turned the scale ; and a supply was readily obtained of respectable volunteers, who flocked from all parts of England to support the cause of their political friends. The new parliament opened with the victory of an opposition, which was fortified with strong clamour and strange coalitions. From the event of the first divisions, Sir Robert Walpole perceived that he could no longer lead a majority in the House of Commons, and prudently resigned (after a dominion of one-and-twenty years) the guidance of the State (1742.) But the fall of an unpopular minister was not succeeded, according to general expectation, by a millennium of happiness and virtue : some courtiers lost their places, some patriots lost their characters, Lord Orford's offences vanished with his power ; and after a short vibration, the Pelham government was fixed on the old basis of the Whig aristocracy. In the year 1745, the throne and the constitution were attacked by a rebellion, which does not reflect much honour on the national spirit : since the English friends of the Pretender wanted courage to join his standard, and his enemies (the bulk of the people) allowed him to advance into the heart of the kingdom. Without daring, perhaps without desiring, to aid the rebels, my father invariably adhered to the Tory opposition. In the most critical season he accepted, for the service of the party, the office of alderman in the city of London : but the duties were so repugnant to his inclination and habits, that he resigned his gown at the end of a few months. The second parliament in which he sat was prematurely dissolved (1747 :) and as he was unable or unwilling to maintain a second contest for Southampton, the life of the senator expired in that dissolution.

The death of a new-born child before that of its parents may seem an unnatural, but it is strictly a probable, event : since of any given number the greater part are extinguished before their ninth year, before they possess the faculties of the mind or body. Without accusing the profuse waste or imperfect workmanship of Nature, I

* The union to which I owe my birth was a marriage of inclination and esteem. Mr. James Porten, a merchant of London, resided with his family at Putney, in a house adjoining to the bridge and churchyard, where I have passed many happy hours of my childhood. He left one son (the late Sir Stanier Porten) and three daughters ; Catharine, who preserved her maiden name, and of whom I shall hereafter speak ; another daughter married Mr. Darrel of Richmond, and left two sons, Edward and Robert : the youngest of the three sisters was Judith, my mother.

shall only observe, that this unfavourable chance was multiplied against my infant existence. So feeble was my constitution, so precarious my life, that, in the baptism of each of my brothers, my father's prudence successively repeated my Christian name of Edward, that, in case of the departure of the eldest son, this patronymic appellation might be still perpetuated in the family.

.....Uno avulso non deficit alter.

To preserve and to rear so frail a being, the most tender assiduity was scarcely sufficient; and my mother's attention was somewhat diverted by her frequent pregnancies, by an exclusive passion for her husband, and by the dissipation of the world, in which his taste and authority obliged her to mingle. But the maternal office was supplied by my aunt, Mrs. Catharine Porten; at whose name I feel a tear of gratitude trickling down my cheek. A life of celibacy transferred her vacant affection to her sister's first child; my weakness excited her pity; her attachment was fortified by labour and success: and if there be any, as I trust there are some, who rejoice that I live, to that dear and excellent woman they must hold themselves indebted. Many anxious and solitary days did she consume in the patient trial of every mode of relief and amusement. Many wakeful nights did she sit by my bed-side in trembling expectation that each hour would be my last. Of the various and frequent disorders of my childhood my own recollection is dark; nor do I wish to expatiate on so disgusting a topic. Suffice it to say, that while every practitioner, from Sloane and Ward to the Chevalier Taylor, was successively summoned to torture or relieve me, the care of my mind was too frequently neglected for that of my health: compassion always suggested an excuse for the indulgence of the master, or the idleness of the pupil: and the chain of my education was broken, as often as I was recalled from the school of learning to the bed of sickness.

As soon as the use of speech had prepared my infant reason for the admission of knowledge, I was taught the arts of reading, writing, and arithmetic. So remote is the date, so vague is the memory of their origin in myself, that were not the error corrected by analogy, I should be tempted to conceive them as innate. In my childhood, I was praised for the readiness with which I could multiply and divide, by memory alone, two sums of several figures: such praise encouraged my growing talent; and had I persevered in this line of application, I might have acquired some fame in mathematical studies.

After this previous institution at home, or at a day-school at Putney, I was delivered at the age of seven into the hands of Mr. John Kirkby, who exercised about eighteen months the office of my domestic tutor. His own words, which I shall here transcribe, inspire in his favour a sentiment of pity and esteem.—“During my abode in my native county of Cumberland, in quality of an indigent curate, I used now and then, in a summer, when the pleasantness of the season invited, to take a solitary walk to the seashore, which lies about two miles from the town where I lived. Here I would amuse myself, one while in viewing at large the agreeable prospect which surrounded me, and another while (confining my sight to nearer objects) in admiring the vast variety of beautiful shells, thrown upon the beach; some of the choicest of which I always picked up, to divert my little ones upon my return. One time among the rest, taking such a journey in my head, I sat down upon the declivity of the beach with my face to the sea, which was now come up within a few yards of my feet; when immediately the sad thoughts of the wretched condition of my family, and the unsuccessfulness of all endeavours to amend it, came crowding into my mind, which drove me into a deep melancholy, and ever and anon forced tears from my eyes.” Distress at last forced him to leave the country. His learning and virtue introduced him to my father; and at Putney he might have found at least a temporary shelter, had not an act of indiscretion again driven him into the world. One day reading prayers, in the parish church, he most unluckily forgot the name of king George: his patron, a loyal subject, dismissed him with some reluctance, and a decent reward; and *how* the poor man ended his days I have never been able to learn. Mr. John Kirkby is the author of two small volumes; the *Life of Automathes*, (London, 1745,) and an *English and Latin Grammar* (London, 1746;) which, as a testimony of gratitude, he dedicated (November 5th, 1745) to my father. The books are before me: from them the pupil may judge the preceptor; and, upon the whole, his judgment will not be unfavourable. The grammar is executed with accuracy and skill, and I know not whether any better existed at the time in our language: but the *life of Automathes* aspires to the honours of a philosophical fiction. It is the story of a youth, the son of a shipwrecked exile, who lives alone on a desert island from infancy to the age of manhood. A hind is his nurse; he inherits a cottage, with many useful and curious

instruments ; some ideas remain of the education of his two first years : some arts are borrowed from the beavers of a neighbouring lake ; some truths are revealed in supernatural visions. With these helps, and his own industry, Automathes becomes a self-taught, though speechless philosopher, who had investigated with success his own mind, the natural world, the abstract sciences, and the great principles of morality and religion. The author is not entitled to the merit of invention, since he has blended the English story of Robinson Crusoe with the Arabian romance of Hai Ebn Yokhdan, which he might have read in the Latin version of Pocock. In the Automathes I cannot praise either the depth of thought or elegance of style ; but the book is not devoid of entertainment or instruction ; and among several interesting passages, I would select the discovery of fire, which produces by accidental mischief the discovery of conscience. A man who had thought so much on the subjects of language and education was surely no ordinary preceptor : my childish years, and his hasty departure, prevented me from enjoying the full benefit of his lessons ; but they enlarged my knowledge of arithmetic, and left me a clear impression of the English and Latin rudiments.

In my ninth year (January 1746,) in a lucid interval of comparative health, my father adopted the convenient and customary mode of English education ; and I was sent to Kingston upon Thames, to a school of about seventy boys, which was kept by Dr. Wooddeson and his assistants. Every time I have since past over Putney Common, I have always noticed the spot where my mother, as we drove along in the coach, admonished me that I was now going into the world, and must learn to think and act for myself. The expression may appear ludicrous ; yet there is not, in the course of life, a more remarkable change than the removal of a child from the luxury and freedom of a wealthy house, to the frugal diet and strict subordination of a school ; from the tenderness of parents, and the obsequiousness of servants, to the rude familiarity of his equals, the insolent tyranny of his seniors, and the rod, perhaps, of a cruel and capricious pedagogue. Such hardships may steel the mind and body against the injuries of fortune : but my timid reserve was astonished by the crowd and tumult of the school ; the want of strength and activity disqualified me for the sports of the play-field : nor have I forgotten how often in the year forty-six I was reviled and buffeted for the sins of my Tory ancestors. By the common methods of discipline, at the expense of many tears and some blood, I purchased the knowledge of the Latin syntax ; and not long since I was possessed of the dirty volumes of Phædrus and Cornelius Nepos, which I painfully construed and darkly understood. The choice of these authors is not injudicious. The *lives* of Cornelius Nepos, the friend of Atticus and Cicero, are composed in the style of the purest age ; his simplicity is elegant, his brevity copious : he exhibits a series of men and manners ; and with such illustrations, as every pedant is not indeed qualified to give, this classic biographer may initiate a young student in the history of Greece and Rome. The use of fables or apologues has been approved in every age from ancient India to modern Europe. They convey in familiar images the truths of morality and prudence ; and the most childish understanding (I advert to the scruples of Rousseau) will not suppose either that beasts do speak, or that men *may* lie. A fable represents the genuine characters of animals ; and a skilful master might extract from Pliny and Buffon some pleasing lessons of natural history, a science well adapted to the taste and capacity of children. The latinity of Phædrus is not exempt from an alloy of the silver age ; but his manner is concise, terse, and sententious : the Thracian slave discreetly breathes the spirit of a freeman, and when the text is sound, the style is perspicuous. But his fables, after a long oblivion, were first published by Peter Pithou, from a corrupt manuscript. The labours of fifty editors confess the defects of the copy as well as the value of the original ; and the school-boy may have been whipped for misapprehending a passage, which Bentley could not restore, and which Burman could not explain.

My studies were too frequently interrupted by sickness ; and after a real or nominal residence at Kingston-school of near two years, I was finally recalled (December 1747) by my mother's death, which was occasioned, in her thirty-eighth year, by the consequences of her last labour. I was too young to feel the importance of my loss ; and the image of her person and conversation is faintly imprinted in my memory. The affectionate heart of my aunt, Catharine Porten, bewailed a sister and a friend ; but my poor father was inconsolable, and the transport of grief seemed to threaten his life or his reason. I can never forget the scene of our first interview, some weeks after the fatal event : the awful silence, the room hung with black, the mid-day tapers, his sighs and tears ; his praises of my mother, a saint in heaven ; his solemn adjuration that I would cherish her memory and imitate her virtues ; and the fervour with which he kissed and blessed me as the sole surviving pledge of their loves. The storm of passion insensibly subsided into calm melancholy. At a convivial meeting of his

friends, Mr. Gibbon might affect or enjoy a gleam of cheerfulness ; but his plan of happiness was for ever destroyed ; and after the loss of his companion, he was left alone in a world, of which the business and pleasures were to him irksome or insipid. After some unsuccessful trials he renounced the tumults of London and the hospitality of Putney, and buried himself in the rural or rather rustic solitude of Buriton ; from which, during several years, he seldom emerged.

As far back as I can remember, the house near Putney-bridge and church-yard, of my maternal grandfather appears in the light of my proper and native home. It was there that I was allowed to spend the greatest part of my time, in sickness or in health, during my school vacations and my parents' residence in London, and finally after my mother's death. Three months after that event, in the spring of 1748, the commercial ruin of her father, Mr. James Porten, was accomplished and declared. He suddenly absconded ; but as his effects were not sold, nor the house evacuated, till the Christmas following, I enjoyed during the whole year, the society of my aunt, without much consciousness of her impending fate. I feel a melancholy pleasure in repeating my obligations to that excellent woman, Mrs. Catharine Porten, the true mother of my mind as well as of my health. Her natural good sense was improved by the perusal of the best books in the English language ; and if her reason was sometimes clouded by prejudice, her sentiments were never disguised by hypocrisy or affectation. Her indulgent tenderness, the frankness of her temper, and my innate rising curiosity, soon removed all distance between us ; like friends of an equal age, we freely conversed on every topic, familiar or abstruse ; and it was her delight and reward to observe the first shoots of my young ideas. Pain and languor were often soothed by the voice of instruction and amusement ; and to her kind lessons I ascribe my early and invincible love of reading, which I would not exchange for the treasures of India. I should perhaps be astonished, were it possible to ascertain the date, at which a favourite tale was engraved, by frequent repetition, in my memory : the Cavern of the Winds ; the Palace of Felicity ; and the fatal moment at the end of three months or centuries, when Prince Adolphus is overtaken by Time, who had worn out so many pair of wings in the pursuit. Before I left Kingston-school, I was well acquainted with Pope's Homer and the Arabian Nights Entertainments, two books which will always please by the moving picture of human manners and specious miracles : nor was I then capable of discerning that Pope's translation is a portrait endowed with every merit, excepting that of likeness to the original. The verses of Pope accustomed my ear to the sound of Poetic harmony ; in the death of Hector and the shipwreck of Ulysses, I tasted the new emotions of terror and pity : and seriously disputed with my aunt on the vices and virtues of the heroes of the Trojan war. From Pope's Homer to Dryden's Virgil was an easy transition ; but I knew not how, from some fault in the author, the translator, or the reader, the pious Æneas did not so forcibly seize on my imagination ; and I derived more pleasure from Ovid's Metamorphoses, especially in the fall of Phæton, and the speeches of Ajax and Ulysses. My grandfather's flight unlocked the door of a tolerable library ; and I turned over many English pages of poetry and romance, of history and travels. Where a title attracted my eye, without fear or awe I snatched the volume from the shelf ; and Mrs Porten, who indulged herself in moral and religious speculations, was more prone to encourage than to check a curiosity above the strength of a boy. This year (1748,) the twelfth of my age, I shall note as the most propitious to the growth of my intellectual stature.

The relics of my grandfather's fortune afforded a bare annuity for his own maintenance ; and his daughter, my worthy aunt, who had already passed her fortieth year, was left destitute. Her noble spirit scorned a life of obligation and dependence ; and after revolving several schemes, she preferred the humble industry of keeping a boarding-house for Westminster-school, where she laboriously earned a competence for her old age. This singular opportunity of blending the advantages of private and public education decided my father. After the Christmas holidays in January 1749, I accompanied Mrs. Porten to her new house in College-Street ; and was immediately entered in the school of which Dr. John Nicoll was at that time head-master. At first I was alone : but my aunt's resolution was praised ; her character was esteemed ; her friends were numerous and active : in the course of some years she became the mother of forty or fifty boys, for the most part of family and fortune ; and as the primitive habitation was too narrow, she built and occupied a spacious mansion in Dean's-Yard. I shall always be ready to join in the common opinion, that our public schools, which have produced so many eminent characters, are the best adapted to the genius and constitution of the English people. A boy of spirit may acquire a previous and practical experience of the world ; and his play-fellows may be the future friends of his heart or his interest. In a free intercourse with his equals, the habits of truth, fortitude, and prudence, will insensibly be matured. Birth and riches are measured by the standard

of personal merit; and the mimic scene of a rebellion has displayed, in their true colours, the ministers and patriots of the rising generation. Our seminaries of learning do not exactly correspond with the precept of a Spartan king, "that the child should be instructed in the arts, which will be useful to the man;" since a finished scholar may emerge from the head of Westminster or Eton, in total ignorance of the business and conversation of English gentlemen in the latter end of the eighteenth century. But these schools may assume the merit of teaching all that they pretend to teach, the Latin and Greek languages: they deposite in the hands of a disciple the keys of two valuable chests; nor can he complain, if they are afterward lost or neglected by his own fault. The necessity of leading in equal ranks so many unequal powers of capacity and application, will prolong to eight or ten years the juvenile studies, which might be despatched in half that time by the skilful master of a single pupil. Yet even the repetition of exercise and discipline contributes to fix in a vacant mind the verbal science of grammar and prosody: and the private or voluntary student, who possesses the sense and spirit of the classics, may offend, by a false quantity, the scrupulous ear of a well-flogged critic. For myself, I must be content with a very small share of the civil and literary fruits of a public school. In the space of two years (1749, 1750,) interrupted by danger and debility, I painfully climbed into the third form; and my riper age was left to acquire the beauties of the Latin, and the rudiments of the Greek tongue. Instead of audaciously mingling in the sports, the quarrels, and the connexions of our little world, I was still cherished at home under the maternal wing of my aunt; and my removal from Westminster long preceded the approach of manhood.

The violence and variety of my complaints, which had excused my frequent absence from Westminster school, at length engaged Mrs. Porten, with the advice of physicians, to conduct me to Bath: at the end of the Michaelmas vacation (1750) she quitted me with reluctance, and I remained several months under the care of a trusty maid-servant. A strange nervous affection, which alternately contracted my legs, and produced, without any visible symptoms, the most excruciating pain, was ineffectually opposed by the various methods of bathing and pumping. From Bath I was transported to Winchester, to the house of a physician; and after the failure of his medical skill, we had again recourse to the virtues of the Bath-waters. During the intervals of these fits, I moved with my father to Buriton and Putney; and a short unsuccessful trial was attempted to renew my attendance at Westminster-school. But my infirmities could not be reconciled with the hours and discipline of a public seminary; and instead of a domestic tutor, who might have watched the favourable moments, and gently advanced the progress of my learning, my father was too easily content with such occasional teachers, as the different places of my residence could supply. I was never forced, and seldom persuaded, to admit these lessons; yet I read with a clergyman at Bath some odes of Horace, and several episodes of Virgil, which gave me an imperfect and transient enjoyment of the Latin poets. It might now be apprehended that I should continue for life an illiterate cripple; but, as I approached my sixteenth year, Nature displayed in my favour her mysterious energies; my constitution was fortified and fixed; and my disorders, instead of growing with my growth and strengthening with my strength, most wonderfully vanished. I have never possessed or abused the insolence of health: but since that time few persons have been more exempt from real or imaginary ills; and till I am admonished by the gout, the reader will no more be troubled with the history of my bodily complaints. My unexpected recovery again encouraged the hope of my education; and I was placed at Esher, in Surrey, in the house of the Reverend Mr. Philip Francis, in a pleasant spot, which promised to unite the various benefits of air, exercise, and study (January 1752.) The translator of Horace might have taught me to relish the Latin poets, had not my friends discovered in a few weeks, that he preferred the pleasures of London, to the instruction of his pupils. My father's perplexity at this time, rather than his prudence, was urged to embrace a singular and desperate measure. Without preparation or delay he carried me to Oxford; and I was matriculated in the university as a gentleman commoner of Magdalen college, before I had accomplished the fifteenth year of my age (April 3, 1752.)

The curiosity which had been implanted in my infant mind, was still alive and active; but my reason was not sufficiently informed to understand the value, or to lament the loss, of three precious years from my entrance at Westminster to my admission at Oxford. Instead of repining at my long and frequent confinement to the chamber or the couch, I secretly rejoiced in those infirmities, which delivered me from the exercises of the school, and the society of my equals. As often as I was tolerably exempt from danger and pain, reading, free desultory reading, was the employment and comfort of my solitary hours. At Westminster, my aunt sought only to amuse and indulge

me ; in my stations at Bath and Winchester, at Buriton and Putney, a false compassion respected my sufferings ; and I was allowed, without control or advice, to gratify the wanderings of an unripe taste. My indiscriminate appetite subsided by degrees in the *historic* line : and since philosophy has exploded all innate ideas and natural propensities, I must ascribe this choice to the assiduous perusal of the Universal History, as the octavo volumes successively appeared. This unequal work, and a treatise of Hearne, the *Ductor historicus*, referred and introduced me to the Greek and Roman historians, to as many at least as were accessible to an English reader. All that I could find were greedily devoured, from Littlebury's lame Herodotus, and Spelman's valuable Xenophon, to the pompous folios of Gordon's Tacitus, and a ragged Procopius of the beginning of the last century. The cheap acquisition of so much knowledge confirmed my dislike to the study of languages ; and I argued with Mrs. Porten, that, were I master of Greek and Latin, I must interpret to myself in English the thoughts of the original, and that such extemporary versions must be inferior to the elaborate translations of professed scholars ; a silly sophism, which could not easily be confuted by a person ignorant of any other language than her own. From the ancient I leaped to the modern world : many crude lumps of Speed, Rapin, Mazeray, Davila, Machiavel, Father Paul, Bower, &c. I devoured like so many novels ; and I swallowed with the same voracious appetite the descriptions of India and China, of Mexico and Peru.

My first introduction to the historic scenes, which have since engaged so many years of my life, must be ascribed to an accident. In the summer of 1751, I accompanied my father on a visit to Mr. Hoare's in Wiltshire ; but I was less delighted with the beauties of Stourhead, than with discovering in the library a common book, the Continuation of Echard's Roman History, which is indeed executed with more skill and taste than the previous work. To me the reigns of the successors of Constantine were absolutely new ; and I was immersed in the passage of the Goths over the Danube, when the summons of the dinner-bell reluctantly dragged me from my intellectual feast. This transient glance served rather to irritate than to appease my curiosity ; and as soon as I returned to Bath I procured the second and third volumes of Howell's History of the World, which exhibit the Byzantine period on a larger scale. Mahomet and his Saracens soon fixed my attention ; and some instinct of criticism directed me to the genuine sources. Simon Ockley, an original in every sense, first opened my eyes ; and I was led from one book to another, till I had ranged round the circle of Oriental history. Before I was sixteen, I had exhausted all that could be learned in English of the Arabs and Persians, the Tartars and Turks ; and the same ardour urged me to guess at the French of D'Herbelot, and to construe the barbarous Latin of Pocock's Abulpharagius. Such vague and multifarious reading could not teach me to think, to write, or to act : and the only principle, that darted a ray of light into the indigested chaos, was an early and rational application to the order of time and place. The maps of Cellarius and Wells imprinted in my mind the picture of ancient geography : from Strachius I imbibed the elements of chronology : the Tables of Helvicus and Anderson, the Annals of Usher and Prideaux, distinguished the connexion of events, and engraved the multitude of names and dates in a clear and indelible series. But in the discussion of the first ages I overleaped the bounds of modesty and use. In my childish balance I presumed to weigh the systems of Scaliger and Petavius, of Marsham and Newton, which I could seldom study in the originals ; and my sleep has been disturbed by the difficulty of reconciling the Septuagint with the Hebrew computation. I arrived at Oxford with a stock of erudition, that might have puzzled a doctor, and a degree of ignorance, of which a school-boy would have been ashamed.

At the conclusion of this period of my life, I am tempted to enter a protest against the trite and lavish praise of the happiness of our boyish years, which is echoed with so much affectation in the world. That happiness I have never known, that time I have never regretted ; and were my poor aunt still alive, she would bear testimony to the early and constant uniformity of my sentiments. It will indeed be replied, that I am not a competent judge ; that pleasure is incompatible with pain ; that joy is excluded from sickness ; and that the felicity of a school-boy consists in the perpetual motion of thoughtless and playful agility, in which I was never qualified to excel. My name, it is most true, could never be enrolled among the sprightly race, the idle progeny of Eton or Westminster,

“ Who foremost may delight to cleave,
With pliant arm, the glassy wave,
Or urge the flying ball.”

The poet may gaily describe the short hours of recreation ; but he forgets the daily tedious labours of the school, which is approached each morning with anxious and reluctant steps.

A traveller, who visits Oxford or Cambridge, is surprised and edified by the apparent order and tranquillity that prevailed in the seats of the English muses. In the most celebrated universities of Holland, Germany, and Italy, the students, who swarm from different countries, are loosely dispersed in private lodgings at the houses of the burghers: they dress according to their fancy and fortune; and in the intemperate quarrels of youth and wine, their *swords*, though less frequently than of old, are sometimes stained with each other's blood. The use of arms is banished from our English universities; the uniform habit of the academies, the square cap, and black gown, is adapted to the civil and even clerical profession; and from the doctor in divinity to the under-graduate, the degrees of learning and age are externally distinguished. Instead of being scattered in a town, the students of Oxford and Cambridge are united in colleges; their maintenance is provided at their own expense, or that of the founders; and the stated hours of the hall and chapel represent the discipline of a regular, and, as it were, a religious community. The eyes of the traveller are attracted by the size or beauty of the public edifices; and the principal colleges appear to be so many palaces, which a liberal nation has erected and endowed for the habitation of science. My own introduction to the university of Oxford forms a new era in my life; and at the distance of forty years I still remember my first emotions of surprise and satisfaction. In my fifteenth year I felt myself suddenly raised from a boy to a man: the persons, whom I respected as my superiors in age and academical rank, entertained me with every mark of attention and civility; and my vanity was flattered by the velvet cap and silk gown, which distinguish a gentleman commoner from a plebeian student. A decent allowance, more money than a school-boy had ever seen, was at my own disposal; and I might command, among the tradesmen of Oxford, an indefinite and dangerous latitude of credit. A key was delivered into my hands, which gave me the free use of a numerous and learned library; my apartment consisted of three elegant and well furnished rooms in the new building, a stately pile, of Magdalen College; and the adjacent walks, had they been frequented by Plato's disciples, might have been compared to the Attic shade on the banks of the Ilissus. Such was the fair prospect of my entrance (April 3, 1752) into the university of Oxford.

A venerable prelate, whose taste and erudition must reflect honour on the society in which they were formed, has drawn a very interesting picture of his academical life—"I was educated (says Bishop Lowth) in the UNIVERSITY OF OXFORD. I enjoyed all the advantages, both public and private, which that famous seat of learning so largely affords. I spent many years in that illustrious society, in a well-regulated course of useful discipline and studies, and in the agreeable and improving commerce of gentlemen and of scholars; in a society where emulation without envy, ambition without jealousy, contention without animosity, incited industry, and awakened genius; where a liberal pursuit of knowledge, and a genuine freedom of thought, was raised, encouraged, and pushed forward by example, by commendation, and by authority. I breathed the same atmosphere that the HOOKERS, the CHILLINGWORTHS, and the LOCKES had breathed before; whose benevolence and humanity were as extensive as their vast genius and comprehensive knowledge; who always treated their adversaries with civility and respect; who made candour, moderation, and liberal judgment, as much the rule and law as the subject of their discourse. And do you reproach me with my education in this place, and with my relation to this most respectable body, which I shall always esteem my greatest advantage and my highest honour?" I transcribe with pleasure this eloquent passage, without examining what benefits or what rewards were derived by Hooker, or Chillingworth, or Locke, from their academical institution; without inquiring, whether in this angry controversy the spirit of Lowth himself is purified from the intolerant zeal, which Warburton had ascribed to the genius of the place. It may indeed be observed, that the atmosphere of Oxford did not agree with Mr. Locke's constitution, and that the philosopher justly despised the academical bigots, who expelled his person and condemned his principles. The expression of gratitude is a virtue and a pleasure: a liberal mind will delight to cherish and celebrate the memory of its parents; and the teachers of science are the parents of the mind. I applaud the filial piety, which it is impossible for me to imitate; since I must confess an imaginary debt, to assume the merit of a just or generous retribution. To the university of Oxford I acknowledge no obligation; and she will as cheerfully renounce me for a son, as I am willing to disclaim her for a mother. I spent fourteen months at Magdalen college; they proved the fourteen months the most idle and unprofitable of my whole life; the reader will pronounce between the school and the scholar; but I cannot affect to believe that Nature had disqualified me for all literary pursuits. The spacious and ready excuse of my tender age, imperfect preparation, and hasty departure, may doubtless be alleged; nor do I wish to defraud such excuses of their proper weight. Yet in my sixteenth year I was not devoid of capacity or application; even my childish reading had

displayed an early though blind propensity for books ; and the shallow flood might have been taught to flow in a deep channel and a clear stream. In the discipline of a well-constituted academy, under the guidance of skilful and vigilant professors, I should gradually have risen from translations to originals, from the Latin to the Greek classics, from dead languages to living science : my hours would have been occupied by useful and agreeable studies, the wanderings of my fancy would have been restrained, and I should have escaped the temptations of idleness, which finally precipitated my departure from Oxford.

Perhaps in a separate annotation I may coolly examine the fabulous and real antiquities of our sister universities, a question which has kindled such fierce and foolish disputes among their fanatic sons. In the mean while it will be acknowledged, that these venerable bodies are sufficiently old to partake of all the prejudices and infirmities of age. The schools of Oxford and Cambridge were founded in a dark age of false and barbarous science ; and they are still tainted with the vices of their origin. Their primitive discipline was adapted to the education of priests and monks ; and the government still remains in the hands of the clergy, an order of men whose manners are remote from the present world, and whose eyes are dazzled by the light of philosophy. The legal incorporation of these societies by the charters of popes and kings had given them a monopoly of the public instruction ; and the spirit of monopolists is narrow, lazy, and oppressive : their work is more costly and less productive than that of independent artists ; and the new improvements so eagerly grasped by the competition of freedom, are admitted with slow and sullen reluctance in those proud corporations, above the fear of a rival, and below the confession of an error. We may scarcely hope that any reformation will be a voluntary act ; and so deeply are they rooted in the law and prejudice, that even the omnipotence of parliament would shrink from an inquiry into the state and abuses of the two universities.

The use of academical degrees, as old as the thirteenth century, is visibly borrowed from the mechanic corporations ; in which an apprentice, after serving his time, obtains a testimonial of his skill, and a license to practise his trade and mystery. It is not my design to depreciate those honours which could never gratify or disappoint my ambition ; and I should applaud the institution, if the degrees of bachelor or licentiate were bestowed as the reward of manly and successful study : if the name and rank of doctor or master were strictly reserved for the professors of science, who have approved their title to the public esteem.

In all the universities of Europe, excepting our own, the languages and sciences are distributed among a numerous list of effective professors : the students, according to their taste, their calling, and their diligence, apply themselves to the proper masters ; and in the annual repetition of public and private lectures, these masters are assiduously employed. Our curiosity may inquire what number of professors has been instituted at Oxford ? (for I shall now confine myself to my own university ;) by whom are they appointed, and what may be the probable chances of merit or incapacity ? how many are stationed to the three faculties, and how many are left for the liberal arts ? what is the form, and what the substance of their lessons ? But all these questions are silenced by one short and singular answer. "That in the university of Oxford, the greater part of the public professors have for these many years given up altogether even the pretence of teaching." Incredible as the fact may appear, I must rest my belief on the positive and impartial evidence of a master of moral and political wisdom, who had himself resided at Oxford. Dr. Adam Smith assigns the cause of their indolence, that, instead of being paid by voluntary contributions, which would urge them to increase the number, and to deserve the gratitude of their pupils, the Oxford professors are secure in the enjoyment of a fixed stipend, without the necessity of labour, or the apprehension of control. It has indeed been observed, nor is the observation absurd, that excepting in experimental sciences, which demand a costly apparatus and a dexterous hand, the many valuable treatises, that have been published on every subject of learning, may now supersede the ancient mode of oral instruction. Were this principle true in its utmost latitude, I should only infer that the offices and salaries, which are become useless, ought without delay to be abolished. But there still remains a material difference between a book and a professor ; the hour of the lecture enforces attendance ; attention is fixed by the presence, the voice, and the occasional questions of the teacher ; the most idle will carry something away ; and the more diligent will compare the instructions, which they have heard in the school, with the volumes, which they peruse in their chamber. The advice of a skilful professor will adapt a course of reading to every mind and every situation ; his authority will discover, admonish, and at last chastise the negligence of his disciples ; and his vigilant inquiries will ascertain the steps of their literary progress. Whatever science he professes he may illustrate in a series of discourses, composed in the leisure of his closet, pronounced on public oc-

rasions, and finally delivered to the press. I observe with pleasure, that in the university of Oxford, Dr. Lowth, with equal eloquence and erudition, has executed this task in his incomparable *Praelections* on the Poetry of the Hebrews.

The college of St. Mary Magdalen was founded in the fifteenth century by Wainfleet, bishop of Winchester; and now consists of a president, forty fellows, and a number of inferior students. It is esteemed one of the largest and most wealthy of our academical corporations, which may be compared to the Benedictine abbeys of catholic countries; and I have loosely heard that the estates belonging to Magdalen College, which are leased by those indulgent landlords at small quit-rents and occasional fines, must be raised, in the hands of private avarice, to an annual revenue of nearly thirty thousand pounds. Our colleges are supposed to be schools of science, as well as of education; nor is it unreasonable to expect that a body of literary men, devoted to a life of celibacy, exempt from the care of their own subsistence, and amply provided with books, should devote their leisure to the prosecution of study, and that some effects of their studies should be manifested to the world. The shelves of their library groan under the weight of the Benedictine folios, of the editions of the fathers, and the collections of the middle ages, which have issued from the single abbey of St. German des Prez at Paris. A composition of genius must be the offspring of one mind; but such works of industry, as may be divided among many hands, and must be continued during many years, are the peculiar province of a laborious community. If I inquire into the manufactures of the monks of Magdalen, if I extend the inquiry to the other colleges of Oxford and Cambridge, a silent blush, or a scornful frown, will be the only reply. The fellows or monks of my time were decent easy men, who supinely enjoyed the gifts of the founder: their days were filled by a series of uniform employments; the chapel and the hall, the coffee-house and the common room, till they retired, weary and well satisfied, to a long slumber. From the toil of reading, or thinking, or writing, they had absolved their conscience: and the first shoots of learning and ingenuity withered on the ground, without yielding any fruits to the owners or the public. As a gentleman commoner, I was admitted to the society of the fellows, and fondly expected that some questions of literature would be the amusing and instructive topics of their discourse. Their conversation stagnated in a round of college business, tory politics, personal anecdotes, and private scandal: their dull and deep potations excused the brist intemperance of youth; and their constitutional toasts were not expressive of the most lively loyalty for the house of Hanover. A general election was now approaching: the great Oxfordshire contest already blazed with all the malevolence of party-zeal. Magdalen College was devoutly attached to the old interest! and the names of Wenman and Dashwood were more frequently pronounced, than those of Cicero and Chrysostom. The example of the senior fellows could not inspire the under-graduates with a liberal spirit or studious emulation; and I cannot describe, as I never knew, the discipline of college. Some duties may possibly have been imposed on the poor scholars, whose ambition aspired to the peaceful honours of a fellowship (*ascribi quietis ordinibus . . . Deorum*;) but no independent members were admitted below the rank of a gentleman commoner, and our velvet cap was the cap of liberty. A tradition prevailed that some of our predecessors had spoken Latin declamations in the hall; but of this ancient custom no vestige remained: the obvious methods of public exercises and examinations were totally unknown; and I have never heard that either the president or the society interfered in the private economy of the tutors and their pupils.

The silence of the Oxford professors, which deprives the youth of public instruction, is imperfectly supplied by the tutors, as they are styled, of the several colleges. Instead of confining themselves to a single science, which had satisfied the ambition of Burman or Bernoulli, they teach, or promise to teach, either history or mathematics, or ancient literature, or moral philosophy; and as it is possible that they may be defective in all, it is highly probable that of some they will be ignorant. They are paid, indeed, by private contributions; but their appointment depends upon the head of the house: their diligence is voluntary, and will consequently be languid, while the pupils themselves, or their parents, are not indulged in the liberty of choice or change. The first tutor into whose hands I was resigned appears to have been one of the best of the tribe: Dr. Waldegrave was a learned and pious man, of a mild disposition, strict morals, and abstemious life, who seldom mingled in the politics or the jollity of the college. But his knowledge of the world was confined to the university; his learning was of the last, rather than of the present age; his temper was indolent; his faculties, which were not of the first rate, had been relaxed by the climate, and he was satisfied, like his fellows, with the slight and superficial discharge of an important trust. As soon as my tutor had sounded the insufficiency of his disciple in school-learning, he proposed that we should read every morning from ten to twelve the comedies of Terence. The sum of my improvement in the university of Oxford is confined to three or four Latin plays; and

even the study of an elegant classic, which might have been illustrated by a comparison of ancient and modern theatres, was reduced to a dry and literal interpretation of the author's text. During the first weeks I constantly attended these lessons in my tutor's room; but as they appeared equally devoid of profit and pleasure, I was once tempted to try the experiment of a formal apology. The apology was accepted with a smile. I repeated the offence with less ceremony; the excuse was admitted with the same indulgence: the slightest motive of laziness or indisposition, the most trifling avocation at home or abroad, was allowed as a worthy impediment; nor did my tutor appear conscious of my absence or neglect. Had the hour of lecture been constantly filled, a single hour was a small portion of my academic leisure. No plan of study was recommended for my use; no exercises were prescribed for his inspection; and, at the most precious season of youth, whole days and weeks were suffered to elapse without labour or amusement, without advice or account. I should have listened to the voice of reason and of my tutor; his mild behaviour had gained my confidence. I preferred his society to that of the younger students; and in our evening walks to the top of Heddington-hill, we freely conversed on a variety of subjects. Since the days of Pocock and Hyde, Oriental learning has always been the pride of Oxford, and I once expressed an inclination to study Arabic. His prudence discouraged this childish fancy; but he neglected the fair occasion of directing the ardour of a curious mind. During my absence in the Summer vacation, Dr. Waldegrave accepted a college living at Washington in Sussex, and on my return I no longer found him at Oxford. From that time I have lost sight of my first tutor: but at the end of thirty years (1781) he was still alive; and the practice of exercise and temperance had entitled him to a healthy old age.

The long recess between the Trinity and Michaelmas terms empties the colleges of Oxford, as well as the courts of Westminster. I spent, at my father's house at Buriton in Hampshire, the two months of August and September. It is whimsical enough, that as soon as I left Magdalen College, my taste for books began to revive; but it was the same blind and boyish taste for the pursuit of exotic history. Unprovided with original learning, unformed in the habits of thinking, unskilled in the arts of composition, I resolved—to write a book. The title of this first Essay, *the Age of Sesostris*, was perhaps suggested by Voltaire's *Age of Lewis XIV.* which was new and popular; but my sole object was to investigate the probable date of the life and reign of the conqueror of Asia. I was then enamoured of Sir John Marsham's *Canon Chronicus*; an elaborate work, of whose merits and defects I was not yet qualified to judge. According to his specious, though narrow plan, I settled my hero about the time of Solomon, in the tenth century before the Christian era. It was therefore incumbent on me, unless I would adopt Sir Isaac Newton's shorter chronology, to remove a formidable objection; and my solution, for a youth of fifteen, is not devoid of ingenuity. In his version of the Sacred Books, Manetho, the high priest, has identified Sethosis, or Sesostris, with the elder brother of Danaus, who landed in Greece, according to the Parian Marble, fifteen hundred and ten years before Christ. But in my supposition the high priest is guilty of a voluntary error, flattery is the prolific parent of falsehood. Manetho's *History of Egypt* is dedicated to Ptolemy Philadelphus, who derived a fabulous or illegitimate pedigree from the Macedonian kings of the race of Hercules. Danaus is the ancestor of Hercules; and after the failure of the elder branch, his descendants, the Ptolemies, are the sole representatives of the royal family, and may claim by inheritance the kingdom which they hold by conquest. Such were my juvenile discoveries; at a riper age, I no longer presume to connect the Greek, the Jewish, and the Egyptian antiquities, which are lost in a distant cloud. Nor is this the only instance, in which the belief and knowledge of the child are superseded by the more rational ignorance of the man. During my stay at Buriton, my infant-labour was diligently prosecuted, without much interruption from company or country diversions; and I already heard the music of public applause. The discovery of my own weakness was the first symptom of taste. On my return to Oxford, the *Age of Sesostris* was wisely relinquished: but the imperfect sheets remained twenty years at the bottom of a drawer, till, in a general clearance of papers, (November, 1772,) they were committed to the flames.

After the departure of Dr. Waldegrave, I was transferred, with his other pupils, to his academical heir, whose literary character did not command the respect of the college. Dr. * * * well remembered that he had a salary to receive, and only forgot that he had a duty to perform. Instead of guiding the studies, and watching over the behaviour of his disciple, I was never summoned to attend even the ceremony of a lecture; and, excepting one voluntary visit to his rooms, during the eight months of his tutelar office, the tutor and pupil lived in the same college as strangers to each other. The want of experience, of advice, and of occupation, soon betrayed me into some improprieties of conduct, ill-chosen company, late hours, and inconsiderate expense. My growing debts might be secret; but my frequent absence was visible and scandalous;

and a tour to Bath, a visit into Buckinghamshire, and four Excursions to London in the same winter, were costly and dangerous frolics. They were, indeed, without a meaning, as without an excuse. The irksomeness of a cloistered life repeatedly tempted me to wander; but my chief pleasure was that of travelling; and I was too young and bashful to enjoy, like a manly Oxonian in Town, the pleasures of London. In all these excursions I eloped from Oxford; I returned to College; in a few days I eloped again, as if I had been an independent stranger in a hired lodging, without once hearing the voice of admonition, without once feeling the hand of control. Yet my time was lost, my expenses were multiplied, my behaviour abroad was unknown; folly as well as vice should have awakened the attention of my superiors, and my tender years would have justified a more than ordinary degree of restraint and discipline.

It might at least be expected, that an ecclesiastical school should inculcate the orthodox principles of religion. But our venerable mother had contrived to unite the opposite extremes of bigotry and indifference; a heretic, or unbeliever, was a monster in her eyes; but she was always, or often, or sometimes, remiss in the spiritual education of her own children. According to the statutes of the university, every student, before he is matriculated, must subscribe his assent to the thirty-nine articles of the church of England, which are signed by more than read, and read by more than believe them. My insufficient age excused me, however, from the immediate performance of this legal ceremony; and the vice-chancellor directed me to return, as soon as I should have accomplished my fifteenth year; recommending me, in the mean while, to the instruction of my college. My college forgot to instruct: I forgot to return, and was myself forgotten by the first magistrate of the university. Without a single lecture, either public or private, either christian or protestant, without any academical subscription, without any episcopal confirmation, I was left by the dim light of my catechism to grope my way to the chapel and communion-table, where I was admitted, without a question, how far, or by what means, I might be qualified to receive the sacrament. Such almost incredible neglect was productive of the worst mischiefs. From my childhood I have been fond of religious disputation: my poor aunt has often been puzzled by the mysteries which she strove to believe; nor had the elastic spring been totally broken by the weight of the atmosphere of Oxford. The blind activity of idleness urged me to advance without armour into the dangerous mazes of controversy; and at the age of sixteen, I bewildered myself in the errors of the church of Rome.

The progress of my conversion may tend to illustrate, at least, the history of my own mind. It was not since Dr. Middleton's free inquiry had sounded an alarm in the theological world: much ink and much gall had been spilled in the defence of the primitive miracles: and the two dullest of their champions were crowned with academic honours by the university of Oxford. The name of Middleton was unpopular; and his proscription very naturally led me to peruse his writings, and those of his antagonists. His bold criticism, which approaches the precipice of infidelity, produced on my mind a singular effect; and had I persevered in the communion of Rome, I should now apply to my own fortune the prediction of the Sybil,

..... Via prima salutis,
Quod minime reris, Graiâ, pandetur ab urbe.

The elegance of style and freedom of argument were repelled by a shield of prejudice. I still revered the character, or rather the names, of the saints and fathers whom Dr. Middleton exposes; nor could he destroy my implicit belief, that the gift of miraculous powers was continued in the church, during the first four or five centuries of christianity. But I was unable to resist the weight of historical evidence, that within the same period most of the leading doctrines of popery were already introduced in theory and practice: nor was my conclusion absurd, that miracles are the test of truth; and that the church must be orthodox and pure, which was so often approved by the visible interposition of the Deity. The marvellous tales which are so boldly attested by the Basils and Chrysostoms, the Austins and Jeroms, compelled me to embrace the superior merits of celibacy, the institution of the monastic life, the use of the sign of the cross, of holy oil, and even of images, the invocation of saints, the worship of relics, the rudiments of purgatory in prayers for the dead, and the tremendous mystery of the sacrifice of the body and blood of Christ, which insensibly swelled into the prodigy of transubstantiation. In these dispositions, and already more than half a convert, I formed an unlucky intimacy with a young gentleman of our college, whose name I shall spare. With a character less resolute, Mr. * * * had imbibed the same religious opinions; and some Popish books, I know not through what channel, were conveyed into his possession. I read, I applauded, I believed: the English translations of two famous works of Bossuet bishop of Meaux, the Exposition of the Catholic Doctrine, and the History of the Protestant

Variations, achieved my conversion, and I surely fell by a noble hand. I have since examined the originals with a more discerning eye, and shall not hesitate to pronounce, that Bossuet is indeed a master of all the weapons of controversy. In the Exposition, a specious apology, the orator assumes, with consummate art, the tone of candour and simplicity : and the ten-horned monster is transformed, at his magic touch, into the milk-white hind, who must be loved as soon as she is seen. In the History, a bold and well-aimed attack, he displays, with a happy mixture of narrative and argument, the faults and follies, the changes and contradictions of our first reformers ; whose variations (as he dexterously contends) are the mark of historical error, while the perpetual unity of the catholic church is the sign and test of infallible truth. To my present feelings it seems incredible that I should ever believe that I believed in transubstantiation. But my conqueror oppressed me with the sacramental words, "*Hoc est corpus meum*," and dashed against each other the figurative half-meanings of the protestant sects : every objection was resolved into omnipotence ; and after repeating at St. Mary's the Athanasian creed, I humbly acquiesced in the mystery of the real presence.

"To take up half on trust, and half to try,
Name it not faith, but bungling bigotry.
Both knave and fool, the merchant we may call,
To pay great sums, and to compound the small.
For who would break with Heaven, and would not break for all?"

No sooner had I settled my new religion than I resolved to profess myself a catholic. Youth is sincere and impetuous ; and a momentary glow of enthusiasm had raised me above all temporal considerations.

By the keen protestants, who would gladly retaliate the example of persecution, a clamour is raised of the increase of popery ; and they are always loud to declaim against the toleration of priests and Jesuits, who pervert so many of his majesty's subjects from their religion and allegiance. On the present occasion, the fall of one or more of her sons directed this clamour against the university ; and it was confidently affirmed that popish missionaries were suffered, under various disguises, to introduce themselves into the colleges of Oxford. But justice obliges me to declare, that, as far as relates to myself, this assertion is false ; and that I never conversed with a priest, or even a papist, till my resolution from books was absolutely fixed. In my last excursion to London, I addressed myself to Mr. Lewis, a Roman catholic book-seller in Russell-street, Covent Garden, who recommended me to a priest, of whose name and order I am at present ignorant. In our first interview he soon discovered that persuasion was needless. After sounding the motives and merits of my conversion, he consented to admit me into the pale of the church ; and at his feet, on the eighth of June, 1753, I solemnly, though privately, abjured the errors of heresy. The seduction of an English youth of family and fortune was an act of as much danger as glory ; but he bravely overlooked the danger, of which I was not then sufficiently informed. "Where a person is reconciled to the see of Rome, or procures others to be reconciled, the offence, (says Blackstone) amounts to high treason." And if the humanity of the age would prevent the execution of this sanguinary statute, there were other laws of a less odious cast, which condemned the priest to perpetual imprisonment, and transferred the proselyte's estate to his nearest relation. An elaborate controversial epistle, approved by my director, and addressed to my father, announced and justified the step which I had taken. My father was neither a bigot nor a philosopher ; but his affection deplored the loss of an only son ; and his good sense was astonished at my strange departure from the religion of my country. In the first sally of passion he divulged a secret which prudence might have suppressed, and the gates of Magdalen College were for ever shut against my return. Many years afterwards, when the name of Gibbon was become as notorious as that of Middleton, it was industriously whispered at Oxford, that the historian had formerly "turned papist : " my character stood exposed to the reproach of inconstancy ; and this invidious topic would have been handled without mercy by my opponents, could they have separated my cause from that of the university. For my own part, I am proud of an honest sacrifice of interest to conscience. I can never blush, if my tender mind was entangled in the sophistry that seduced the acute and manly understandings of CHILLINGWORTH and BAYLE, who afterwards emerged from superstition to scepticism.

While Charles the First governed England, and was himself governed by a catholic queen, it cannot be denied that the missionaries of Rome laboured with impunity and success in the court, the country, and even the universities. One of the sheep,

.....Whom the grim wolf with privy paw
Daily devours apace, and nothing said,

is Mr. William Chillingworth, Master of Arts, and Fellow of Trinity College, Oxford, who, at the ripe age of twenty-eight years, was persuaded to elope from Oxford, to the English seminary at Douay in Flanders. Some disputes with Fisher, a subtle jesuit, might first awaken him from the prejudices of education; but he yielded to his own victorious argument, "that there must be somewhere an infallible judge; and that the church of Rome is the only Christian society which either does or can pretend to that character." After a short trial of a few months, Mr. Chillingworth was again tormented by religious scruples: he returned home, resumed his studies, unravelled his mistakes, and delivered his mind from the yoke of authority and superstition. His new creed was built on the principle, that the Bible is our sole judge, and private reason our sole interpreter: and he ably maintains this principle in the Religion of a Protestant, a book which, after startling the doctors of Oxford, is still esteemed the most solid defence of the Reformation. The learning, the virtue, the recent merits of the author, entitled him to fair preferment: but the slave had now broken his fetters; and the more he weighed, the less was he disposed to subscribe to the thirty-nine articles of the church of England. In a private letter he declares with all the energy of language, that he could not subscribe to them without subscribing to his own damnation; and that if ever he should depart from this immovable resolution, he would allow his friends to think him a madman, or an atheist. As the letter is without a date, we cannot ascertain the number of weeks or months that elapsed between this passionate abhorrence and the Salisbury Register, which is still extant. "Ego Gulielmus Chillingworth,omnibus hisce articulis,et singulis in iisdem contentis volens, et ex animo subscribo, et consensum meum iisdem præbeo. 20 die Julii 1638." But, alas! the chancellor and prebendary of Sarum, soon deviated from his own subscription: as he more deeply scrutinized the article of the Trinity, neither Scripture nor the primitive fathers could long uphold his orthodox belief; and he could not but confess, "that the doctrine of Arius is either a truth, or at least no damnable heresy." From this mild region of the air, the descent of his reason would naturally rest on the firmer ground of the Socinians: and if we may credit a doubtful story, and the popular opinion, his anxious inquiries at last subsided in philosophic indifference. So conspicuous, however, were the candour of his nature and the innocence of his heart, that this apparent levity did not affect the reputation of Chillingworth. His frequent changes proceeded from too nice an inquisition into truth. His doubts grew out of himself; he assisted them with all the strength of his reason: he was then too hard for himself: but finding as little quiet and repose in those victories, he quickly recovered, by a new appeal to his own judgment: so that in all his sallies and retreats, he was in fact his own convert.

Bayle was the son of a Calvinist minister in a remote province of France, at the foot of the Pyrenees. For the benefit of education, the Protestants were tempted to risk their children in the Catholic universities; and in the twenty-second year of his age, young Bayle was seduced by the arts and arguments of the jesuits of Thoulouse. He remained about seventeen months (19th March, 1669—19th August, 1670) in their hands a voluntary captive; and a letter to his parents, which the new convert composed or subscribed (15th April, 1670,) is darkly tinged with the spirit of popery. But nature had designed him to think as he pleased, and to speak as he thought: his piety was offended by the excessive worship of creatures; and the study of physics convinced him of the impossibility of transubstantiation, which is abundantly refuted by the testimony of our senses. His return to the communion of a falling sect was a bold and disinterested step, that exposed him to the rigour of the laws; and a speedy flight to Geneva protected him from the resentment of his spiritual tyrants, unconscious as they were of the full value of the prize which they had lost. Had Bayle adhered to the Catholic church, had he embraced the ecclesiastical profession, the genius and favour of such a proselyte might have aspired to wealth and honours in his native country: but the hypocrite would have found less happiness in the comforts of a benefice, or the dignity of a mitre, than he enjoyed at Rotterdam in a private state of exile, indigence, and freedom. Without a country or a patron, or a prejudice, he claimed the liberty and subsisted by the labours of his pen: the inequality of his voluminous works is explained and excused by his alternately writing for himself, for the booksellers, and for posterity; and if a severe critic would reduce him to a single folio, that relic, like the books of the Sibyl, would become still more valuable. A calm and lofty spectator of the religious tempest, the philosopher of Rotterdam condemned with equal firmness the persecution of Lewis the Fourteenth, and the republican maxims of the Calvinists; their vain prophecies, and the intolerant bigotry which sometimes vexed his solitary retreat. In reviewing the con-

troversies of the times, he turned against each other the arguments of the disputants; successively wielding the arms of the Catholics and Protestants, he proves that neither the way of authority, nor the way of examination can afford the multitude any test of religious truth; and dexterously concludes that custom and education must be the sole grounds of popular belief. The ancient paradox of Plutarch, that atheism is less pernicious than superstition, acquires a tenfold vigour when it is adorned with the colours of his wit, and pointed with the acuteness of his logic. His critical dictionary is a vast repository of facts and opinions: and he balances the *false* religions in his sceptical scales, till the opposite quantities (if I may use the language of algebra) annihilate each other. The wonderful power which he so boldly exercised, of assembling doubts and objections, had tempted him jocosely to assume the title of the *νεφεληγερέτα* Zeus, the cloud-compelling Jove; and in a conversation with the ingenious Abbe (afterward Cardinal) de Polignac, he freely disclosed his universal Pyrrhonism. "I am most truly (said Bayle) a protestant; for I protest indifferently against all systems and all sects."

The academical resentment, which I may possibly have provoked, will prudently spare this plain narrative of my studies or rather of my idleness; and of the unfortunate event which shortened the term of my residence at Oxford. But it may be suggested, that my father was unlucky in the choice of a society, and the chance of a tutor. It will perhaps be asserted, that in the lapse of forty years many improvements have taken place in the college and in the university. I am not unwilling to believe, that some tutors might have been found more active than Dr. Waldegrave, and less contemptible than Dr. ****. About the same time, and in the same walk, a Bentham was still treading in the footsteps of a Burton, whose maxims he had adopted, and whose life he had published. The biographer indeed preferred the school-logic to the new philosophy, Burgursdicius to Locke; and the hero appears, in his own writings, a stiff and conceited pedant. Yet even these men, according to the measure of their capacity, might be diligent and useful; and it is recorded of Burton, that he taught his pupils what he knew; some Latin, some Greek, some ethics and metaphysics; referring them to proper masters for the languages and sciences of which he was ignorant. At a more recent period, many students have been attracted by the merit and reputation of Sir William Scott, then a tutor in University College, and now conspicuous in the profession of the civil law: my personal acquaintance with that gentleman has inspired me with a just esteem for his abilities and knowledge; and I am assured that his lectures on history would compose, were they given to the public, a most valuable treatise. Under the auspices of the present Archbishop of York, Dr. Markham, himself an eminent scholar, a more regular discipline has been introduced, as I am told, at Christ Church; a course of classical and philosophical studies is proposed, and even pursued, in that numerous seminary: learning has been made a duty, a pleasure, and even a fashion; and several young gentlemen do honour to the college in which they have been educated. According to the will of the donor, the profit of the second part of Lord Clarendon's History has been applied to the establishment of a riding-school, that the polite exercises might be taught, I know not with what success, in the University. The Vinerian professorship is of far more serious importance; the laws of his country are the first science of an Englishman of rank and fortune, who is called to be a magistrate, and may hope to be a legislator. This judicious institution was coldly entertained by the graver doctors, who complained (I have heard the complaint) that it would take the young people from their books: but Mr. Viner's benefaction is not unprofitable, since it has at least produced the excellent commentaries of Sir William Blackstone.

After carrying me to Putney, to the house of his friend Mr. Mallet, by whose philosophy I was rather scandalized than reclaimed, it was necessary for my father to form a new plan of education, and to devise some method which, if possible, might affect the cure of my spiritual malady. After much debate it was determined, from the advice and personal experience of Mr. Eliot, (now Lord Eliot) to fix me, during some years, at Lausanne in Switzerland. Mr. Frey, a Swiss gentleman of Basil, undertook the conduct of the journey: we left London the 19th of June, crossed the sea from Dover to Calais, travelled post through several provinces of France, by the direct road of St. Quentin, Rheims, Langres, and Besançon, and arrived the 30th of June at Lausanne, where I was immediately settled under the roof and tuition of Mr. Pavilliard, a Calvinist minister.

The first marks of my father's displeasure rather astonished than afflicted me: when he threatened to banish, and disown, and disinherit a rebellious son, I cherished a secret hope that he would not be able or willing to effect his menaces; and the pride of conscience encouraged me to sustain the honourable and important part which I was now acting. My spirits were raised and kept alive by the rapid motion of my journey, the new and various scenes of the Continent, and the civility of Mr. Frey, a man of sense,

who was not ignorant of books or the world. But after he had resigned me into Pavilliard's hands, and I was fixed in my new habitation, I had leisure to contemplate the strange and melancholy prospect before me. My first complaint arose from my ignorance of the language. In my childhood I had once studied the French grammar, and I could imperfectly understand the easy prose of a familiar subject. But when I was thus suddenly cast on a foreign land, I found myself deprived of the use of speech and of hearing; and, during some weeks, incapable not only of enjoying the pleasures of conversation, but even of asking or answering a question in the common intercourse of life. To a home-bred Englishman every object, every custom was offensive; but the native of any country might have been disgusted with the general aspect of his lodging and entertainment. I had now exchanged my elegant apartment in Magdalen College, for a narrow, gloomy street, the most unfrequented of an unhandsome town, for an old inconvenient house, and for a small chamber ill-contrived and ill-furnished, which, on the approach of Winter, instead of a companionable fire, must be warmed by the dull and invisible heat of a stove. From a man I was again degraded to the dependence of a school-boy. Mr. Pavilliard managed my expenses, which had been reduced to a diminutive state: I received a small monthly allowance for my pocket-money: and helpless and awkward as I have ever been, I no longer enjoyed the indispensable comfort of a servant. My condition seemed as destitute of hope as it was devoid of pleasure: I was separated for an indefinite, which appeared an infinite term from my native country; and I had lost all connexion with my Catholic friends. I have since reflected with surprise, that as the Romish clergy of every part of Europe maintain a close correspondence with each other, they never attempted by letters or messages, to rescue me from the hands of the heretics, or at least to confirm my zeal and constancy in the profession of the faith. Such was my first introduction to Lausanne; a place where I spent nearly five years with pleasure and profit, which I afterward revisited without compulsion, and which I have finally selected as the most grateful retreat for the decline of my life.

But it is the peculiar felicity of youth that the most unpleasing objects and events seldom make a deep or lasting impression; it forgets the past, enjoys the present, and anticipates the future. At the flexible age of sixteen I soon learned to endure and gradually to adopt, the new forms of arbitrary manners: the real hardships of my situation were alienated by time. Had I been sent abroad in a more splendid style, such as the fortune and bounty of my father might have supplied, I might have returned home with the same stock of language and science, which our countrymen usually import from the Continent. An exile and a prisoner as I was, their example betrayed me into some irregularities of wine, of play, and of idle excursions; but I soon felt the impossibility of associating with them on equal terms; and after the departure of my first acquaintance, I held a cold and civil correspondence with their successors. This seclusion from English society was attended with the most solid benefits. In the *Pays de Vaud*, the French language is used with less imperfection than in most of the distant provinces of France: in Pavilliard's family, necessity compelled me to listen and to speak; and if I was at first disheartened by the apparent slowness, in a few months I was astonished by the rapidity of my progress. My pronunciation was formed by a constant repetition of the same sounds, the variety of words and idioms, the rules of grammar and distinctions of genders were impressed in my memory; ease and freedom were obtained by practice; correctness and elegance by labour; and before I was recalled home, French, in which I spontaneously thought, was more familiar than English to my ear, my tongue, and my pen. The first effect of this opening knowledge was the revival of my love of reading, which had been chilled at Oxford; and I soon turned over, without much choice, almost all the French books in my tutor's library. Even these amusements were productive of real advantage: my taste and judgment were now somewhat ripen. I was introduced to a new mode of style and literature: by the comparison of manners and opinions, my views were enlarged, my prejudices were corrected, and a copious voluntary abstract of the *Histoire de l'Eglise et de l'Empire*, by le Sueur, may be placed in a middle line between my childish and my manly studies. As soon as I was able to converse with the natives, I began to feel some satisfaction in their company: my awkward timidity was polished and emboldened; and I frequented, for the first time, assemblies of men and women. The acquaintance of the Pavilliards prepared me by degrees for more elegant society. I was received with kindness and indulgence in the best families of Lausanne; and it was in one of these that I formed an intimate and lasting connexion with Mr. Deyverdun, a young man of an amiable temper and excellent understanding. In the arts of fencing and dancing, small indeed was my proficiency; and some months were idly wasted in the riding-school. My unfitness to bodily exercise reconciled me to a sedentary life, and the horse, the favourite of my countrymen, never contributed to the pleasures of my youth.

My obligations to the lessons of Mr. Pavilliard, gratitude will not suffer me to forget:

he was endowed with a clear head and a warm heart; his innate benevolence had assuaged the spirit of the church; he was rational because he was moderate: in the course of his studies he had acquired a just though superficial knowledge of most branches of literature; by long practice, he was skilled in the arts of teaching: and he laboured with assiduous patience to know the character, gain the affection, and open the mind of his English pupil. As soon as we began to understand each other, he gently led me, from a blind and undistinguishing love of reading, into the path of instruction. I consented with pleasure that a portion of the morning-hours should be consecrated to a plan of modern history and geography, and to the critical perusal of the French and Latin classics; and at each step I felt myself invigorated by the habits of application and method. His prudence repressed and dissembled some youthful sallies; and as soon as I was confirmed in the habits of industry and temperance, he gave the reins into my own hands. His favourable report of my behaviour and progress gradually obtained some latitude of action and expense; and he wished to alleviate the hardships of my lodging and entertainment. The principles of philosophy were associated with the examples of taste; and by a singular chance, the book, as well as the man, which contributed the most effectually to my education, has a stronger claim on my gratitude than on my admiration. Mr. De Crousaz, the adversary of Bayle and Pope, is not distinguished by lively fancy or profound reflection, and even in his own country, at the end of a few years, his name and writings are almost obliterated. But his philosophy had been formed in the school of Locke, his divinity in that of Limborch and Le Clerc; in a long and laborious life, several generations of pupils were taught to think, and even to write; his lessons rescued the academy of Lausanne from Calvinistic prejudice; and he had the rare merit of diffusing a more liberal spirit among the clergy and people of the Pays de Vaud. His system of logic, which in the last editions has swelled to six tedious and prolix volumes, may be praised as a clear and methodical abridgment of the art of reasoning, from our simple ideas to the most complex operations of the human understanding. This system I studied, and meditated, and abstracted, till I have obtained the free command of an universal instrument, which I soon presumed to exercise on my Catholic opinions. Pavilliard was not unmindful that his first task, his most important duty, was to reclaim me from the errors of popery. The intermixture of sects has rendered the Swiss clergy acute and learned on the topics of controversy; and I have some of his letters, in which he celebrates the dexterity of his attack, and my gradual concessions, after a firm and well-managed defence. I was willing, and I am now willing, to allow him a handsome share of the honour of my conversion: yet I must observe, that it was principally effected by my private reflections; and I still remember my solitary transport at the discovery of a philosophical argument against the doctrine of transubstantiation: *that* the text of Scripture, which seems to inculcate the real presence, is attested only by a single sense—our sight; while the real presence itself is disproved by three of our senses—the sight, the touch, and the taste. The various articles of the Romish creed disappeared like a dream; and after full conviction, on Christmas day 1754, I received the sacrament in the church of Lausanne. It was here that I suspended my religious inquiries, acquiescing with implicit belief in the tenets and mysteries, which are adopted by the general consent of Catholics and Protestants:

Such, from my arrival at Lausanne, during the first eighteen or twenty months (July 1753—March 1755,) were my useful studies, the foundation of all my future improvements. But every man who rises above the common level has received two educations: the first from his teachers; the second, more personal and more important, from himself. He will not, like the fanatics of the last age, define the moment of grace; but he cannot forget the era of his life, in which his mind has expanded to its proper form and dimensions. My worthy tutor had the good sense and modesty to discern how far he could be useful: as soon as he felt that I advanced beyond his speed and measure, he wisely left me to my genius; and the hours of lesson were soon lost in the voluntary labour of the whole morning, and sometimes of the whole day. The desire of prolonging my time, gradually confirmed the salutary habit of early rising; to which I have always adhered, with some regard to seasons and situations: but it is happy for my eyes and my health, that my temperate ardour has never been seduced to trespass on the hours of the night. During the last three years of my residence at Lausanne, I may assume the merit of serious and solid application; but I am tempted to distinguish the last eight months of the year 1755, as the period of the most extraordinary diligence and rapid progress.* In my French and Latin translations I adopted

* JOURNAL, December, 1755.]—In finishing this year, I must remark how favourable it was to my studies. In the space of eight months, from the beginning of April, I learned the principles of drawing; made myself complete master of the French and Latin languages, with which I was very superficially acquainted before, and wrote and translated a great deal

an excellent method, which, from my own success, I would recommend to the imitation of students. I chose some classic writer, such as Cicero and Vertot, the most approved for purity and elegance of style. I translated, for instance, an epistle of Cicero into French; and after throwing it aside, till the words and phrases were obliterated from my memory, I re-translated my French into such Latin as I could find; and then compared each sentence of my imperfect version, with the ease, the grace, the propriety of the Roman orator. A similar experiment was made on several pages of the *Revolutions* of Vertot; I turned them into Latin, returned them after a sufficient interval into my own French, and again scrutinized the resemblance or dissimilitude of the copy and the original. By degrees I was less ashamed, by degrees I was more satisfied with myself; and I persevered in the practice of these double translations, which filled several books, till I had acquired the knowledge of both idioms, and the command at least of a correct style. This useful exercise of writing was accompanied and succeeded by the more pleasing occupation of reading the best authors. The perusal of the Roman classics was at once my exercise and reward. Dr. Middleton's *History*, which I then appreciated above its true value, naturally directed me to the writings of Cicero. The most perfect editions, that of Olivet, which may adorn the shelves of the rich, that of Ernesti, which should lie on the table of the learned, were not in my power. For the familiar epistles I used the text and English commentary of bishop Ross: but my general edition was that of Verburgius, published at Amsterdam in two large volumes in folio, with an indifferent choice of various notes. I read, with application and pleasure, *all* the epistles, *all* the orations, and the most important treatises of rhetoric and philosophy; and as I read, I applauded the observations of Quintilian, that every student may judge of his own proficiency, by the satisfaction which he receives from the Roman orator. I tasted the beauties of language, I breathed the spirit of freedom, and I imbibed from his precepts and examples the public and private sense of a man. Cicero in Latin, and Xenophon in Greek, are indeed the two ancients whom I would first propose to a liberal scholar; not only for the merit of their style and sentiments, but for the admirable lessons, which may be applied almost to every situation of public and private life. Cicero's *Epistles* may in particular afford the models of every form of correspondence, from the careless effusions of tenderness and friendship, to the well-guarded declaration of discreet and dignified resentment. After finishing this great author, a library of eloquence and reason, I formed a more extensive plan of reviewing the Latin classics,* under the four divisions of, 1. historians, 2. poets, 3. orators, 4. philosophers, in a chronological series, from the days of Plautus and Sallust, to the decline of the language and empire of Rome: and this plan, in the last twenty-seven months of my residence at Lausanne (January 1756—April 1758,) I nearly accomplished. Nor was this review, however rapid, either hasty or superficial. I indulged myself in a second, and even a third perusal of Terence, Virgil, Horace, Tacitus, &c. and studied to imbibe the sense and spirit most congenial to my own. I never suffered a difficult or corrupt passage to escape, till I had viewed it in every light of which it was susceptible: though often disappointed, I always consulted the most learned or ingenious commentators, Torrentius and Dacier on Horace, Catrou and Servius on Virgil, Lipsius on Tacitus, Meziriac on Ovid, &c.; and in the ardour of my inquiries, I embraced a large circle of historical and critical erudition. My abstracts of each book were made in the French language: my observations often branched into particular essays; and I can still read, without contempt, a dissertation of eight folio pages on eight lines (287—294) of the fourth *Georgic* of Virgil. Mr. Deyverdun, my friend, whose name will be frequently repeated, had joined with equal zeal, though not with equal perseverance, in the same undertaking. To him every thought, every composition, was instantly communicated; with him I enjoyed the benefits of a free conversation on the topics of our common studies.

But it is scarcely possible for a mind endowed with any active curiosity to be long conversant with the Latin classics, without aspiring to know the Greek originals, whom

in both; read Cicero's *Epistles ad Familiares*, his *Brutus*, all his *Orations*, his *Dialogues de Amicitia*, and *De Senectute*; Terence, twice; and Pliny's *Epistles*. In French, Giannone's *History of Naples*, and l'Abbe Bannie's *Mythology*, and M. de Boehat's *Memoires sur la Suisse*, and wrote a very ample relation of my tour. I likewise began to study Greek, and went through the *Grammar*. I began to make very large collections of what I read. But what I esteem most of all, from the perusal and meditation of De Crousaz's *Logic*, I not only understood the principles of that science, but formed my mind to a habit of thinking and reasoning I had no idea of before.

* JOURNAL, January, 1756. — I determined to read over the Latin authors in order; and read this year, Virgil, Sallust, Livy, Velleius Paterculus, Valerius Maximus, Tacitus, Suetonius, Quintus Curtius, Justin, Florus, Plautus, Terence, and Lucretius. I also read and meditated Locke upon the Understanding.

they celebrate as their masters, and of whom they so warmly recommend the study and imitation :

.....Vos exemplaria Græca
Nocturnâ versate manu, versate diurnâ.

It was now that I regretted the early years which had been wasted in sickness or idleness, or mere idle reading ; that I condemned the perverse method of our school-masters, who, by first teaching the mother-language, might descend with so much ease and perspicuity to the origin and etymology of a derivative idiom. In the nineteenth year of my age I determined to supply this defect ; and the lessons of Pavilliard again contributed to smooth the entrance of the way, the Greek alphabet, the grammar, and the pronunciation according to the French accent. At my earnest request we presumed to open the *Iliad* ; and I had the pleasure of beholding, though darkly and through a glass, the true image of Homer, whom I had long since admired in an English dress. After my tutor had left me to myself, I worked my way through about half the *Iliad*, and afterwards interpreted alone a large portion of Xenophon and Herodotus. But my ardour, destitute of aid and emulation, was gradually cooled, and, from the barren task of searching words in a lexicon, I withdrew to the free and familiar conversation of Virgil and Tacitus. Yet in my residence at Lausanne I had laid a solid foundation, which enabled me, in a more propitious season, to prosecute the study of Grecian literature.

From a blind idea of the usefulness of such abstract science, my father had been desirous, and even pressing, that I should devote some time to the mathematics ; nor could I refuse to comply with so reasonable a wish. During two winters I attended the private lectures of Monsieur de Traytorrens, who explained the elements of algebra and geometry, as far as the conic sections of the Marquis de l'Hôpital, and appeared satisfied with my diligence and improvement.* But as my childish propensity for numbers and calculations was totally extinct, I was content to receive the passive impression of my Professor's lectures, without any active exercise of my own powers. As soon as I understood the principles, I relinquished for ever the pursuit of the mathematics ; nor can I lament that I desisted, before my mind was hardened by the habit of rigid demonstration, so destructive of the finer feelings of moral evidence, which must, however, determine the actions and opinions of our lives. I listened with more pleasure to the proposal of studying the law of nature and nations, which was taught in the academy of Lausanne by Mr. Vicat, a professor of some learning and reputation. But, instead of attending his public or private course, I preferred in my closet the lessons of his masters, and my own reason. Without being disgusted by Grotius or Puffendorf, I studied in their writings the duties of a man, the rights of a citizen, the theory of justice (it is, alas ! a theory,) and the laws of peace and war, which have had some influence on the practice of modern Europe. My fatigues were alleviated by the good sense of their commentator Barbeyrac. Locke's *Treatise of Government* instructed me in the knowledge of Whig principles, which are rather founded in reason than experience ; but my delight was in the frequent perusal of Montesquieu, whose energy of style, and boldness of hypothesis, were powerful to awaken and stimulate the genius of the age. The logic of De Crousaz had prepared me to engage with his master Locke, and his antagonist Bayle ; of whom the former may be used as a bridle, and the latter applied as a spur, to the curiosity of a young philosopher. According to the nature of their respective works, the schools of argument and objection, I carefully went through the *Essay on Human Understanding*, and occasionally consulted the most interesting articles of the *Philosophic Dictionary*. In the infancy of my reason I turned over, as an idle amusement, the most serious and important treatise : in its maturity, the most trifling performance could exercise my taste or judgment ; and more than once I have been led by a novel into a deep and instructive train of thinking. But I cannot forbear to mention three particular books, since they may have remotely contributed to form

* JOURNAL, January, 1757.]—I began to study algebra under M. de Traytorrens ; I went through the elements of algebra and geometry, and the three first books of the Marquis de l'Hôpital's *Conic Sections*. I also read Tibullus, Catullus, Propertius, Horace (with Dacier's and Torrentius's notes,) Virgil, Ovid's *Epistles*, with Meziriac's *Commentary*, the *Ars Amandi*, and the *Elegies* ; likewise the *Augustus* and *Tiberius* of Suetonius ; and a Latin translation of Dion Cassius, from the death of Julius Cesar to the death of Augustus. I also continued my correspondence begun last year with M. Allamand of Bex, and the Professor Breitingier of Zurich ; and opened a new one with the Professor Gesner of Göttingen.

N. B. Last year and this, I read St. John's Gospel, with part of Xenophon's *Cyropædia* ; the *Iliad*, and Herodotus : but, upon the whole, I rather neglected my Greek.

the historian of the Roman Empire. 1. From the Provincial Letters of Pascal, which almost every year I have perused with new pleasure, I learned to manage the weapon of grave and temperate irony, even on subjects of ecclesiastical solemnity. 2. The Life of Julian, by the Abbé de la Bleterie, first introduced me to the man and the times; and I should be glad to recover my first essay on the truth of the miracle which stopped the rebuilding of the Temple of Jerusalem. 3. In Giannone's Civil History of Naples, I observed with a critical eye, the progress and abuse of sacerdotal power, and the revolutions of Italy in the darker ages. This various reading, which I now conducted with discretion, was digested, according to the precept and model of Mr. Locke, into a large common-place book, a practice, however, which I do not strenuously recommend. The action of the pen will doubtless imprint an idea on the mind as well as on the paper: but I much question whether the benefits of this laborious method are adequate to the waste of time; and I must agree with Dr. Johnson, (Idler, No. 74) "that what is twice read, is commonly better remembered, than what is transcribed."

During two years, if I forget some boyish excursions of a day or a week, I was fixed at Lausanne; but at the end of the third summer, my father consented that I should make the tour of Switzerland with Pavilliard: and our short absence of one month (September 21st—October 20th, 1755) was a reward and relaxation of my assiduous studies. The fashion of climbing the mountains and reviewing the *Glaciers*, had not yet been introduced by foreign travellers, who seek the sublime beauties of nature. But the political face of the country is not less diversified by the forms and spirit of so many various republics, from the jealous government of the *few* to the licentious freedom of the *many*. I contemplated with pleasure the new prospects of men and manners; though my conversation with the natives would have been more free and instructive, had I possessed the German, as well as the French language. We passed through most of the principal towns of Switzerland; Neuschâtel, Bienne, Soleurre, Arau, Baden, Zurich, Basil, and Bern. In every place we visited the churches, arsenals, libraries, and all the most eminent persons; and after my return, I digested my notes into fourteen or fifteen sheets of a French journal, which I despatched to my father, as a proof that my time and his money had not been misspent. Had I found this journal among his papers, I might be tempted to select some passages: but I will not transcribe the printed accounts, and it may be sufficient to notice a remarkable spot, which left a deep and lasting impression on my memory. From Zurich we proceeded to the Benedictine Abbey of Einsiedlen, more commonly styled Our Lady of the Hermits. I was astonished by the profuse ostentation of riches in the poorest corner of Europe; amidst a savage scene of woods and mountains, a palace appears to have been erected by magic; and it was erected by the potent magic of religion. A crowd of palmers and votaries was prostrate before the altar. The title and worship of the Mother of God provoked my indignation; and the lively naked image of superstition suggested to me, as in the same place it had done to Zuinglius, the most pressing argument for the reformation of the church. About two years after this tour, I passed at Geneva a useful and agreeable month; but this excursion, and some short visits in the Pays de Vaud, did not materially interrupt my studies and sedentary life at Lausanne.

My thirst of improvement, and the languid state of science at Lausanne, soon prompted me to solicit a literary correspondence with several men of learning, whom I had not an opportunity of personally consulting. 1. In the perusal of Livy, (xxx. 44.) I had been stopped by a sentence in a speech of Hannibal, which cannot be reconciled by any torture with his character or argument. The commentators dissemble, or confess their perplexity. It occurred to me, that the change of a single letter, by substituting *otio* instead of *odio*, might restore a clear and consistent sense; but I wished to weigh my emendation in scales less partial than my own. I addressed myself to M. Crevier, the successor of Rollin, and a professor in the university of Paris, who had published a large and valuable edition of Livy. His answer was speedy and polite; he praised my ingenuity, and adopted my conjecture. 2. I maintained a Latin correspondence, at first anonymous, and afterwards in my own name, with Professor Breitinger of Zurich, the learned editor of a Septuagint Bible. In our frequent letters we discussed many questions of antiquity, many passages of the Latin classics. I proposed my interpretations and amendments. His censures, for he did not spare my boldness of conjecture, were sharp and strong; and I was encouraged by the consciousness of my strength, when I could stand in free debate against a critic of such eminence and erudition. 3. I corresponded on similar topics with the celebrated Professor Matthew Gesner, of the university of Gottingen; and he accepted as courteously as the two former, the invitation of an unknown youth. But his abilities might possibly be decayed; his elaborate letters were feeble and prolix; and when I asked his proper direction, the vain old man covered half a sheet of paper with the foolish enumeration of his titles and offices. 4. These Professors of Paris, Zurich, and Gottingen, were strangers,

whom I presumed to address on the credit of their name ; but Mr. Allamand, Minister at Bex, was my personal friend, with whom I maintained a more free and interesting correspondence. He was a master of language, of science, and, above all, of dispute ; and his acute and inflexible logic could support, with equal address, and perhaps with equal indifference, the adverse sides of every possible question. His spirit was active, but his pen had been indolent. Mr. Allamand had exposed himself to much scandal and reproach, by an anonymous letter (1745) to the Protestants of France ; in which he labours to persuade them that *public* worship is the exclusive right and duty of the state, and that their numerous assemblies of dissenters and rebels were not authorized by the law or the gospel. His style is animated, his arguments specious ; and if the papist may seem to lurk under the mask of a protestant, the philosopher is concealed under the disguise of a papist. After some trials in France and Holland, which were defeated by his fortune or his character, a genius that might have enlightened or deluded the world, was buried in a country living, unknown to fame, and discontented with mankind. *Est sacrificulus in pago, et rusticos decipit.* As often as private or ecclesiastical business called him to Lausanne, I enjoyed the pleasure and benefit of his conversation, and we were mutually flattered by our attention to each other. Our correspondence, in his absence, chiefly turned on Locke's metaphysics, which he attacked, and I defended ; the origin of ideas, the principles of evidence ; and the doctrine of liberty ;

And found no end, in wandering mazes lost.

By fencing with so skilful a master, I acquired some dexterity in the use of my philosophic weapons ; but I was still the slave of education and prejudice. He had some measures to keep ; and I much suspect that he never showed me the true colours of his secret scepticism.

Before I was recalled from Switzerland, I had the satisfaction of seeing the most extraordinary man of the age ; a poet, a historian, a philosopher, who has filled thirty quartos, of prose and verse, with his various productions, often excellent, and always entertaining. Need I add the name of Voltaire ? After forfeiting, by his own misconduct, the friendship of the first of kings, he retired at the age of sixty, with a plentiful fortune, to a free and beautiful country, and resided two winters (1757 and 1758) in the town or neighbourhood of Lausanne. My desire of beholding Voltaire, whom I then rated above his real magnitude, was easily gratified. He received me with civility as an English youth ; but I cannot boast of any peculiar notice or distinction, *Virgilium videntum*.

The ode which he composed on his first arrival on the banks of the Lemman Lake, *O Maison d'Aristippe ! O Jardin d'Epicure*, &c. had been imparted as a secret to the gentleman by whom I was introduced. He allowed me to read it twice ; I knew it by heart ; and as my discretion was not equal to my memory, the author was soon displeased by the circulation of a copy. In writing this trivial anecdote, I wished to observe whether my memory was impaired, and I have the comfort of finding that every line of the poem is still engraved in fresh and indelible characters. The highest gratification which I derived from Voltaire's residence at Lausanne, was the uncommon circumstance of hearing a great poet declaim his own productions on the stage. He had formed a company of gentlemen and ladies, some of whom were not destitute of talents. A decent theatre was framed at Monrepos, a country-house at the end of a suburb ; dresses and scenes were provided at the expense of the actors ; and the author directed the rehearsals with the zeal and attention of paternal love. In two successive winters his tragedies of Zayre, Alzire, Zulime, and his sentimental comedy of the *Enfant Prodigue*, were played at the theatre of Monrepos. Voltaire represented the characters best adapted to his years, Lusignan, Alvarez, Benassar, Euphemon. His declamation was fashioned to the pomp and cadence of the old stage ; and he expressed the enthusiasm of poetry, rather than the feelings of nature. My ardour, which soon became conspicuous, seldom failed of procuring me a ticket. The habits of pleasure fortified my taste for the French theatre, and that taste has perhaps abated my adolatriy for the gigantic genius of Shakspeare, which is inculcated from our infancy as the first duty of an Englishman. The wit and philosophy of Voltaire, his table and theatre, refined, in a visible degree, the manners of Lausanne ; and, however addicted to study, I enjoyed my share of the amusements of society. After the representation of Monrepos I sometimes supped with the actors. I was now familiar in some, and acquainted in many houses : and my evenings were generally devoted to cards and conversation, either in private parties or numerous assemblies.

I hesitate, from the apprehension of ridicule, when I approach the delicate subject of my early love. By this word I do not mean the polite attention, the gallantry,

without hope or design, which has originated in the spirit of chivalry, and is interwoven with the texture of French manners. I understand by this passion the union of desire, friendship, and tenderness, which is inflamed by a single female, which prefers her to the rest of her sex, and which seeks her possession as the supreme or the sole happiness of our being. I need not blush at recollecting the object of my choice; and though my love was disappointed of success, I am rather proud that I was once capable of feeling such a pure and exalted sentiment. The personal attractions of Mademoiselle Susan Curchod were embellished by the virtues and talents of the mind. Her fortune was humble, but her family was respectable. Her mother, a native of France, had preferred her religion to her country. The profession of her father did not extinguish the moderation and philosophy of his temper, and he lived content with a small salary and laborious duty, in the obscure lot of minister of Crassy, in the mountains that separate the Pays de Vaud from the county of Burgundy.* In the solitude of a sequestered village he bestowed a liberal, and even learned, education on his only daughter. She surpassed his hopes by her proficiency in the sciences and languages; and in her short visits to some relations at Lausanne, the wit, the beauty, and erudition of Mademoiselle Curchod were the theme of universal applause. The report of such a prodigy awakened my curiosity; I saw and loved. I found her learned without pedantry, lively in conversation, pure in sentiment, and elegant in manners; and the first sudden emotion was fortified by the habits and knowledge of a more familiar acquaintance. She permitted me to make her two or three visits at her father's house. I passed some happy days there, in the mountains of Burgundy, and her parents honourably encouraged the connexion. In a calm retirement the gay vanity of youth no longer fluttered in her bosom; she listened to the voice of truth and passion, and I might presume to hope that I had made some impression on a virtuous heart. At Crassy and Lausanne I indulged my dream of felicity: but on my return to England, I soon discovered that my father would not hear of this strange alliance, and that without his consent I was myself destitute and helpless. After a painful struggle I yielded to my fate; I sighed as a lover, I obeyed as a son;† my wound was insensibly healed by time, absence, and the habits of a new life. My cure was accelerated by a faithful report of the tranquillity and cheerfulness of the lady herself, and my love subsided in friendship and esteem. The minister of Crassy soon afterwards died; his stipend died with him; his daughter retired to Geneva, where, by teaching young ladies, she earned a hard subsistence for herself and her mother; but in her lowest distress she maintained a spotless reputation, and a dignified behaviour. A rich banker of Paris, a citizen of Geneva, had the good fortune and good sense to discover and possess this inestimable treasure; and in the capital of taste and luxury she resisted the temptations of wealth, as she had sustained the hardships of indigence. The genius of her husband had exalted him to the most conspicuous station in Europe. In every change of prosperity and disgrace he has reclined on the bosom of a faithful friend; and Mademoiselle Curchod is now the wife of M. Neckar, the minister, and perhaps the legislator, of the French monarchy.

Whatsoever have been the fruits of my education, they must be ascribed to the fortunate banishment which placed me at Lausanne. I have sometimes applied to my own fate the verses of Pindar, which remind an Olympic champion that his victory was the consequence of his exile; and that at home, like a domestic fowl, his days might have rolled away inactive or inglorious.

* *Extracts from the Journal.*

March 1757.—I wrote some critical observations upon Plautus.

March 8th.—I wrote a long dissertation on some lines of Virgil.

June.—I saw Mademoiselle Curchod—*Omnia vincit amor, et nos cedamus amori.*

August.—I went to Crassy, and staid two days.

Sept. 5th.—I went to Geneva.

Oct. 15th.—I came back to Lausanne, having passed through Crassy.

Nov. 1st.—I went to visit M. de Watteville at Loin, and saw Mademoiselle Curchod in my way through Rolle.

Nov. 17th.—I went to Crassy, and staid there six days.

Jan. 1758.—In the three first months of this year I read Ovid's *Metamorphoses*, finished the conic sections with M. de Traytorrens, and went as far as the infinite series; I likewise read Sir Isaac Newton's *Chronology*, and wrote my critical observations upon it.

Jan. 23d.—I saw Alzire acted by the society of Monrepos. Voltaire acted Alvarez; D'Hermanches, Zamore; de St. Cierge, Gusman; M. de Gentil, Monteze; and Madame Denys, Alzire.

† See *Euvres de Rousseau*, tom. xxxiii. p. 88, 89, octavo edition. As an author I shall not appeal from the judgment, or taste, or caprice of *Jean Jacques*: but that extraordinary man, whom I admire and pity, should have been less precipitate in condemning the moral character and conduct of a stranger.

..... ἄτοι καὶ τὰ καί,
 Ἐνδόμαχος ἀτ' ἀκταῖρ,
 Συγγονὸν παρ' εἶσα
 Ἀκλεις τιμὰ κατεφύλλορονσε ποδῶν,
 Εἰ μὴ δ' ἴασσι: ἀν' ἡναιῖρα
 Κνωστίας ἀμέρσει πατρός.*

Olymp. xii.

If my childish revolt against the religion of my country had not stripped me in time of my academic gown, the five important years, so liberally improved in the studies and conversation of Lausanne, would have been steeped in port and prejudice among the monks of Oxford. Had the fatigue of idleness compelled me to read, the path of learning would not have been enlightened by a ray of philosophic freedom. I should have grown to manhood ignorant of the life and language of Europe, and my knowledge of the world would have been confined to an English cloister. But my religious error fixed me at Lausanne, in a state of banishment and disgrace. The rigid course of discipline and abstinence, to which I was condemned, invigorated the constitution of my mind and body; poverty and pride estranged me from my countrymen. One mischief, however, and in their eyes a serious and irreparable mischief, was derived from the success of my Swiss education: I had ceased to be an Englishman. At the flexible period of youth, from the age of sixteen to twenty-one, my opinions, habits, and sentiments, were cast in a foreign mould; the faint and distant remembrance of England, was almost obliterated; my native language was grown less familiar; and I should have cheerfully accepted the offer of a moderate independence on the terms of perpetual exile. By the good sense and temper of Pavilliard my yoke was insensibly lightened: he left me master of my time and actions; but he could neither change my situation, nor increase my allowance, and with the progress of my years and reason I impatiently sighed for the moment of my deliverance. At length, in the Spring of the year one thousand seven hundred and fifty-eight, my father signified his permission and his pleasure that I should immediately return home. We were then in the midst of a war: the resentment of the French at our taking their ships without a declaration, had rendered that polite nation somewhat peevish and difficult. They denied a passage to English travellers, and the road through Germany was circuitous, toilsome, and perhaps in the neighbourhood of the armies, exposed to some danger. In this perplexity, two Swiss officers of my acquaintance in the Dutch service, who were returning to their garrisons, offered to conduct me through France as one of their companions; nor did we sufficiently reflect that my borrowed name and regimentals might have been considered, in case of a discovery, in a very serious light. I took my leave of Lausanne on the 11th of April, 1758, with a mixture of joy and regret, in the firm resolution of revisiting, as a man, the persons and places which had been so dear to my youth. We travelled slowly, but pleasantly, in a hired coach, over the hills of Franche-comté and the fertile province of Lorraine, and passed, without accident or inquiry, through several fortified towns of the French frontier: from thence we entered the wild Ardennes of the Austrian duchy of Luxembourg; and after crossing the Meuse at Liege, we traversed the heaths of Brabant, and reached, on the fifteenth day, our Dutch garrison of Bois le Duc. In our passage through Nancy, my eye was gratified by the aspect of a regular and beautiful city, the work of Stanislaus, who, after the storms of Polish royalty, reposed in the love and gratitude of his new subjects of Lorraine. In our halt at Maestricht I visited Mr. de Beaufort, a learned critic, who was known to me by his specious arguments against the five first centuries of the Roman History. After dropping my regimental companions, I stepped aside to visit Rotterdam and the Hague. I wished to have observed a country, the monument of freedom and industry; but my days were numbered, and a longer delay would have been ungraceful. I hastened to embark at the Brill, landed the next day at Harwich, and proceeded to London, where my father awaited my arrival. The whole term of my first absence from England was four years ten months and fifteen days.

In the prayers of the church our personal concerns are judiciously reduced to the threefold distinction of *mind, body, and estate*. The sentiments of the mind excite and

* Thus, like the crested bird of Mars, at home
 Engag'd in foul domestic jars,
 And wasted with intestine wars,
 Inglorious had'st thou spent thy vig'rous bloom:
 Had not sedition's civil broils
 Expell'd thee from thy native Crete.
 And driv'n thee with more glorious toils
 Th' *Olympic* crown in *Pisa's* plain to meet.

West's Pindar.

exercise our social sympathy. The review of my moral and literary character is the most interesting to myself and to the public ; and I may expatiate, without reproach, on my private studies ; since they have produced the public writings, which can alone entitle me to the esteem and friendship of my readers. The experience of the world inculcates a discreet reserve on the subject of our person and estate, and we soon learn that a free disclosure of our riches or poverty would provoke the malice of envy, or encourage the insolence of contempt.

The only person in England whom I was impatient to see was my aunt Porten, the affectionate guardian of my tender years. I hastened to her house in College-street, Westminster ; and the evening was spent in the effusions of joy and confidence. It was not without some awe and apprehension that I approached the presence of my father. My infancy, to speak the truth, had been neglected at home ; the severity of his look and language at our last parting still dwell on my memory ; nor could I form any notion of his character, or my probable reception. They were both more agreeable than I could expect. The domestic discipline of our ancestors has been relaxed by the philosophy and softness of the age ; and if my father remembered that he had trembled before a stern parent, it was only to adopt with his own son an opposite mode of behaviour. He received me as a man and a friend ; all constraint was banished at our first interview, and we ever afterward continued on the same terms of easy and equal politeness. He applauded the success of my education ; every word and action was expressive of the most cordial affection ; and our lives would have passed without a cloud if his economy had been equal to his fortune, or if his fortune had been equal to his desires. During my absence he had married his second wife, Miss Dorothea Patton, who was introduced to me with the most unfavourable prejudice. I considered his second marriage as an act of displeasure, and I was disposed to hate the rival of my mother. But the injustice was in my own fancy, and the imaginary monster was an amiable and deserving woman. I could not be mistaken in the first view of her understanding, her knowledge, and the elegant spirit of her conversation ; her polite welcome, and her assiduous care to study and gratify my wishes, announced at least that the surface would be smooth : and my suspicions of art and falsehood were gradually dispelled by the full discovery of her warm and exquisite sensibility. After some reserve on my side, our minds associated in confidence and friendship ; and as Mrs. Gibbon had neither children nor the hopes of children, we more easily adopted the tender names and genuine characters of mother and of son. By the indulgence of these parents, I was left at liberty to consult my taste or reason in the choice of place, of company, and of amusements ; and my excursions were bounded only by the limits of the island, and the measure of my income. Some faint efforts were made to procure me the employment of secretary to a foreign embassy ; and I listened to a scheme which would again have transported me to the continent. Mrs. Gibbon, with seeming wisdom, exhorted me to take chambers in the Temple, and devote my leisure to the study of the law. I cannot repent of having neglected her advice. Few men, without the spur of necessity, have resolution to force their way through the thorns and thickets of that gloomy labyrinth. Nature had not endowed me with the bold and ready eloquence which makes itself heard amidst the tumult of the bar ; and I should probably have been diverted from the labours of literature, without acquiring the fame or fortune of a successful pleader. I had no need to call to my aid the regular duties of a profession ; every day, every hour, was agreeably filled ; nor have I known, like so many of my countrymen, the tediousness of an idle life.

Of the two years (May, 1758—May, 1760,) between my return to England and the embodying of the Hampshire militia, I passed about nine months in London, and the remainder in the country. The metropolis affords many amusements, which are open to all. It is itself an astonishing and perpetual spectacle to the curious eye ; and each taste, each sense may be gratified by the variety of objects which will occur in the long circuit of a morning walk. I assiduously frequented the theatres at a very propitious era of the stage, when a constellation of excellent actors, both in tragedy and comedy, was eclipsed by the meridian brightness of Garrick, in the maturity of his judgment, and vigour of his performance. The pleasures of a town life are within the reach of every man who is regardless of his health, his money, and his company. By the contagion of example I was sometimes seduced ; but the better habits which I had formed at Lausanne, induced me to seek a more elegant and rational society ; and if my search was less easy and successful than I might have hoped, I shall at present impute the failure to the disadvantages of my situation and character. Had the rank and fortune of my parents given them an annual establishment in London, their own house would have introduced me to a numerous and polite circle of acquaintance. But my father's taste had always preferred the highest and the lowest company, for which he was equally qualified ; and after twelve years' retirement, he was no longer in the memory of the great with whom

he had associated. I found myself a stranger in the midst of a vast and unknown city ; and at my entrance into life I was reduced to some dull family parties, and some scattered connexions which were not such as I should have chosen for myself. The most useful friends of my father were the Mallets ; they received me with civility and kindness, at first on his account, and afterward on my own ; and (if I may use Lord Chesterfield's words) I was soon *domesticated* in their house. Mr. Mallet, a name among the English poets, is praised by an unforgiving enemy, for the ease and elegance of his conversation, and his wife was not destitute of wit or learning. By his assistance I was introduced to lady Hervy, the mother of the present earl of Bristol. Her age and infirmities confined her at home ; her dinners were select ; in the evening her house was opened to the best company of both sexes and all nations ; nor was I displeased at her preference and affection of the manners, the language, and the literature of France. But my progress in the English world was in general left to my own efforts, and those efforts were languid and slow. I had not been endowed by art or nature with those happy gifts of confidence and address, which unlock every door and every bosom ; nor would it be reasonable to complain of the just consequences of my sickly childhood, foreign education, and reserved temper. While coaches were rattling through Bond-street, I have passed many a solitary evening in my lodging with my books. My studies were sometimes interrupted by a sigh which I breathed toward Lausanne ; and on the approach of Spring, I withdrew without reluctance from the noisy and extensive scene of crowds without company, and dissipation without pleasure. In each of the twenty-five years of my acquaintance with London (1758—1783) the prospect gradually brightened ; and this unfavourable picture most properly belongs to the first period after my return from Switzerland.

My father's residence in Hampshire, where I have passed many light, and some heavy hours, was at Buriton, near Petersfield, one mile from the Portsmouth road, and at the easy distance of fifty-eight miles from London. An old mansion, in a state of decay, had been converted into the fashion and convenience of a modern house : and if strangers had nothing to see, the inhabitants had little to desire. The spot was not happily chosen at the end of the village and the bottom of the hill : but the aspect of the adjacent grounds was various and cheerful ; the downs commanded a noble prospect, and the long hanging woods in sight of the house could not perhaps have been improved by art or expense. My father kept in his own hands the whole of the estate, and even rented some additional land ; and whatsoever might be the balance of profit and loss, the farm supplied him with amusement and plenty. The produce maintained a number of men and horses, which were multiplied by the intermixture of domestic and rural servants ; and in the intervals of labour the favourite team, a handsome set of bays or grays was harnessed to the coach. The economy of the house was regulated by the taste and prudence of Mrs. Gibbon. She prided herself in the elegance of her occasional dinners ; and from the uncleanly avarice of Madame Pavilliard, I was suddenly transported to the daily neatness and luxury of an English table. Our immediate neighbourhood was rare and rustic ; but from the verge of our hills, as far as Chichester and Goodwood, the western district of Sussex was interspersed with noble seats and hospitable families, with whom we cultivated a friendly, and might have enjoyed a very frequent, intercourse. As my stay at Buriton was always voluntary, I was received and dismissed with smiles ; but the comforts of my retirement did not depend on the ordinary pleasures of the country. My father could never inspire me with his love and knowledge of farming. I never handled a gun, I seldom mounted a horse ; and my philosophic walks were soon terminated by a shady bench, where I was long detained by the sedentary amusement of reading or meditation. At home I occupied a pleasant and spacious apartment ; the library on the same floor was soon considered as my peculiar domain ; and I might say with truth, that I was never less alone than when by myself. My sole complaint, which I piously suppressed, arose from the kind restraint imposed on the freedom of my time. By the habit of early rising I always secured a sacred portion of the day, and many scattered moments were stolen and employed by my studious industry. But the family hours of breakfast, of dinner, of tea, and of supper, were regular and long ; after breakfast Mrs. Gibbon expected my company in her dressing-room ; after tea my father claimed my conversation and the perusal of the newspapers ; and in the midst of an interesting work I was often called down to receive the visit of some idle neighbours. Their dinners and visits required in due season, a similar return ; and I dreaded the period of the full moon, which was usually reserved for our more distant excursions. I could not refuse attending my father, in the summer of 1759, to the races at Stockbridge, Reading, and Odiam, where he had entered a horse for the hunter's plate ; and I was not displeased with the sight of our Olympic games, the beauty of the spot, the fleetness of the horses, and the gay tumult of the numerous spectators. As soon as the militia business was agitated, many days were tediously

consumed in meetings of deputy-lieutenants at Petersfield, Alton, and Winchester. In the close of the same year, 1759, Sir Simeon (then Mr.) Stewart attempted an unsuccessful contest for the county of Southampton, against Mr. Legge, Chancellor of the Exchequer; a well-known contest, in which Lord Bute's influence was first exerted and censured. Our canvass at Portsmouth and Gosport lasted several days; but the interruption of my studies was compensated in some degree by the spectacle of English manners, and the acquisition of some practical knowledge.

If in a more domestic or more dissipated scene my application was somewhat relaxed, the love of knowledge was inflamed and gratified by the command of books; and I compared the poverty of Lausanne with the plenty of London. My father's study at Buryton was stuffed with much trash of the last age, with much high church divinity and politics, which have long since gone to their proper place: yet it contained some valuable editions of the classics and the fathers, the choice, as it should seem, of Mr. Law; and many English publications of the times had been occasionally added. From this slender beginning I have gradually formed a numerous and select library, the foundation of my works, and the best comfort of my life, both at home and abroad. On the receipt of the first quarter, a large share of my allowance was appropriated to my literary wants. I cannot forget the joy with which I exchanged a bank note of twenty pounds for the twenty volumes of the *Memoirs of the Academy of Inscriptions*; nor would it have been easy, by any other expenditure of the same sum, to have procured so large and lasting a fund of rational amusement. At a time when I most assiduously frequented this school of ancient literature, I thus expressed my opinion of a learned and various collection, which since the year 1759 has been doubled in magnitude, though not in merit; "*Une de ces sociétés, qui ont mieux immortalisé Louis XIV. qu'un ambition souvent pernicieuse aux hommes, commençoit déjà ces recherches qui réunissent la justesse de l'esprit, l'ameneté et l'érudition: où l'on voit tant des découvertes, et quelquefois, ce qui ne cède qu'à peine aux découvertes, une ignorance modeste et savante.*" The review of my library must be reserved for the period of its maturity; but in this place I may allow myself to observe, that I am not conscious of ever having bought a book from a motive of ostentation, that every volume, before it was deposited on the shelf, was either read or sufficiently examined, and that I soon adopted the tolerating maxim of the elder Pliny, "*nullum esse librum tam malum ut non ex aliqua parte prodesset.*" I could not yet find leisure or courage to renew the pursuit of the Greek language, excepting by reading the lessons of the Old and New Testament every Sunday, when I attended the family to church. The series of my Latin authors was less strenuously completed; but the acquisition, by inheritance or purchase, of the best editions of Cicero, Quintilian, Livy, Tacitus, Ovid, &c. afforded a fair prospect, which I seldom neglected. I persevered in the useful method of abstracts and observations; and a single example may suffice, of a note which had almost swelled into a work. The solution of a passage of Livy (xxxviii. 38,) involved me in the dry and dark treatises of Greaves, Arbutnot, Hooper, Bernard, Eisenschmidt, Gronovius, La Barré, Freret, &c. and in my French essay (chap. 20.) I ridiculously send the reader to my own *manuscript* remarks on the weights, coins, and measures of the ancients, which were abruptly terminated by the militia drum.

As I am now entering on a more ample field of society and study, I can only hope to avoid a vain and prolix garrulity, by overlooking the vulgar crowd of my acquaintance, and confining myself to such intimate friends among books and men, as are best entitled to my notice by their own merit and reputation, or by the deep impression which they have left on my mind. Yet I will embrace this occasion of recommending to the young student a practice, which about this time I myself adopted. After glancing my eye over the design and order of a new book, I suspended the perusal till I had finished the task of self-examination, till I had revolved, in a solitary walk, all that I knew or believed, or had thought on the subject of the whole work, or of some particular chapter; I was then qualified to discern how much the author added to my original stock; and I was sometimes satisfied by the agreement, I was sometimes armed by the opposition, of our ideas. The favourite companions of my leisure were our English writers since the Revolution: they breathe the spirit of reason and liberty; and they most seasonably contributed to restore the purity of my own language, which had been corrupted by the long use of a foreign idiom. By the judicious advice of Mr. Mallet, I was directed to the writings of Swift and Addison; wit and simplicity are their common attributes: but the style of Swift is supported by manly original vigour; that of Addison is adorned by the female graces of elegance and mildness. The old reproach, that no British altars had been raised to the muse of history, was recently disproved by the first performances of Robertson and Hume, the histories of Scotland and of the Stuarts. I will assume the presumption of saying, that I was not unworthy to read them: nor will I disguise my different feelings in the repeated perusals. The perfect composition, the

nervous language, the well-tuned periods of Dr. Robertson, inflamed me to the ambitious hope that I might one day tread in his footsteps: the calm philosophy, the careless, inimitable beauties of his friend and rival, often forced me to close the volume with a mixed sensation of delight and despair.

The design of my first work, the *Essay on the Study of Literature*, was suggested by a refinement of vanity, the desire of justifying and praising the object of a favourite pursuit. In France, to which my ideas were confined, the learning and language of Greece and Rome were neglected by a philosophic age. The guardian of those studies, the Academy of Inscriptions, was degraded to the lowest rank among the three royal societies of Paris: the new appellation of *Erudits* was contemptuously applied to the successors of Lipsius and Casaubon; and I was provoked to hear (see *M. d'Alembert Discours preliminaire à l'Encyclopedie*) that the exercise of the memory, their sole merit, had been superseded by the nobler faculties of the imagination and the judgment. I was ambitious of proving by my own example, as well as by my precepts, that all the faculties of the mind may be exercised and displayed by the study of ancient literature: I began to select and adorn the various proofs and illustrations which had offered themselves in reading the classics; and the first pages or chapters of my essay were composed before my departure from Lausanne. The hurry of the journey, and of the first weeks of my English life, suspended all thoughts of serious application: but my object was ever before my eyes; and no more than ten days, from the first to the eleventh of July, were suffered to elapse after my summer establishment at Buriton. My essay was finished in about six weeks; and as soon as a fair copy had been transcribed, by one of the French prisoners at Petersfield, I looked round for a critic and judge of my first performance. A writer can seldom be content with the doubtful recompense of solitary approbation; but a youth ignorant of the world, and of himself, must desire to weigh his talents in some scales less partial than his own: my conduct was natural, my motive laudable, my choice of Dr. Maty judicious and fortunate. By descent and education Dr. Maty, though born in Holland, might be considered as a Frenchman; but he was fixed in London by the practice of physic, and an office in the British Museum. His reputation was justly founded on the eighteen volumes of the *Journal Britannique*, which he had supported, almost alone, with perseverance and success. This humble though useful labour, which had once been dignified by the genius of Bayle and the learning of Le Clerc, was not disgraced by the taste, the knowledge, and the judgment of Maty: he exhibits a candid and pleasing view of the state of literature in England during a period of six years (January 1750—December 1755;) and, far different from his angry son, he handles the rod of criticism with the tenderness and reluctance of a parent. The author of the *Journal Britannique* sometimes aspires to the character of a poet and philosopher: his style is pure and elegant; and in his virtues, or even in his defects, he may be ranked as one of the last disciples of the school of Fontenelle. His answer to my first letter was prompt and polite: after a careful examination he returned my manuscript, with some animadversion and much applause; and when I visited London in the ensuing winter, we discussed the design and execution in several free and familiar conversations. In a short excursion to Buriton I reviewed my essay, according to his friendly advice; and after suppressing a third, adding a third, and altering a third, I consummated my first labour by a short preface, which is dated February 3d, 1759. Yet I still shrunk from the press with the terrors of virgin modesty: the manuscript was safely deposited in my desk; and as my attention was engaged by new objects, the delay might have been prolonged till I had fulfilled the precept of Horace, “*nonumque prematur in annum.*” Father Simond, a learned Jesuit, was still more rigid, since he advised a young friend to expect the mature age of fifty, before he gave himself or his writings to the public (*Olivet Histoire de l'Academie Française*, tom. ii. p. 143.) The counsel was singular; but it is still more singular that it should have been approved by the example of the author. Sirmond was himself fifty-five years of age when he published (in 1614) his first work, an edition of *Sidonius Apollinaris*, with many valuable annotations: (see his life, before the great edition of his works in five volumes folio, Paris, 1696, é *Typographia Regia*.)

Two years elapsed in silence: but in the spring of 1761, I yielded to the authority of a parent, and complied, like a pious son, with the wish of my own heart.* My pri-

* JOURNAL, [March 8th, 1758.]—I began my *Essai sur l'Etude de la Literature*, and wrote the twenty-three first chapters, (excepting the following ones, 11, 12, 13, 18, 19, 20, 21, 22,) before I left Switzerland.

July 11th. I again took in hand my *Essay*; and in about six weeks finished it, from C. 23—55. (excepting 27, 28, 29, 30, 31, 32, 33, and note to C. 38,) besides a number of chapters from C. 55, to the end, which are now struck out.

Feb. 11th, 1759. I wrote the chapters of my *Essay*, 27, 28, 29, 30, 31, the note to C. 38, and the first part of the preface.

vate resolves were influenced by the state of Europe. About this time the belligerent powers had made and accepted overtures of peace; our English plenipotentiaries were named to assist at the Congress of Augsbourg, which never met: I wished to attend them as a gentleman or a secretary; and my father fondly believed that the proof of some literary talents might introduce me to public notice, and second the recommendations of my friends. After a last revival I consulted with Mr. Mallet and Dr. Maty, who approved the design and promoted the execution. Mr. Mallet, after hearing me read my manuscript, received it from my hands, and delivered it into those of Becket, with whom he made an agreement in my name; an easy agreement: I required only a certain number of copies; and without transferring my property, I devolved on the bookseller the charges and profits of the edition. Dr. Maty undertook, in my absence, to correct the sheets: he inserted, without my knowledge, an elegant and flattering epistle to the author; which is composed, however, with so much art, that, in case of a defeat, his favourable report might have been ascribed to the indulgence of a friend for the rash attempt of a *young English gentleman*. The work was printed and published under the title of *Essai sur l'Etude de la Literature*, a Londres, chez T. Becket et P. A. de Hondt, 1761, in a small duodecimo: my dedication to my father, a proper and pious address, was composed the twenty-eighth of May: Dr. Maty's letter is dated the 16th of June; and I received the first copy (June 23) at Alresford, two days before I marched with the Hampshire militia. Some weeks afterward, on the same ground, I presented my book to the late Duke of York, who breakfasted in Colonel Pitt's tent. By my father's direction, and Mallet's advice, many literary gifts were distributed to several eminent characters in England and France; two books were sent to the count de Caylus, and the Duchesse d'Aiguillon, at Paris: I had reserved twenty copies for my friends at Lausanne, as the first fruits of my education, and a grateful token of my remembrance: and on all these persons I levied an unavoidable tax of civility and compliment. It is not surprising that a work of which the style and sentiments were so totally foreign should have been more successful abroad than at home. I was delighted by the copious extracts, the warm commendations, and the flattering predictions of the Journals of France and Holland: and the next year (1762) a new edition (I believe at Geneva) extended the fame, or at least the circulation, of the work. In England it was received with cold indifference, little read, and speedily forgotten: a small impression was slowly dispersed; the bookseller murmured, and the author (had his feelings been more exquisite) might have wept over the blunders and baldness of the English translation. The publication of my *History* fifteen years afterward revived the memory of my first performance, and the *Essay* was eagerly sought in the shops. But I refused the permission which Becket solicited of reprinting it: the public curiosity was imperfectly satisfied by a pirated copy of the booksellers of Dublin; and when a copy of the original edition has been discovered in a sale, the primitive value of half-a-crown has risen to the fanciful price of a guinea or thirty shillings.

I have expatiated on the petty circumstances and period of my first publication, a memorable era in the life of a student, when he ventures to reveal the measure of his mind: his hopes and fears are multiplied by the idea of self-importance, and he believes for a while that the eyes of mankind are fixed on his person and performance. Whatever may be my present reputation, it no longer rests on the merit of this first essay; and at the end of twenty-eight years I may appreciate my juvenile work with the impartiality, and almost with the indifference, of a stranger. In his answer to Lady Hervey, the count de Caylus admires, or affects to admire, "*les livres sans nombre que Mr. Gibbon a lus et tres bien lus.*" But alas! my stock of erudition at that time was scanty and superficial; and if I allow myself the liberty of naming the Greek masters, my genuine and personal acquaintance was confined to the Latin classics. The most serious defect of my *Essay* is a kind of obscurity and abruptness which always fatigues, and may often elude, the attention of the reader. Instead of a precise and proper definition of the title itself, the sense of the word *Literature* is loosely and variously applied: a number of remarks and examples, historical, critical, philosophical, are heaped on each other without method or connexion: and if we except some introduc-

April 23, 1761. Being at length, by my father's advice, determined to publish my *Essay*. I revised it with great care, made many alterations, struck out a considerable part, and wrote the chapters from 57—78, which I was obliged myself to copy out fair.

June 10th, 1761. Finding the printing of my book proceeded but slowly, I went up to town, where I found the whole was finished. I gave Becket orders for the presents; 20 for Lausanne; copies for the Duke of Richmond, Marquis of Caernarvon, Lords Waldegrave, Lichfield, Bath, Granville, Bute, Shelbourne, Chesterfield, Hardwicke, Lady Hervey, Sir Joseph Yorke, Sir Matthew Featherstone, M. M. Mallet, Maty, Scott, Wray, Lord Egremont, M. de Bussy, Mademoiselle la Duchesse d'Aiguillon, and M. le Comte de Caylus:—a great part of these were only my father's or Mallet's acquaintance.

tory pages, all the remaining chapters might indifferently be reversed or transposed. The obscurity of many passages is often affected, *brevis esse laboro, obscurus fio*; the desire of expressing perhaps a common idea with sententious and oracular brevity: alas! how fatal has been the imitation of Montesquieu! But this obscurity sometimes proceeds from a mixture of light and darkness in the author's mind; from a partial ray which strikes upon an angle, instead of spreading itself over the surface of an object. After this fair confession I shall presume to say, that the Essay does credit to a young writer of two-and-twenty years of age, who had read with taste, who thinks with freedom, and who writes in a foreign language with spirit and elegance. The defence of the early History of Rome and the New Chronology of Sir Isaac Newton form a specious argument. The patriotic and political design of the *Georgics* is happily conceived; and any probable conjecture, which tends to raise the dignity of the poet and the poem, deserves to be adopted, without a rigid scrutiny. Some dawns of a philosophic spirit enlighten the general remarks on the study of history and of man. I am not displeased with the inquiry into the origin and nature of the gods of polytheism, which might deserve the illustration of a riper judgment. Upon the whole, I may apply to the first labour of my pen the speech of a far superior artist, when he surveyed the first productions of his pencil. After viewing some portraits which he had painted in his youth, my friend Sir Joshua Reynolds acknowledged to me, that he was rather humbled than flattered by the comparison with his present works; and after so much time and study, he had conceived his improvement to be much greater than he found it to have been.

At Lausanne I composed the first chapters of my Essay in French, the familiar language of my conversation and studies, in which it was easier for me to write than in my mother tongue. After my return to England I continued the same practice, without any affectation, or design of repudiating (as Dr. Bentley would say) my vernacular idiom. But I should have escaped some anti-Gallican clamour, had I been content with the more natural character of an English author. I should have been more consistent had I rejected Mallet's advice, of prefixing an English dedication to a French book; a confusion of tongues that seemed to accuse the ignorance of my patron. The use of a foreign dialect might be excused by the hope of being employed as a negotiator, by the desire of being generally understood on the continent; but my true motive was doubtless the ambition of new and singular fame, an Englishman claiming a place among the writers of France. The Latin tongue had been consecrated by the service of the church, it was refined by the imitation of the ancients; and in the fifteenth and sixteenth centuries the scholars of Europe enjoyed the advantage, which they have gradually resigned, of conversing and writing in a common and learned idiom. As that idiom was no longer in any country the vulgar speech, they all stood on a level with each other; yet a citizen of old Rome might have smiled at the best Latinity of the Germans and Britons: and we learn from the *Ciceronianus* of Erasmus, how difficult it was found to steer a middle course between pedantry and barbarism. The Romans themselves had sometimes attempted a more perilous task, of writing in a living language, and appealing to the taste and judgment of the natives. The vanity of Tully was doubly interested in the Greek memoirs of his own consulship; and if he modestly supposes that some Latinisms might be detected in his style, he is confident of his own skill in the art of Isocrates and Aristotle; and he requests his friend Atticus to disperse the copies of his work at Athens, and in the other cities of Greece, (*ad Atticum*, i. 19, ii. 1.) But it must not be forgotten, that from infancy to manhood Cicero and his contemporaries had read and declaimed, and composed with equal diligence in both languages; and that he was not allowed to frequent a Latin school till he had imbibed the lessons of the Greek grammarians and rhetoricians. In modern times, the language of France has been diffused by the merit of her writers, the social manners of the natives, the influence of the monarchy, and the exile of the protestants. Several foreigners have seized the opportunity of speaking to Europe in this common dialect, and Germany may plead the authority of Leibnitz and Frederic, of the first of her philosophers, and the greatest of her kings. The just pride and laudable prejudice of England has restrained this communication of idioms; and of all the nations on this side of the Alps, my countrymen are the least practised, and least perfect in the exercise of the French tongue. By Sir William Temple and Lord Chesterfield it was only used on occasions of civility and business, and their printed letters will not be quoted as models of composition. Lord Bolingbroke may have published in French a sketch of his *Reflections on Exile*: but his reputation now reposes on the address of Voltaire, "*Docte sermones utriusque linguæ*;" and by his English dedication to Queen Caroline and his Essay on Epic Poetry, it should seem that Voltaire himself wished to deserve, a return of the same compliment. The exception of Count Hamilton cannot fairly be urged: though an Irishman by birth, he was educated in France from his childhood. Yet I am surprised that a long residence in England, and the habits of domestic con-

version, did not affect the ease and purity of his inimitable style; and I regret the omission of his English verses, which might have afforded an amusing object of comparison. I might therefore assume the *primus ego in patriam*, &c.; but with what success I have explored this untrodden path must be left to the decision of my French readers. Dr. Maty, who might himself be questioned as a foreigner, has secured his retreat at my expense. "Je ne crois pas que vous vous piquiez d'être moins facile à reconnoître pour un Anglois que Lucullus pour un Romain." My friends at Paris have been more indulgent; they received me as a countryman, or at least as a provincial: but they were friends and Parisians.* The defects which Maty insinuates, "Ces traits saillans, ces figures hardies, ce sacrifice de la règle au sentiment, et de la cadence à la force," are the faults of the youth, rather than of the stranger: and after the long and laborious exercise of my own language, I am conscious that my French style has been ripened and improved.

I have already hinted, that the publication of my Essay was delayed till I had embraced the military profession. I shall now amuse myself with the recollection of an active scene, which bears no affinity to any other period of my studious and social life.

In the outset of a glorious war, the English people had been defended by the aid of German mercenaries. A national militia has been the cry of every patriot since the Revolution; and this measure, both in parliament and in the field, was supported by the country gentlemen or Tories, who insensibly transferred their loyalty to the house of Hannover: in the language of Mr. Burke, they have changed the idol, but they have preserved the idolatry. In the act of offering our names and receiving our commissions, as major and captain in the Hampshire regiment, (June 12th, 1759,) we had not supposed that we should be dragged away, my father from his farm, myself from my books, and condemned, during two years and a half, (May 10, 1760—December 23, 1762) to a wandering life of military servitude. But a weekly or monthly exercise of thirty thousand provincials would have left them useless and ridiculous; and after the pretence of an invasion had vanished, the popularity of Mr. Pitt gave a sanction to the illegal step of keeping them to the end of the war under arms, in constant pay and duty, and at a distance from their respective homes. When the King's order for embodying came down, it was too late to retreat and too soon to repent. The South battalion of the Hampshire militia was a small independent corps of four hundred and seventy-six, officers and men, commanded by lieutenant-colonel Sir Thomas Worsley, who, after a prolix and passionate contest, delivered us from the tyranny of the lord lieutenant, the Duke of Bolton. My proper station, as first captain, was at the head of my own, and afterward of the grenadier company; but in the absence, or even in the presence, of the two field officers, I was intrusted by my friend and my father with the effective labour of dicating the orders, and exercising the battalion. With the help of an original journal, I could write the history of my bloodless and inglorious campaigns; but as these events have lost much of their importance in my own eyes, they shall be despatched in a few words. From Winchester, the first place of assembly, (June 4, 1760) we were removed at our own request for the benefit of a foreign education. By the arbitrary, and often capricious, orders of the War-office, the battalion successively marched to the pleasant and hospitable Blandford (June 17;) to Hilsa barracks, a seat of disease and discord (September 1;) to Cranbrook in the weald of Kent (December 11;) to the sea-coast of Dover (December 27;) to Winchester camp (June 25, 1761;) to the populous and disorderly town of Devizes (October 23;) to Salisbury (February 28, 1762;) to our beloved Blandford a second time (March 9;) and finally, to the fashionable resort of Southampton (June 2;) where the colours were fixed till our final dissolution (December 23.) On the beach at Dover we had exercised in sight of the Gallic shores. But the most splendid and useful scene of our life was a four months' encampment on Winchester Down, under the command of the Earl of Effingham. Our army consisted of the thirty-fourth regiment of foot and six militia corps. The consciousness of our defects was stimulated by friendly emulation. We improved our time and opportunities in morning and evening field-days; and in the general reviews, the South Hampshire were rather a credit than a disgrace to the line. In our subsequent quarters of the Devizes and Blandford, we advanced with a quick step in our military studies; the ballot of the ensuing summer renewed our vigour and youth: and had the militia subsisted another year, we might have contested the prize with the most perfect of our brethren.

* The copious extracts which were given in the *Journal Etranger* by Mr. Suard, a judicious critic, must satisfy both the author and the public. I may here observe, that I have never seen in any literary review a tolerable account of my History. The manufacture of journals, at least on the continent, is miserably debased.

The loss of so many busy and idle hours was not compensated by any elegant pleasure; and my temper was insensibly soured by the society of our rustic officers. In every state there exists, however, a balance of good and evil. The habits of a sedentary life were usually broken by the duties of an active profession: in the healthful exercise of the field I hunted with a battalion, instead of a pack; and at that time, I was ready, at any hour of the day or night, to fly from quarters to London, from London to quarters, on the slightest call of private or regimental business. But my principal obligation to the militia, was the making me an Englishman, and a soldier. After my foreign education, with my reserved temper, I should long have continued a stranger in my native country, had I not been shaken in this various scene of new faces and new friends: had not experience forced me to feel the characters of our leading men, the state of parties, the forms of office, and the operation of our civil and military system. In this peaceful service, I imbibed the rudiments of the language, and science of tactics, which opened a new field of study and observation. I diligently read, and meditated, the *Memoires Militaires* of Quintus Icilius, (Mr. Guichardt) the only writer who has united the merits of a professor and a veteran. The discipline and evolutions of a modern battalion gave me a clearer notion of the phalanx and the legion; and the captain of the Hampshire grenadiers (the reader may smile) has not been useless to the historian of the Roman empire.

A youth of any spirit is fired even by the play of arms, and in the first sallies of my enthusiasm I had seriously attempted to embrace the regular profession of a soldier. But this military fever was cooled by the enjoyment of our mimic Bellona, who soon unveiled to my eyes her naked deformity. How often did I sigh for my proper station in society and letters. How often (a proud comparison) did I repeat the complaint of Cicero, in the command of a provincial army: "*Clitellæ bovi sunt impositæ. Est incredibile quam me negotiū tædeat. Non habet satis magnum campum ille tibi non ignotus cursus animi; et industriæ meæ præclara opera cessat. Lucem, liberos, urbem, domum, vos desidero. Sed feram, ut potero; sit modo annum. Si prorogatur, actum est.*"* From a service without danger I might indeed have retired without disgrace; but as often as I hinted a wish of resigning, my fetters were riveted by the friendly entreaties of the colonel, the parental authority of the major, and my own regard for the honour and welfare of the battalion. When I felt that my personal escape was impracticable, I bowed my neck to the yoke: *my servitude was protracted far beyond the annual patience of Cicero*; and it was not till after the preliminaries of peace, that I received my discharge from the act of government, which disembodied the militia.†

* Epist. ad Atticum, lib. v. 15.

† JOURNAL, January 11th, 1761.]—In these seven or eight months of a most disagreeably active life, I have had no studies to set down; indeed, I hardly took a book in my hand the whole time. The first two months at Blandford, I might have done something; but the novelty of the thing, of which for some time I was so fond as to think of going into the army, our field days, our dinners abroad, and the drinking and late hours we got into, prevented any serious reflections. From the day we marched from Blandford I had hardly a moment I could call my own, almost continually in motion; if I was fixed for a day, it was in the guard-room, a barrack, or an inn. Our disputes consumed the little time I had left. Every letter, every memorial, relative to them fell to my share; and our evening conferences were used to hear all the morning hours strike. At last I got to Dover, and Sir Thomas left us for two months. The charm was over, I was sick of so hateful a service; I was settled in a comparatively quiet situation. Once more I began to taste the pleasure of thinking.

Recollecting some thoughts I had formerly had in relation to the system of paganism, which I intended to make use of in my Essay, I resolved to read Tully de Natura Deorum, and finished it in about a month. I lost some time before I could recover my habit of application.

Oct. 23.]—Our first design was to march through Marlborough; but finding on inquiry that it was a bad road, and a great way about, we resolved to push for the Devizes in one day, though nearly thirty miles. We accordingly arrived there about three o'clock in the afternoon.

Nov. 2d.]—I have very little to say for this and the following month. Nothing could be more uniform than the life I led there. The little civility of the neighbouring gentlemen gave us no opportunity of dining out; the time of year did not tempt us to any excursions round the country; and at first my indolence, and afterward a violent cold, prevented my going over to Bath. I believe in the two months I never dined or lay from quarters. I can therefore only set down what I did in the literary way. Designing to recover my Greek, which I had somewhat neglected, I set myself to read Homer, and finished the four first books of the Iliad, with Pope's translation and notes; at the same time, to understand the Geography of the Iliad, and particularly the catalogue, I read the 8th, 9th, 10th, 12th, 13th, and 14th books of Strabo, in Casaubon's Latin translation: I likewise read Hume's History of England to the reign of Henry the Seventh, just published, *ingenious but superficial*; and the *Journals des Savans* for August, September, and October, 1761, with the *Biblio-*

When I complain of the loss of time, justice to myself and to the militia must throw the greatest part of that reproach on the first seven or eight months, while I was obliged

theque des Sciences, &c. from July to October: Both these Journals speak very handsomely of my book.

December 25th, 1761.]—When, upon finishing the year, I take a review of what I have done, I am not dissatisfied with what I did in it, upon making proper allowances. On the one hand, I could begin nothing before the middle of January. The Deal duty lost me part of February; although I was at home part of March, and all April, yet electioneering is no friend to the Muses. May, indeed, though dissipated by our sea parties, was pretty quiet; but June was absolutely lost, upon the march, at Alton, and settling ourselves in camp. The four succeeding months in camp allowed me little leisure, and little quiet. November and December were indeed as much my own as any time can be while I remain in the militia; but still it is, at best, not a life for a man of letters. However, in this tumultuous year, (besides smaller things which I have set down,) I read four books of Homer in Greek, six of Strabo in Latin, Cicero de Natura Deorum, and the great philosophical and theological work of M. de Beausobre: I wrote in the same time a long dissertation on the succession of Naples; reviewed, fitted for the press, and augmented above a fourth, my *Essai sur l'Etude de la Literature*.

In the six weeks I passed at Beriton, as I never stirred from it, every day was like the former. I had neither visits, hunting, nor walking. My only resources were myself, my books, and family conversation—But to me these were great resources.

April 24th, 1762.]—I waited upon Colonel Harvey in the morning, to get him to apply for me to be brigade major to Lord Effingham, as a post I should be very fond of, and for which I am not unfit. Harvey received me with great good nature and candour, told me he was both willing and able to serve me; that indeed he had already applied to Lord Effingham for —, one of his own officers, and though there would be more than one brigade major, he did not think he could properly recommend two; but that if I could get some other person to break the ice, he would second it, and believed he should succeed: should that fail, as — was in bad circumstances, he believed he could make a compromise with him (this was my desire) to let me do the duty without pay. I went from him to the Mallets, who promised to get Sir Charles Howard to speak to Lord Effingham.

August 22d.]—I went with Ballard to the French church, where I heard a most indifferent sermon preached by M. —. A very bad style, a worse pronunciation and action, and a very great vacuity of ideas, composed this excellent performance. Upon the whole, which is preferable, the philosophic method of the English, or the rhetoric of the French preachers? The first, (though less glorious) is certainly safer for the preacher. It is difficult for a man to make himself ridiculous, who proposes only to deliver plain sense on a subject he has thoroughly studied. But the instant he discovers the least pretensions towards the sublime, or the pathetic, there is no medium; we must either admire or laugh: and there are so many various talents requisite to form the character of an orator, that it is more than probable we shall laugh. As to the advantage of the hearer, which ought to be the great consideration, the dilemma is much greater. Excepting in some particular cases, where we are blinded by popular prejudices, we are in general so well acquainted with our duty, that it is almost superfluous to convince us of it. It is the heart, and not the head, that holds out; and it is certainly possible, by a moving eloquence, to rouse the sleeping sentiments of that heart, and incite it to acts of virtue. Unluckily it is not so much acts, as habits of virtue, we should have in view; and the preacher who is inculcating, with the eloquence of a Bourdaloue, the necessity of a virtuous life, will dismiss his assembly full of emotions, which a variety of other objects, the coldness of our northern constitutions, and no immediate opportunity of exerting their good resolutions, will dissipate in a few moments.

August 24th.]—The same reason that carried so many people to the assembly to-night, was what kept me away; I mean the dancing.

28th.]—To-day Sir Thomas came to us to dinner. The Spa has done him a great deal of good, for he looks another man. Pleased to see him, we kept bumperising till after roll-calling; Sir Thomas assuring us, every fresh bottle, how infinitely sober he was grown.

29th.]—I felt the usual consequences of Sir Thomas's company, and lost a morning because I had lost the day before. However, having finished Voltaire, I returned to Le Clerc, (I mean for the amusement of my leisure hours;) and laid aside for some time his *Bibliothèque Universelle*, to look into the *Bibliothèque Choisie*, which is by far the better work.

September the 23d.]—Colonel Wilkes, of the Buckinghamshire militia, dined with us, and renewed the acquaintance Sir Thomas and myself had begun with him at Reading. I scarcely ever met with a better companion; he has inexhaustible spirits, infinite wit and humour, and a great deal of knowledge. He told us himself, that in this time of public dissension he was resolved to make his fortune. Upon this principle he has connected himself closely with Lord Temple and Mr. Pitt, commenced a public adversary to Lord Bute, whom he abuses weekly in the North Briton, and other political papers in which he is concerned. This proved a very debauched day: we drank a good deal both after dinner and supper; and when at last Wilkes had retired, Sir Thomas and some others (of whom I was not one) broke into his room, and made him drink a bottle of claret in bed.

October 5th.]—The review, which lasted about three hours, concluded, as usual, with marching by Lord Effingham, by grand divisions. Upon the whole, considering the camp had done both the Winchester and the Gosport duties all the summer, they behaved very

to learn as well as to teach. The dissipation of Blandford, and the disputes of Portsmouth, consumed the hours which were not employed in the field; and amid the perpe-

well, and made a fine appearance. As they marched by, I had my usual curiosity to count their files. The following is my field return: I think it a curiosity; I am sure it is more exact than is commonly made to a reviewing general.

| | Number of Files. | | Number of Men. | | Establishment. |
|--|------------------|---|----------------|---|----------------|
| <i>Berkshire</i> , { Grenadiers, 19 { | 91 | — | 273 | — | 560 |
| { Battalion, 72 { | | | | | |
| <i>W. Essex</i> , { Grenadiers, 15 { | 95 | — | 285 | — | 480 |
| { Battalion, 80 { | | | | | |
| <i>S. Gloster</i> , { Grenadiers, 20 { | 104 | — | 312 | — | 600 |
| { Battalion, 84 { | | | | | |
| <i>N. Gloster</i> , { Grenadiers, 13 { | 65 | — | 195 | — | 360 |
| { Battalion, 52 { | | | | | |
| <i>Lancashire</i> , { Grenadiers, 20 { | 108 | — | 324 | — | 800 |
| { Battalion, 88 { | | | | | |
| <i>Wiltshire</i> , { Grenadiers, 24 { | 144 | — | 432 | — | 800 |
| { Battalion, 120 { | | | | | |
| Total, 607 | | | 1821 | | 3600 |

N. B. The Gosport detachment from the Lancashire consisted of two hundred and fifty men. The Buckinghamshire took the Winchester duty that day.

So that this camp in England, supposed complete, with only one detachment, had under arms, on the day of the grand review, little more than half their establishment. This amazing deficiency (though exemplified in every regiment I have seen) is an extraordinary military phenomenon: what must it be upon foreign service? I doubt whether a nominal army of a hundred thousand men often brings fifty into the field.

Upon our return to Southampton in the evening, we found Sir Thomas Worsley.

October 21st.]—One of those impulses, which it is neither very easy nor very necessary to withstand, drew me from Longinus to a very different subject, the Greek calendar. Last night, when in bed, I was thinking of a dissertation of M. de la Nauze upon the Roman calendar, which I read last year. This led me to consider what was the Greek, and finding myself very ignorant of it, I determined to read a short, but very excellent extract of Mr. Dodwell's book de Cyclis, by the famous Dr. Halley. It is only twenty-five pages; but as I meditated it thoroughly, and verified all the calculations, it was a very good morning's work.

October 29th.]—I looked over a new Greek Lexicon which I have just received from London. It is that of Robert Constantine, Lugdon, 1637. It is a very large volume, in folio, in two parts, comprising in the whole 1785 pages. After the great Thesaurus, this is esteemed the best Greek Lexicon. It seems to be so. Of a variety of words for which I looked, I always found an exact definition; the various senses well distinguished, and properly supported, by the best authorities. However, I still prefer the radical method of Scapula to this alphabetical one.

December 11th.]—I have already given an idea of the Gosport duty: I shall only add a trait which characterises admirably our unthinking sailors. At a time when they knew that they should infallibly be discharged in a few weeks, numbers who had considerable wages due to them, were continually jumping over the walls, and risking the losing of it for a few hours amusement at Portsmouth.

17th.]—We found old Captain Meard at Alresford, with the second division of the fourteenth. He and all his officers supped with us, and made the evening rather a drunken one.

18th.]—About the same hour, our two corps paraded to march off. They, an old corps of regulars, who had been two years quiet in Dover castle. We, part of a young body of militia, two-thirds of our men recruits of four months standing, two of which they had passed upon very disagreeable duty. Every advantage was on their side, and yet our superiority, both as to appearance and discipline, was so striking, that the most prejudiced regular could not have hesitated a moment. At the end of the town our two companies separated; my father's struck off for Petersfield, while I continued my route to Alton; into which place I marched my company about noon; two years six months and fifteen days after my first leaving it. I gave the men some beer at roll-calling, which they received with great cheerfulness and decency. I dined and lay at Harrison's, where I was received with that old-fashioned breeding, which is at once so honourable and so troublesome.

23d.]—Our two companies were disembodied; mine at Alton, and my father's at Beriton. Smith marched them over from Petersfield: they fired three volleys, lodged the major's colours, delivered up their arms, received their money, partook of a dinner at the major's expense, and then separated with great cheerfulness and regularity. Thus ended the militia; I may say ended, since our annual assemblies in May are so very precarious, and can be of so little use. However, our sergeants and drums are still kept up, and quartered at the rendezvous of their company, and the adjutant remains at Southampton, in full pay.

As this was an extraordinary scene of life, in which I was engaged above three years and a half from the date of my commission, and above two years and a half from the time of our embodying, I cannot take my leave of it without some few reflections. When I engaged in it, I was totally ignorant of its nature and consequences. I offered, because my father did, without ever imagining that we should be called out, till it was too late to retreat with.

tual hurry of an inn, a barrack, or a guard-room, all literary ideas were banished from my mind. After this long fast, the longest which I have ever known, I once more tasted at Dover the pleasures of reading and thinking : and the hungry appetite with which I opened a volume of Tully's philosophical works is still present to my memory. The last review of my Essay, before its publication, had prompted me to investigate the *nature of the gods* ; my inquiries led me to the *Histoire Critique du Manichéisme* of Beausobre, who discusses many deep questions of Pagan and Christian theology : and from this rich treasury of facts and opinions, I deduced my own consequences, beyond the holy circle of the author. After this recovery I never relapsed into indolence ; and my example might prove, that in the life most averse to study, some hours may be stolen, some minutes may be snatched. Amid the tumult of Winchester camp, I sometimes thought and read in my tent ; in the more settled quarters of the Devizes, Blandford, and Southampton, I was always secured a separate lodging, and the necessary books ; and in the summer of 1762, while the new militia was raising, I enjoyed at Beriton two or three months of literary repose.* In forming a new plan of study, I hesitated between the mathematics and the Greek language, both of which I had neglected since my return from Lausanne. I consulted a learned and friendly mathematician, Mr. George Scott, a pupil of de Moivre ; and his map of a country which I never explored, may perhaps be more serviceable to others. As soon as I had given the preference to Greek, the example of Scaliger and my own reason determined me on the choice of Homer, the father of poetry, and the Bible of the ancients : but Scaliger ran through the *Iliad* in one-and-twenty days ; and I was not dissatisfied with my own diligence for performing the same labour in an equal number of weeks. After the first difficulties were surmounted, the language of nature and harmony soon became easy and familiar, and each day I sailed upon the ocean with a brisker gale and a more steady course.

honour. Indeed, I believe it happens throughout, that our most important actions have been often determined by chance, caprice, or some very inadequate motive. After our embodying, many things contributed to make me support it with great impatience. Our continual disputes with the duke of Bolton ; our unsettled way of life, which hardly allowed me books or leisure for study ; and more than all, the disagreeable society in which I was forced to live.

After mentioning my sufferings, I must say something of what I found agreeable. Now it is over, I can make the separation much better than I could at the time. 1. The unsettled way of life itself had its advantages. The exercise and change of air and of objects amused me, at the same time it fortified my health. 2. A new field of knowledge and amusement opened itself to me ; that of military affairs, which, both in my studies and travels, will give me eyes for a new world of things, which before would have passed unheeded. Indeed, in that respect I can hardly help wishing our battalion had continued another year. We had got a fine set of new men ; all our difficulties were over ; we were perfectly well clothed and appointed ; and, from the progress our recruits had already made, we could promise ourselves that we should be one of the best militia corps by next summer : a circumstance that would have been the more agreeable to me, as I am now established the real acting major of the battalion. But what I value most, is the knowledge it has given me of mankind in general, and of my own country in particular. The general system of our government, the methods of our several offices, the departments and powers of their respective officers, our provincial and municipal administration, the views of our several parties, the characters, connexions, and influence of our principal people, have been impressed on my mind, not by vain theory, but by the indelible lessons of action and experience. I have made a number of valuable acquaintance, and am myself much better known, than (with my reserved character) I should have been in ten years, passing regularly my summers at Beriton, and my winters in London. So that the sum of all is, that I am glad the militia has been, and glad that it is no more.

* JOURNAL, May 8th, 1762.]—This was my birthday, on which I entered into the twenty-sixth year of my age. This gave me occasion to look a little into myself, and consider impartially my good and bad qualities. It appeared to me, upon this inquiry, that my character was virtuous, incapable of a base action, and formed for generous ones ; but that it was proud, violent, and disagreeable in society. These qualities I must endeavour to cultivate, extirpate, or restrain, according to their different tendency. Wit I have none. My imagination is rather strong than pleasing. My memory both capacious and retentive. The shining qualities of my understanding are extensiveness and penetration ; but I want both quickness and exactness. As to my situation in life, though I may sometimes repine at it, it perhaps is the best adapted to my character. I can command all the conveniences of life, and I can command, too, that independence (that first earthly blessing,) which is hardly to be met with in a higher or lower fortune. When I talk of my situation, I must exclude that temporary one, of being in the militia. Though I go through it with spirit and application, it is both unfit for and unworthy of me.

Εν δ' ἀνέμος τρέψεν μέσον ἱστίον, ἀμφὶ δὲ κύμα
 Στήρι πορφύρεον μεγάλη λαχέ νηὸς ἰουσις
 Ἡ δ' ἔθεν κατὰ κύμα διαπρησσοῦσα πλεῦθα.*

Iliad, A. 481.

In the study of a poet, who has since become the most intimate of my friends, I successively applied many passages and fragments of Greek writers; and among these I shall notice a life of Homer, in the *Opuscula Mythologica* of Gale, several books of the *Geography* of Strabo, and the entire treatise of Longinus, which, from the title and the style, is equally worthy of the epithet of *sublime*. My grammatical skill was improved, my vocabulary was enlarged; and in the militia I acquired a just and indelible knowledge of the first of languages. On every march, in every journey, Horace was always in my pocket, and often in my hand; but I should not mention his two critical epistles, the amusement of a morning, had they not been accompanied by the elaborate commentary of Dr. Hurd, now Bishop of Worcester. On the interesting subjects of composition and imitation of epic and dramatic poetry, I presumed to think for myself: and thirty close-written pages in folio could scarcely comprise my full and free discussion of the sense of the master and the pedantry of the servant.

After his oracle Dr. Johnson, my friend Sir Joshua Reynolds denies all original genius, any natural propensity of the mind to one art or science rather than another. Without engaging in a metaphysical or rather verbal dispute, I *know*, by experience, that from my early youth I aspired to the character of a historian. While I served in the militia, before and after the publication of my essay, this idea ripened in my mind; nor can I paint in more lively colours the feelings of the moment, than by transcribing some passages, under their respective dates, from a journal which I kept at that time.

Beriton, April 14, 1761.

(In a short excursion from Dover.)

"Having thought of several subjects for a historical composition, I chose the expedition of Charles VIII. of France into Italy. I read two memoirs of Mr. de Fonce-magne in the *Academy of Inscriptions* (tom. xvii. p. 539—607,) and abstracted them. I likewise finished this day a dissertation, in which I examine the right of Charles VIII. to the crown of Naples, and the rival claims of the house of Anjou and Arragon: it consists of ten folio pages, besides large notes."

Beriton, August 4, 1761.

(In a week's excursion from Winchester camp.)

"After having long revolved subjects for my intended historical essay, I renounced my first thought of the expedition of Charles VIII. as too remote from us, and rather an introduction to great events, than great and important in itself. I successively chose and rejected the crusade of Richard the First, the barons' wars against John and Henry the Third, the history of Edward the Black Prince, the lives and comparisons of Henry V. and the emperor Titus, the life of Sir Philip Sidney, and that of the Marquis of Montrose. At length, I have fixed on Sir Walter Raleigh for my hero. His eventful story is varied by the characters of the soldier and sailor, the courtier and historian; and it may afford such a fund of materials as I desire, which have not yet been properly manufactured. At present, I cannot attempt the execution of this work. Free leisure, and the opportunity of consulting many books, both printed and manuscript, are as necessary as they are impossible to be attained in my present way of life. However, to acquire a general insight into my subject and resources, I read the life of Sir Walter Raleigh by Dr. Birch, his copious article in the *General Dictionary* by the same hand, and the reigns of Queen Elizabeth and James the First in Hume's *History of England*."

Beriton, January, 1762.

(In a month's absense from the Devizes.)

"During this interval of repose, I again turned my thoughts to Sir Walter Raleigh,

*Fair wind, and blowing fresh,
 Apollo sent them; quick they rear'd the mast,
 Then spread th' unsullied canvass to the gale,
 And the wind fill'd it. Roar'd the sable flood
 Around the bark, that ever as she went
 Dash'd wide the waves, and scudded swift away.

COWPER'S *Homer*.

and looked more closely into my materials. I read two volumes in quarto of the Bacon papers, published by Dr. Birch; the *Fragmenta Regalia* of Sir Robert Naunton, Mallet's *Life of Lord Bacon*, and the political treatises of that great man in the first volume of his works, with many of his letters in the second; Sir William Monson's *Naval Tracts*, and the elaborate *Life of Sir Walter Raleigh*, which Mr. Oldys has prefixed to the best edition of his *History of the World*. My subject opens upon me, and in general improves upon a nearer prospect."

Beriton, July 26, 1762.

(During my summer residence.)

"I am afraid of being reduced to drop my hero; but my time has not, however, been lost in the research of his story, and of a memorable era of our English annals. The *Life of Sir Walter Raleigh*, by Oldys, is a very poor performance; a servile panegyric, or flat apology, tediously minute, and composed in a dull and affected style. Yet the author was a man of diligence and learning, who had read every thing relative to his subject, and whose ample collections are arranged with perspicuity and method. Excepting some anecdotes lately revealed in the Sidney and Bacon papers, I know not what I should be able to add. My ambition (exclusive of the uncertain merit of style and sentiment) must be confined to the hope of giving a good abridgment of Oldys. I have even the disappointment of finding some parts of this copious work very dry and barren; and these parts are unluckily some of the most characteristic; Raleigh's colony of Virginia, his quarrels with Essex, the true secret of his conspiracy, and, above all, the detail of his private life, the most essential and important to a biographer. My best resource would be in the circumjacent history of the times, and perhaps in some digressions artfully introduced, like the fortunes of the Peripatetic philosophy in the portrait of Lord Bacon. But the reigns of Elizabeth and James the First are the periods of English history, which have been the most variously illustrated; and what new lights could I reflect on a subject which has exercised the accurate industry of Birch, the lively and curious acuteness of Walpole, the critical spirit of Hurd, the vigorous sense of Mallet and Robertson, and the impartial philosophy of Hume? Could I even surmount these obstacles, I should shrink with terror from the modern history of England, where every character is a problem, and every reader a friend or an enemy; where a writer is supposed to hoist the flag of party, and is devoted to damnation by the adverse faction. Such would be my reception at home: and abroad, the historian of Raleigh must encounter an indifference far more bitter than censure or reproach. The events of his life are interesting; but his character is ambiguous, his actions are obscure, his writings are English, and his fame is confined to the narrow limits of our language and our island. I must embrace a safer and more extensive theme.

"There is one which I should prefer to all others, *The History of the Liberty of the Swiss*, of that independence which a brave people rescued from the House of Austria, defended against a Dauphin of France, and finally sealed with the blood of Charles of Burgundy. From such a theme, so full of public spirit, of military glory, of examples of virtue, of lessons of government, the dullest stranger would catch fire: what might not I hope, whose talents whatsoever they may be, would be inflamed with the zeal of patriotism. But the materials of this history are inaccessible to me, fast locked in the obscurity of an old barbarous German dialect, of which I am totally ignorant, and which I cannot resolve to learn for this sole and peculiar purpose.

"I have another subject in view, which is the contrast of the former history: the one a poor, warlike, virtuous republic, which emerges into glory and freedom; the other a commonwealth, soft, opulent, and corrupt; which by just degrees, is precipitated from the abuse to the loss of her liberty; both lessons are, perhaps, equally instructive. This second subject is, *The history of the Republic of Florence under the House of Medicis*; a period of one hundred and fifty years, which rises or descends from the dregs of the Florentine democracy, to the title and dominion of Cosmo de Medicis in the Grand Duchy of Tuscany. I might deduce a chain of revolutions not unworthy of the pen of Vertot; singular men, and singular events; the Medicis four times expelled, and as often recalled; and the Genius of Freedom reluctantly yielding to the arms of Charles V. and the policy of Cosmo. The character and fate of Savanerola, and the revival of arts and letters in Italy, will be essentially connected with the elevation of the family and the fall of the republic. The Medicis (stirps quasi fataliter nata ad instauranda vel fovenda studia—Lipsius ad Germanos et Gallos Epist. viii.) were illustrated by the patronage of learning: and enthusiasm was the most formidable weapon of their adversaries. On this splendid subject I shall most probably fix; but *when*, or *where*, or *how* will it be executed? I behold in a dark and doubtful perspective."

Res altâ terrâ, et caligine mersas.*

The youthful habits of the language and manners of France had left in my mind an ardent desire of revisiting the Continent on a larger and more liberal plan. According to the law of custom, and perhaps of reason, foreign travel completes the education of an English gentleman: my father had consented to my wish, but I was detained above four years by my rash engagement in the militia. I eagerly grasped the first moments of freedom; three or four weeks in Hampshire and in London were employed in the preparations of my journey and the farewell visits of friendship and civility: my last act in town was to applaud Mallet's new tragedy of *Elvira*; † a post-chaise conveyed me

* JOURNAL, July 27, 1762.]—The reflections which I was making yesterday, I continued and digested to-day. I don't absolutely look on that time as lost, but that it might have been better employed than in revolving schemes, the execution of which is so far distant. I must learn to check these wanderings of my imagination.

Nov. 24.]—I dined at the Cocoa Tree with ———, who, under a great appearance of oddity, conceals more real honour, good sense, and even knowledge, than half those who laugh at him. We went thence to the play (the Spanish Friar;) and when it was over, returned to the Cocoa Tree. That respectable body, of which I have the honour of being a member, affords every evening a sight truly English. Twenty or thirty, perhaps, of the first men in the kingdom, in point of fashion and fortune, supping at little tables covered with a napkin, in the middle of a coffee-room, upon a bit of cold meat, or a Sandwich, and drinking a glass of punch. At present, we are full of king's counsellors and lords of the bed-chamber; who, having jumped into the ministry, make a very singular medley of their old principles and language with their modern ones.

Nov. 26.]—I went with Mallet to breakfast with Garrick; and thence to Drury-lane House, where I assisted at a very private rehearsal, in the Green-room, of a new tragedy of Mallet's, called *Elvira*. As I have since seen it acted, I shall defer my opinion of it till then; but I cannot help mentioning here the surprising versatility of Mrs. Pritchard's talents, who rehearsed, almost at the same time, the part of a furious queen in the Green-room, and that of a coquette on the stage; and passed several times from one to the other with the utmost ease and happiness.

Dec. 30.]—Before I close the year I must balance my accounts—not of money, but of time. I may divide my studies into four branches: 1. Books that I have read for themselves, classic writers, or capital treatises upon any science; such books as ought to be perused with attention, and meditated with care. Of these I read the *twenty last books of the Iliad* twice, the *three first books of the Odyssey*, the *Life of Homer* and *Longinus æpi γλωσσ.* 2. Books which I have read, or consulted, to illustrate the former. Such as this year, *Blackwall's Inquiry into the Life and Writings of Homer*, *Burke's Sublime and Beautiful*, *Hurd's Horace*, *Guichard's Memoires Militaires*, a great variety of passages of the ancients occasionally useful: large extracts from *Mezeriac*, *Buyle*, and *Potter*; and many memoirs and abstracts from the *Academy of Belles Lettres*: among these I shall only mention here two long and curious suites of dissertations—the one upon the *Temple of Delphi*, the *Amphictyonic Council*, and the *Holy Wars*, by *M. M. Hardion and de Valois*; the other upon the *Games of the Grecians*, by *M. M. Burette, Gedoyne, and de la Barre*. 3. Books of amusement and instruction, perused at my leisure hours, without any reference to a regular plan of study. Of these, perhaps I read too many, since I went through the *Life of Erasmus*, by *Le Clerc* and *Burigny*, many extracts from *Le Clerc's Bibliothèques*, *The Ciceronianus*, and *Colloquies of Erasmus*, *Barclay's Argens*, *Terasson's Sethos*, *Voltaire's Siecle de Louis XIV.* *Madame de Motteville's Memoirs*, and *Fontenelle's Works*. 4. Compositions of my own. I find hardly any, except this *Journal* and the *Extract of Hurd's Horace*, which (like a chapter of *Montaigne*) contains many things very different from its title. To these four heads I must this year add a fifth. 5. Those treatises of English history which I read in January, with a view to my now abortive scheme of the *Life of Sir Walter Raleigh*. I ought indeed to have known my own mind better before I undertook them. Upon the whole, after making proper allowances, I am not dissatisfied with the year.

The three weeks which I passed at Beriton, at the end of this and the beginning of the ensuing year, are almost a blank. I seldom went out; and as the scheme of my travelling was at last entirely settled, the hurry of impatience, the cares of preparations, and the tenderness of friends I was going to quit, allowed me hardly any moments for study.

† JOURNAL, January 11th, 1763.]—I called upon Dr. Maty in the morning. He told me that the Duke de Nivernois desired to be acquainted with me. It was indeed with that view that I had written to Maty from Beriton, to present, in my name, a copy of my book to him. Thence I went to Becket, paid him his bill, (fifty-four pounds,) and gave him back his translation. It must be printed, though very indifferent. My comfort is, that my misfortune is not an uncommon one. We dined and supped at the Mallets.

12th.]—I went with Maty to visit the Duke in Albemarle-street. He is a little emaciated figure, but appears to possess a good understanding, taste, and knowledge. He offered me very politely letters for Paris. We dined at our lodgings. I went to Covent Garden to see Woodward in *Bobadil*, and supped with the Mallets at George Scott's.

JOURNAL, Jan. 19th, 1763.]—I waited upon Lady Hervey and the Duke de Nivernois, and

to Dover, the packet to Boulogne, and such was my diligence, that I reached Paris on the 28th of January, 1763, only thirty-six days after the disbanding of the militia. Two or three years were loosely defined for the term of my absence; and I was left at liberty to spend that time in such places and in such a manner as was most agreeable to my taste and judgment.

In this first visit, I passed three months and a half, (January 28—May 9,) and a much longer space might have been agreeably filled, without any intercourse with the natives. At home, we are content to move in the daily round of pleasure and business; and a scene which is always present is supposed to be within our knowledge, or at least within our power. But in a foreign country, curiosity is our business and our pleasure; and the traveller, conscious of his ignorance, and covetous of his time, is diligent in the search and the view of every object that can deserve his attention. I devoted many hours of the morning to the circuit of Paris and the neighbourhood, to the visit of churches and palaces conspicuous by their architecture, to the royal manufactures, collections of books and pictures, and all the various treasures of art, of learning, and of luxury. An Englishman may hear without reluctance, that in these curious and costly articles Paris is superior to London; since the opulence of the French capital arises from the defects of its government and religion. In the absence of Louis XIV. and his successors, the Louvre has been left unfinished; but the millions which have been lavished on the sands of Versailles, and the morass of Marli, could not be supplied by the legal allowance of a British king. The splendour of the French nobles is confined to their town residence; that of the English is more usefully distributed in their country seats; and we should be astonished at our own riches, if the labours of architecture, the spoils of Italy and Greece, which are now scattered from Inverary to Wilton, were accumulated in a few streets between Marybone and Westminster. All superfluous ornament is rejected by the cold frugality of the protestants; but the Catholic superstition, which is always the enemy of reason, is often the parent of arts. The wealthy communities of priests and monks expend their revenues in stately edifices; and the parish church of St. Sulpice, one of the noblest structures in Paris, was built and adorned by the private industry of a late curé. In this outset, and still more in the sequel of my tour, my eye was amused; but the pleasing vision cannot be fixed by the pen; the particular images are darkly seen through the medium of five-and-twenty years, and the narrative of my life must not degenerate into a book of travels.

But the principal end of my journey was to enjoy the society of a polished and amiable people, in whose favour I was strongly prejudiced, and to converse with some authors, whose conversation, as I fondly imagined, must be far more pleasing and instructive than their writings. The moment was happily chosen. At the close of a successful war the British name was respected on the continent.

*Clarum et venerabile nomen
Gentibus.*

received my credentials. Lady Hervey's are for M. le Comte de Caylus, and Madame Geoffrin. The Duke received me civilly, but (perhaps through Maty's fault) treated me more as a man of letters than as a man of fashion. His letters are entirely in that style; for the Count de Caylus and M. M. de la Bleterie, de Ste. Palaye, Capernier, du Clois, de Forcemagne, and d'Alembert. I then undressed for the play. My father and I went to the Rose, in the passage to the play-house, where we found Mallet, with about thirty friends. We dined together, and went thence into the pit, where we took our places in a body, ready to silence all opposition. However, we had no occasion to exert ourselves. Notwithstanding the malice of party, Mallet's nation, connexions, and indeed imprudence, we heard nothing but applause. I think it was deserved. The plan was borrowed from de la Motte, but the details and language have great merit. A fine vein of dramatic poetry runs through the piece. The scene between the father and son awakens almost every sensation of the human breast; and the counsel would have equally moved, but for the inconvenience unavoidable upon all theatres, that of intrusting fine speeches to indifferent actors. The perplexity of the catastrophe is much, and I believe justly, criticised. But another defect made a stronger impression upon me. When a poet ventures upon the dreadful situation of a father who condemns his son to death, there is no medium, the father must be either a monster or a hero. His obligations of justice, of the public good, must be as binding, as apparent, as perhaps those of the first Brutus. The cruel necessity consecrates his actions, and leaves no room for repentance. The thought is shocking, if not carried into action. In the execution of Brutus's sons, I am sensible of the fatal necessity. Without such an example, the unsettled liberty of Rome would have perished the instant after its birth. But Alonzo might have pardoned his son for a rash attempt, the cause of which was a private injury, and whose consequences could never have disturbed an established government. He might have pardoned such a crime in any other subject; and as the laws could exact only an equal rigour for a son, a vain appetite for glory, and a mad affectation of heroism, could alone have influenced him to exert an unequal and superior severity.

Our opinions, our fashions, even our games, were adopted in France, a ray of national glory illuminated each individual, and every Englishman was supposed to be born a patriot and a philosopher. For myself, I carried a personal recommendation: my name and my Essay were already known; the compliment of having written in the French language entitled me to some returns of civility and gratitude. I was considered as a man of letters, who wrote for amusement. Before my departure, I had obtained from the Duke de Nivernois, Lady Hervey, the Mallets, Mr. Walpole, &c. many letters of recommendation to their private literary friends. Of these epistles the reception and success were determined by the character and situation of the persons by whom and to whom they were addressed: the seed was sometimes cast on a barren rock, and it sometimes multiplied an hundred fold in the production of new shoots, spreading branches, and exquisite fruit. But upon the whole, I had reason to praise the national urbanity, which from the court has diffused its gentle influence to the shop, the cottage, and the schools. Of the men of genius of the age, Montesquieu and Fontenelle were no more; Voltaire resided on his own estate near Geneva; Rousseau in the preceding year had been driven from his hermitage of Montmorency; and I blush at my having neglected to seek, in this journey, the acquaintance of Buffon. Among the men of letters whom I saw, D'Alembert and Diderot held the foremost rank in merit, or at least in fame. I shall content myself with enumerating the well-known names of the Count de Caylus, of the Abbé de la Bleterie, Barthelemy, Reynal, Arnaud, of Messieurs de la Condamine, du Clos, de Ste. Palaye, de Bougainville, Caperonnier, de Guignes, Suard, &c. without attempting to discriminate the shades of their characters, or the degrees of our connexion. Alone, in a morning visit, I commonly found the artists and authors of Paris less vain and more reasonable, than in the circles of their equals, with whom they mingle in the houses of the rich. Four days in the week I had a place, without invitation, at the hospitable tables of Mesdames Geoffrin and du Bocage, of the celebrated Helvetius, and of the Baron d'Holbach. In these symposia the pleasures of the table were improved by lively and liberal conversation; the company was select, though various and voluntary.

The society of Madame du Bocage was more soft and moderate than that of her rivals, and the evening conversation of M. de Foncemagne were supported by the good sense and learning of the principal members of the Academy of Inscriptions. The opera and the Italians I occasionally visited; but the French theatre, both in tragedy and comedy, was my daily and favourite amusement. Two famous actresses then divided the public applause. For my own part I preferred the consummate art of the Clairon, to the intemperate sallies of the Dumesnil, which were extolled by her admirers, as the genuine voice of nature and passion. Fourteen weeks insensibly stole away; but had I been rich and independent, I should have prolonged, and perhaps have fixed, my residence at Paris.

Between the expensive style of Paris and of Italy it was prudent to interpose some months of tranquil simplicity; and at the thoughts of Lausanne, I again lived in the pleasures and studies of my early youth. Shaping my course through Dijon and Besançon, in the last of which places I was kindly entertained by my cousin Acton, I arrived in the month of May, 1763, on the banks of the Lemán Lake. It had been my intention to pass the Alps in the autumn, but such are the simple attractions of the place, that the year had almost expired before my departure from Lausanne in the ensuing spring. An absence of five years had not made much alteration in manners, or even in persons. My old friends of both sexes, hailed my voluntary return; the most genuine proof of my attachment. They had been flattered by the present of my book, the produce of their soil; and the good Pavilliard shed tears of joy as he embraced a pupil, whose literary merit he might fairly impute to his own labours. To my old list, I added some new acquaintance, and among the strangers I shall distinguish Prince Lewis of Wirtemberg, the brother of the reigning Duke, at whose country-house, near Lausanne, I frequently dined: a wandering meteor, and at length a falling star, his light and ambitious spirit had successively dropped from the firmament of Prussia, of France, and of Austria; and his faults, which he styled his misfortunes, had driven him into philosophic exile in the Pays de Vaud. He could now moralize on the vanity of the world, the equality of mankind, and the happiness of a private station. His address was affable and polite, and as he had shone in courts and armies, his memory could supply, and his eloquence could adorn, a copious fund of interesting anecdotes. His first enthusiasm was that of charity and agriculture; but the sage gradually lapsed in the saint, and Prince Lewis of Wirtemberg is now buried in a hermitage near Mayence, in the last stage of mystic devotion. By some ecclesiastical quarrel, Voltaire had been provoked to withdraw himself from Lausanne, and retire to his castle at Ferney, where I again visited the poet and the actor, without seeking his more intimate acquaintance, to which I might now have pleaded a better title. But the dispute which he had found-

ed, the actors whom he had formed, survived the loss of their master, and recent from Paris, I attended with pleasure at the representation of several tragedies and comedies. I shall not descend to specify particular names and characters; but I cannot forget a private institution, which will display the innocent freedom of Swiss manners. My favourite society had assumed, from the age of its members, the proud denomination of the spring (*la société du printemps*.) It consisted of fifteen or twenty young, unmarried ladies, of genteel, though not in the very first families; the eldest perhaps about twenty, all agreeable, several handsome, and two or three of exquisite beauty. At each other's houses they assembled almost every day, without the control, or even the presence, of a mother or an aunt; they were trusted to their own prudence, among a crowd of young men of every nation in Europe. They laughed, they sung, they danced, they played at cards, they acted comedies; but in the midst of this careless gaiety, they respected themselves, and were respected by the men; the invisible line between liberty and licentiousness was never transgressed by a gesture, a word, or a look, and their virgin chastity was never sallied by the breath of scandal or suspicion. A singular institution, expressive of the innocent simplicity of Swiss manners. After having tasted the luxury of England and Paris, I could not have returned with satisfaction to the coarse and homely table of Madame Pavilliard: nor was her husband offended that I now entered myself as a *pensionnaire*, or boarder, in the elegant house of Mr. De Mesery, which may be entitled to a short remembrance, as it has stood above twenty years, perhaps without a parallel in Europe. The house in which we lodged was spacious and convenient, in the best street, and commanding, from behind, a noble prospect over the country and the lake. Our table was served with neatness and plenty; the borders were select; we had the liberty of inviting any guest at a stated price; and in the summer the scene was occasionally transferred to a pleasant villa, about a league from Lausanne. The characters of Master and Mistress were happily suited to each other, and to their situation. At the age of seventy-five, Madame de Mesery, who has survived her husband, is still a graceful, I had almost said a handsome woman. She was alike qualified to preside in her kitchen and her drawing-room; and such was the equal propriety of her conduct, that of two or three hundred foreigners, none ever failed in respect, none could complain of her neglect, and none could ever boast of her favour. Mesery himself, of the noble family of De Crousaz, was a man of the world, a jovial companion, whose easy manners and natural sallies maintained the cheerfulness of his house. His wit could laugh at his own ignorance: he disguised, by an air of profusion, a strict attention to his interest; and in this situation, he appeared like a nobleman who spent his fortune and entertained his friends. In this agreeable society, I resided nearly eleven months (May, 1763—April, 1764;) and in this second visit to Lausanne, among a crowd of my English companions, I knew and esteemed Mr. Holroyd (now Lord Sheffield;) and our mutual attachment was renewed and fortified in the subsequent stages of our Italian journey. Our lives are in the power of chance, and a slight variation on either side, in time or place, might have deprived me of a friend, whose activity in the ardour of youth was always prompted by a benevolent heart, and directed by a strong understanding.

If my studies at Paris had been confined to the study of the world, three or four months would not have been unprofitably spent. My visits, however superficial, to the Academy of Medals and the public libraries, opened a new field of inquiry; and the view of so many manuscripts of different ages and characters induced me to consult the two great Benedictine works, the *Diplomatica* of Mabillon, and the *Palæographia* of Montfaucon. I studied the theory without attaining the practice of the art: nor should I complain of the intricacy of Greek abbreviations and Gothic alphabets, since every day, in a familiar language, I am at a loss to decipher the hieroglyphics of a female note. In a tranquil scene, which revived the memory of my first studies, idleness would have been less pardonable: the public libraries of Lausanne and Geneva liberally supplied me with books; and if many hours were lost in dissipation, many more were employed in literary labour. In the country, Horace and Virgil, Juvenal and Ovid, were my assiduous companions: but, in town, I formed and executed a plan of study for the use of my Transalpine expedition: the topography of old Rome, the ancient geography of Italy, and the science of medals. 1. I diligently read, almost always with my pen in my hand, the elaborate treatises of Nardini, Donatus, &c. which fill the fourth volume of the *Roman Antiquities* of Grævius. 2. I next undertook and finished the *Italia Antiqua* of Cluverius, a learned native of Prussia, who had measured, on foot, every spot, and has compiled and digested every passage of the ancient writers. These passages in Greek or Latin authors, I perused in the text of Cluverius, in two folio volumes: but I separately read the descriptions of Italy by Strabo, Pliny, and Pomponius Mela, the Catalogues of the Epic poets, the Itineraries of Wesseling's Antoninus, and the coasting Voyage of Rutilius Numatianus; and I studied two

kindred subjects in the Measures Itineraries of d'Anville, and the copious work of Bergier, *Histoire des grands Chemins de l'Empire Romain*. From these materials I formed a table of roads and distances reduced to our English measure; filled a folio commonplace book with my collections and remarks on the geography of Italy; and inserted in my journal many long and learned notes on the insular and populousness of Rome, the social war, the passage of the Alps by Hannibal, &c. 3. After glancing my eye over Addison's agreeable dialogues, I more seriously read the great work of Ezechiel Spanheim de *Præstantiâ et Usû Numismatum*, and applied with him the medals of the kings and emperors, the families and colonies, to the illustration of ancient history. And thus was I armed for my Italian journey.

I shall advance with rapid brevity in the narrative of this tour, in which somewhat more than a year (April 1764—May 1765) was agreeably employed. Content with tracing my line of march, and slightly touching on my personal feelings, I shall wave the minute investigation of the scenes which have been viewed by thousands, and described by hundreds, of our modern travellers. ROME is the great object of our pilgrimage: and 1st, the journey; 2d, the residence; and 3d, the return; will form the most proper and perspicuous division. 1. I climbed Mount Cenis, and descended into the plain of Piedmont, not on the back of an elephant, but on a light osier seat, in the hands of the dexterous and intrepid chairmen of the Alps. The architecture and government of Turin presented the same aspect of tame and tiresome uniformity: but the court was regulated with decent and splendid economy; and I was introduced to his Sardinian majesty Charles Emanuel, who, after the incomparable Frederick, held the second rank (*proximus longo tamen intervallo*) among the kings of Europe. The size and populousness of Milan could not surprise an inhabitant of London; but the fancy is amused by a visit to the Boromean Islands, an enchanted palace, a work of the fairies in the midst of a lake encompassed with mountains, and far removed from the haunts of men. I was less amused by the marble palaces of Genoa, than by the recent memorials of her deliverance (in December, 1746) from the Austrian tyranny; and I took a military survey of every scene within the enclosure of her double walls. My steps were detained at Parma and Modena, by the precious relics of the Farnese and Este collections: but, alas! the far greater part had been already transported by inheritance or purchase, to Naples and Dresden. By the road of Bologna and the Apennine, I at last reached Florence, where I reposed from June to September, during the heat of the summer months. In the Gallery, and especially in the Tribune, I first acknowledged, at the feet of the Venus of Medicis, that the chisel may dispute the pre-eminence with the pencil, a truth in the fine arts which cannot on this side of the Alps be felt or understood. At home, I had taken some lessons of Italian; on the spot I read, with a learned native, the classics of the Tuscan idiom: but the shortness of my time, and the use of the French language, prevented my acquiring any facility of speaking: and I was a silent spectator in the conversations of our envoy, Sir Horace Mann, whose most serious business was that of entertaining the English at his hospitable table. After leaving Florence, I compared the solitude of Pisa with the industry of Lucca and Leghorn, and continued my journey through Sienna to Rome, where I arrived in the beginning of October. 2. My temper is not very susceptible of enthusiasm; and the enthusiasm which I do not feel, I have ever scorned to effect. But, at the distance of twenty-five years, I can neither forget nor express the strong emotions which agitated my mind as I first approached and entered the *eternal city*. After a sleepless night, I trod, with a lofty step, the ruins of the Forum: each memorable spot where Romulus stood, or Tully spoke, or Cesar fell, was at once present to my eye; and several days of intoxication were lost or enjoyed before I could descend to a cool and minute investigation. My guide was Mr. Byers, a Scotch antiquary of experience and taste: but in the daily labour of eighteen weeks, the powers of attention were sometimes fatigued, till I was myself qualified, in a last review, to select and study the capital works of ancient and modern art. Six weeks were borrowed for my tour of Naples, the most populous of cities, relative to its size, whose luxurious inhabitants seem to dwell on the confines of paradise and hell-fire. I was presented to the boy-king, by our new envoy, Sir William Hamilton; who, wisely diverting his correspondence from the Secretary of State to the Royal Society and British Museum, has elucidated a country of such inestimable value to the naturalist and antiquarian. On my return, I fondly embraced, for the last time, the miracles of Rome; but I departed without kissing the feet of Rezzonico, (Clement XIII.) who neither possessed the wit of his predecessor Lambertini, nor the virtues of his successor Ganganelli. 3. In my pilgrimage from Rome to Loretto I again crossed the Apennine; from the coast of the Adriatic I traversed a fruitful and populous country, which could alone disprove the paradox of Montesquieu, that modern Italy is a desert. Without adopting the exclusive prejudice of the natives, I sincerely admire the paintings of the Bologna school. I hastened to escape from the sad solitude of Ferrara, which in the age of Cesar was still more desolate. The

spectacle of Venice afforded some hours of astonishment; the university of Padua is a dying taper: but Verona still boasts of her amphitheatre, and his native Vicenza is adorned by the classic architecture of Palladio; the road of Lombardy and Piedmont (did Montesquieu find them without inhabitants?) led me back to Milan, Turin, and the passage of Mount Cenis, where I again crossed the Alps in my way to Lyons.

The use of foreign travel has been often debated as a general question; but the conclusion must be finally applied to the character and circumstances of each individual. With the education of boys, *where* or *how* they may pass over some juvenile years with the least mischief to themselves or others, I have no concern. But after supposing the previous and indispensable requisites of age, judgment, a competent knowledge of men and books, and a freedom from domestic prejudices, I will briefly describe the qualifications which I deem the most essential to a traveller. He should be endowed with an active, indefatigable vigour of mind and body, which can seize every mode of conveyance, and support, with a careless smile, every hardship of the road, the weather, or the inn. The benefits of foreign travel will correspond with the degrees of these qualifications; but in this sketch, those to whom I am known will not accuse me of framing my own panegyric. It was at Rome, on the 15th of October 1764, as I sat musing amidst the ruins of the Capitol, while the bare-footed friars were singing vespers in the temple of Jupiter, that the idea of writing the decline and fall of the city first started to my mind. But my original plan was circumscribed to the decay of the city rather than of the empire: and, though my reading and reflections began to point towards that object, some years elapsed, and several avocations intervened, before I was seriously engaged in the execution of that laborious work.

I had not totally renounced the southern provinces of France, but the letters which I found at Lyons were expressive of some impatience. Rome and Italy had satiated my curious appetite, and I was now ready to return to the peaceful retreat of my family and books. After a happy fortnight, I reluctantly left Paris, embarked at Calais, again landed at Dover, after an interval of two years and five months, and hastily drove through the summer dust and solitude of London. On the 25th of June, 1765, I arrived at my father's house: and the five years and a half between my travels and my father's death (1770) are the portion of my life which I passed with the least enjoyment, and which I remember with the least satisfaction. Every spring I attended the monthly meeting and exercise of the militia at Southampton; and by the resignation of my father, and the death of Sir Thomas Worsley, I was successively promoted to the rank of major and lieutenant-colonel commandant: but I was each year more disgusted with the inn, the wine, the company, and the tiresome repetition of annual attendance and daily exercise. At home, the economy of the family and farm still maintained the same creditable appearance. My connexion with Mrs. Gibbon was mellowed into a warm and solid attachment: my growing years abolished the distance that might yet remain between a parent and a son, and my behaviour satisfied my father, who was proud of the success, however imperfect in his own life-time, of my literary talents. Our solitude was soon and often enlivened by the visit of the friend of my youth, Mr. Deyverdun, whose absence from Lausanne I had sincerely lamented. About three years after my first departure, he had emigrated from his native lake to the banks of the Oder in Germany. The *res augusta demè*, the waste of a decent patrimony, by an improvident father, obliged him, like many of his countrymen, to confide in his own industry; and he was intrusted with the education of a young prince, the grandson of the Margrave of Scharedt, of the Royal Family of Prussia. Our friendship was never cooled, our correspondence was sometimes interrupted; but I rather wished than hoped to obtain Mr. Deyverdun for the companion of my Italian tour. An unhappy, though honourable passion, drove him from his German court; and the attractions of hope and curiosity were fortified by the expectation of my speedy return to England. During four successive summers he passed several weeks or months at Beriton, and our free conversations, on every topic that could interest the heart or understanding, would have reconciled me to a desert or a prison. In the winter months of London, my sphere of knowledge and action was somewhat enlarged by the many new acquaintances which I had contracted in the militia and abroad; and I must regret, as more than an acquaintance, Mr. Godfrey Clarke of Derbyshire, an amiable and worthy young man, who was snatched away by an untimely death. A weekly convivial meeting was established by myself and travellers, under the name of the Roman Club.*

* The members were Lord Mountstuart, (now Earl of Bute,) Col. Edmonstone, Weddall, Palgrave, Lord Berkley, Godfrey Clarke, Holroyd (Lord Sheffield,) Major Ridley, Sir William Guize, Sir John Aubrey, Lord Abington, Hon. Peregrine Bertie, Cleaver, Hon. John Damer, Hon. George Damer, (Lord Milton,) Sir Thomas Gascoygne, Sir John Hort, E. Gibbon.

The renewal, or perhaps the improvement, of my English life was embittered by the alteration of my own feelings. At the age of twenty-one, I was, in my proper station of a youth, delivered from the yoke of education, and delighted with the comparative state of liberty and affluence. My filial obedience was natural and easy; and in the gay prospect of futurity, my ambition did not extend beyond the enjoyment of my books, my leisure, and my patrimonial estate, undisturbed by the cares of a family and the duties of a profession. But in the militia, I was armed with power; in my travels, I was exempt from control; and as I approached, as I gradually passed my thirtieth year, I began to feel the desire of being master of my own house. The most gentle authority will sometimes frown without reason, the most cheerful submission will sometimes murmur without cause; and such is the law of our imperfect nature, that we must either command or obey; that our personal liberty is supported by the obsequiousness of our own dependants. While so many of my acquaintance were married or in parliament, or advancing with a rapid step in the various roads of honour and fortune, I stood alone, immovable and insignificant; for after the monthly meeting of 1770, I had even withdrawn myself from the militia, by the resignation of an empty and barren commission. My temper is not susceptible of envy, and the view of successful merit has always excited my warmest applause. The miseries of a vacant life were never known to a man whose hours were insufficient for the inexhaustible pleasures of study. But I lamented that at the proper age I had not embraced the lucrative pursuits of the law or of trade, the chances of civil office or India adventure, or even the fat slumbers of the church; and my repentance became more lively as the loss of time was more irretrievable. Experience showed me the use of grafting my private consequence on the importance of a great professional body; the benefits of those firm connexions which are cemented by hope and interest, by gratitude and emulation, by the mutual exchange of services and favours. From the emoluments of a profession I might have derived an ample fortune, or a competent income, instead of being stinted to the same narrow allowance, to be increased only by an event which I sincerely deprecated. The progress and the knowledge of our domestic disorders aggravate my anxiety, and I began to apprehend that I might be left in my old age without the fruits either of industry or inheritance.

In the first summer after my return, while I enjoyed at Beriton the society of my friend Deyverdun, our daily conversations expatiated over the field of ancient and modern literature: and we freely discussed my studies, my first Essay, and my future projects. The Decline and Fall of Rome I still contemplated at an awful distance: but the two historical designs which had balanced my choice were submitted to his taste; and in the parallel between the Revolutions of Florence and Switzerland, our common partiality for a country which was *his* by birth, and *mine* by adoption, inclined the scale in favour of the latter. According to the plan which was soon conceived and digested, I embraced a period of two hundred years, from the association of the three peasants of the Alps to the plentitude and prosperity of the Helvetic body in the sixteenth century. I should have described the deliverance and victory of the Swiss, who have never shed the blood of their tyrants but in the field of battle; the laws and manners of the confederate states; the splendid trophies of the Austrian, Burgundian, and Italian wars; and the wisdom of a nation, who, after some sallies of martial adventure, has been content to guard the blessings of peace with the sword of freedom.

.....Manus hæc inimica tyrannis.
Ense petit placidam sub libertate quietem.

My judgment, as well as my enthusiasm, was satisfied with the glorious theme; and the assistance of Deyverdun seemed to remove an insuperable obstacle. The French or Latin memorials, of which I was not ignorant, are inconsiderable in number and weight; but in the perfect acquaintance of my friend with the German language. I found the key of a more valuable collection. The most necessary books were procured: he translated, for my use, the folio volume of Schilling, a copious and contemporary relation of the war of Burgundy; we read and marked the most interesting part of the great chronicle of Tschudi; and by his labour, or that of an inferior assistant, large extracts were made from the history of Lauffer and the Dictionary of Lew; yet such was the distance and delay, that two years elapsed in preparatory steps; and it was late in the third summer (1767) before I entered with these slender materials, on the more agreeable task of composition. A specimen of my History, the first book, was read the following winter in a literary society of foreigners in London; and as the author was unknown, I listened, without observation, to the free strictures, and unfavourable sen-

fence, of my judges.* The momentary sensation was painful ; but their condemnation was ratified by my cooler thoughts. I delivered my imperfect sheets to the flames, and for ever renounced a design in which some expense, much labour, and more time, had been so vainly consumed. I cannot regret the loss of a slight and superficial essay ; for such the work must have been in the hands of a stranger, uninformed by the scholars and statesmen, and remote from the libraries and archives of the Swiss republics. My ancient habits, and the presence of Deyverdun, encouraged me to write in French for the continent of Europe ; but I was conscious myself that my style, above prose and below poetry, degenerated into a verbose and turgid declamation. Perhaps I may impute the failure to the injudicious choice of a foreign language. Perhaps I may suspect that the language itself is ill adapted to sustain the vigour and dignity of an important narrative. But if France, so rich in literary merit, had produced a great original historian, his genius would have formed and fixed the idiom to the proper tone, the peculiar mode of historical eloquence.

It was in search of some liberal and lucrative employment that my friend Deyverdun had visited England. His remittances from home were scanty and precarious. My purse was always open, but it was often empty ; and I bitterly felt the want of riches and power, which might have enabled me to correct the errors of his fortune. His wishes and qualifications solicited the station of the travelling governor of some wealthy pupil ; but every vacancy provoked so many eager candidates, that for a long time I struggled without success ; nor was it till after much application that I could even place him as a clerk in the office of the secretary of state. In a residence of several years he never acquired the just pronunciation and familiar use of the English tongue, but he read our most difficult authors with ease and taste : his critical knowledge of our language and poetry was such as few foreigners have possessed ; and few of our countrymen could enjoy the theatre of Shakspeare and Garrick with more exquisite feeling and discernment. The consciousness of his own strength, and the assurance of my aid, emboldened him to imitate the example of Dr. Maty, whose *Journal Britannique* was esteemed and regretted ; and to improve his model, by uniting with the transactions of literature a philosophic view of the arts and manners of the British nation. Our *Journal* for the year 1767, under the title of *Memoires Littéraires de la Grand Bretagne*, was soon finished and sent to the press. For the first article, Lord Lyttleton's History of Henry II. I must own myself responsible ; but the public has ratified my judgment of that voluminous work, in which sense and learning are not illuminated by a ray of genius. The next specimen was the choice of my friend the *Bath Guide*, a light and whimsical performance, of local, and even verbal pleasantry. I started at the attempt : he smiled at my fears : his courage was justified by success ; and a master of both

* Mr. Hume seems to have had a different opinion of this work.

From Mr. HUME to Mr. GIBBON.

SIR,

It is but a few days ago, since Mr. Deyverdun put your manuscript into my hands, and I have perused it with great pleasure and satisfaction. I have only one objection, derived from the language in which it is written. Why do you compose in French, and carry faggots into the wood, as Horace says with regard to the Romans who wrote in Greek ? I grant that you have a like motive to those Romans, and adopt a language much more generally diffused than your native tongue : but have you not remarked the fate of those two ancient languages in following ages ? the Latin, though then less celebrated, and confined to more narrow limits, has in some measure outlived the Greek, and is now more generally understood by men of letters. Let the French, therefore, triumph in the present diffusion of their tongue. Our solid and increasing establishments in America, where we need less dread the inundation of barbarians, promise a superior stability and duration to the English language.

Your use of the French tongue has also led you into a style more poetical and figurative, and more highly coloured, than our language seems to admit of in historical productions : for such is the practice of French writers, particularly the more recent ones, who illuminate their pictures more than custom will permit us. On the whole, your History, in my opinion, is written with spirit and judgment ; and I exhort you very earnestly to continue it. The objections that occurred to me on reading it, were so frivolous, that I shall not trouble you with them, and should, I believe, have a difficulty to recollect them. I am, with great esteem,

SIR,

Your most obedient,
and most humble Servant,
(Signed) DAVID HUME.

LONDON,
24th. of Oct. 1767.

languages will applaud the curious felicity with which he has transfused into French prose the spirit, and even the humour, of the English verse. It is not my wish to deny how deeply I was interested in these Memoirs, of which I need not surely be ashamed; but at the distance of more than twenty years, it would be impossible for me to ascertain the respective shares of the two associates. A long and intimate communication of ideas had cast our sentiments and style in the same mould. In our social labours, we composed and corrected by turns; and the praise which I might honestly bestow, would fall perhaps on some article or passage most proper to my own. A second volume (for the year 1768) was published of these Memoirs. I will presume to say, that their merit was superior to their reputation; but it is not less true, that they were productive of more reputation than emolument. They introduced my friend to the protection, and myself to the acquaintance, of the Earl of Chesterfield, whose age and infirmities secluded him from the world; and of Mr. David Hume, who was under-secretary to the office in which Deyverdun was more humbly employed. The former accepted a dedication (April 12th, 1769,) and reserved the author for the future education of his successor: the latter enriched the Journal with a reply to Mr. Walpole's Historical Doubts, which he afterward shaped into the form of a note. The materials of the third volume were almost completed, when I recommended Deyverdun as governor to Sir Richard Worsley, a youth, the son of my old lieutenant-colonel, who was lately deceased. They set forward on their travels; nor did they return to England till some time after my father's death.

My next publication was an accidental sally of love and resentment; of my reverence for modest genius, and my aversion for insolent pedantry. The sixth book of the *Æneid* is the most pleasing and perfect composition of Latin poetry. The descent of *Æneas* and the Sibyl to the infernal regions, to the world of spirits, expands an awful and boundless prospect, from the nocturnal gloom of the Cumæan grot,

Ibant obscuri solâ sub nocte per umbram,

to the meridian brightness of the Elysian fields;

Largior hic campos æther et lumine vestit,
Purpureo—

from the dreams of simple Nature, to the dreams, alas! of Egyptian theology, and the philosophy of the Greeks. But the final dismissal of the hero through the ivory gate, whence,

Falsa ad cœlum mittunt insomnia manes,

seems to dissolve the whole enchantment, and leaves the reader in a state of cold and anxious skepticism. This most lame and impotent conclusion has been variously imputed to the taste or irreligion of Virgil; but according to the more elaborate interpretation of Bishop Warburton, the descent to hell is not a false but a mimic scene; which represents the initiation of *Æneas*, in the character of a lawgiver, to the Eleusinian mysteries. This hypothesis, a singular chapter in the Divine Legation of Moses, had been admitted by many as true; it was praised by all as ingenuous; nor had it been exposed, in a space of thirty years to a fair and critical discussion. The learning and the abilities of the author had raised him to a just eminence; but he reigned the dictator and tyrant of the world of literature. The real merit of Warburton was degraded by the pride and presumption with which he pronounced his infallible decrees; in his polemic writings he lashed his antagonist without mercy or moderation; and his servile flatterers, (see the base and malignant Essay on the *Delicacy of Friendship*,) exalting the master critic far above Aristotle and Longinus, assaulted every modest dissenter who refused to consult the oracle, and to adore the idol. In a land of liberty, such despotism must provoke a general opposition, and the zeal of opposition is seldom candid or impartial. A late professor of Oxford, (Dr. Lowth,) in a pointed and polished epistle (August 31st, 1765,) defended himself, and attacked the Bishop; and whatsoever might be the merits of an insignificant controversy, his victory was clearly established by the silent confusion of Warburton and his slaves. I too, without any private offence, was ambitious of breaking a lance against the giant's shield; and in the beginning of the year 1770, my Critical Observations on the Sixth Book of the *Æneid* were sent, without my name, to the press. In this short Essay, my first English publication, I aimed my strokes against the person and the hypothesis of Bishop Warburton. I proved, at least to my own satisfaction, that the ancient lawgivers did not invent the mysteries, and that *Æneas* was never invested with the office of lawgiver: that

there is not any argument, any circumstance, which can melt a fable into allegory, or remove the scene from the Lake Avernus to the Temple of Ceres: that such a wild supposition is equally injurious to the poet and the man: that if Virgil was not initiated, he could not, if he were, he would not, reveal the secrets of the initiation: that the anathema of Horace (*Vetabo qui Cereris sacrum vulgari, &c.*) at once attests his own ignorance and the innocence of his friend. As the bishop of Gloucester and his party maintained a discreet silence, my critical disquisition was soon lost among the pamphlets of the day: but the public coldness was overbalanced to my feelings by the weighty approbation of the last and best editor of Virgil, Professor Heyne of Göttingen, who acquiesces in my confutation, and styles the unknown author, *doctus . . . et elegantissimus Britannus*. But I cannot resist the temptation of transcribing the favourable judgment of Mr. Hayley, himself a poet and a scholar: "An intricate hypothesis twisted into a long and laboured chain of quotation and argument, the Dissertation on the Sixth Book of Virgil, remained sometime unrefuted. . . . At length, a superior, but anonymous critic arose, who, in one of the most judicious and spirited essays that our nation has produced, on a point of classical literature, completely overturned this ill-founded edifice, and exposed the arrogance and futility of its assuming architect." He even condescends to justify an acrimony of style, which had been gently blamed by the more unbiassed German; "*Paullo acrius quam velis . . . persirinxit.*"* But I cannot forgive myself the contemptuous treatment of a man who, with all his faults, was entitled to my esteem; and I can less forgive, in a personal attack, the cowardly concealment of my name and character.

In the fifteen years between my Essay on the study of Literature and the first volume of the Decline and Fall, (1761—1776,) this criticism on Warburton, and some articles in the Journal, were my sole publications. It is more especially incumbent on me to mark the employment, or confess the waste of time, from my travels to my father's death, an interval in which I was not diverted by any professional duties from the labours and pleasures of a studious life. 1. As soon as I was released from the fruitless task of the Swiss revolutions, (1768,) I began gradually to advance from the wish to the hope, from the hope to the design, from the design to the execution, of my historical work, of whose limits and extent I had a very inadequate notion. The Classics, as low as Tacitus, the younger Pliny, and Juvenal, were my old and familiar companions. I insensibly plunged into the ocean of the Augustan history; and in the descending series I investigated, with my pen almost always in my hand, the original records, both Greek and Latin, from Dion Cassius to Ammianus Marcellinus, from the reign of Trajan to the last age of the Western Cæsars. The subsidiary rays of medals, and inscriptions of geography and chronology were thrown on their proper objects; and I applied the collections of Tillemont, whose inimitable accuracy almost assumes the character of genius, to fix and arrange within my reach the loose and scattered atoms of historical information. Through the darkness of the middle ages, I explored my way in the Annals and Antiquities of Italy of the learned Muratori; and diligently compared them with the parallel or transverse lines of Sigonius and Maffei, Baronius and Pagi, till I almost grasped the Ruins of Rome in the fourteenth century, without suspecting that this final chapter must be attained by the labour of six quartos and twenty years. Among the books which I purchased, the Theodosian Code, with the commentary of James Godefroy, must be gratefully remembered. I used it (and much I used it) as a work of history, rather than of jurisprudence: but in every light it may be considered as a full and capacious repository of the political state of the empire in the fourth and fifth centuries. As I believed, and as I still believe, that the propagation of the Gospel, and the triumph of the church, are inseparably connected with the decline of the Roman monarchy, I weighed the causes and effects of the revolution, and contrasted the narratives and apologies of the Christians themselves, with the glances of candour or enmity which the pagans have cast on the rising sects. The Jewish and Heathen testimonies, as they are collected and illustrated by Dr. Lardner, directed without superseding, my search of the originals; and in an ample dissertation on the miraculous darkness of the passion, I privately drew my conclusions from the silence of an unbelieving age. I have assembled the preparatory studies, directly or indirectly, relative to my history; but, in strict equity, they must be spread beyond this period of my life, over the two summers (1771 and 1772) that elapsed between my father's death and my settlement in London. 2. In a free conversation with books and men, it would be endless to enumerate the names and characters of all who are introduced to our acquaintance: but in this gene-

* The editor of the Warburtonian tracts, Dr. Parr, (p. 192,) considers the allegorical interpretation "as completely refuted in a most clear, elegant, and decisive work of criticism; which could not indeed derive authority from the greatest name, but to which the greatest name might with propriety have been affixed."

ral acquaintance we may select the degrees of friendship and esteem. According to the wise maxim, *Multum legere potius quam multa*, I reviewed again and again, the immortal works of the French and English, the Latin and Italian classics. My Greek studies, though less assiduous than I designed, maintained and extended my knowledge of that incomparable idiom. Homer and Xenophon were still my favourite authors; and I had almost prepared for the press an Essay on the Cyropædia, which, in my own judgment, is not unhappily laboured. After a certain age, the new publications of merit are the sole food of the many; and the most austere student will be often tempted to break the line for the sake of indulging his own curiosity, and of providing the topics of fashionable currency. A more respectable motive may be assigned for the third perusal of Blackstone's Commentaries, and a copious and critical abstract of that English work was my first serious production in my native language. 3. My literary leisure was much less complete and independent than it might appear to the eye of a stranger. In the hurry of London I was destitute of books; and in the solitude of Hampshire I was not master of my time. My quiet was gradually disturbed by our domestic anxiety, and I should be ashamed of my unfeeling philosophy had I found much time or taste for study in the last fatal summer (1770) of my father's decay and dissolution.

The disembodiment of the militia at the close of the war (1763) had restored the Major (a new Cincinnatus) to a life of agriculture. His labours were useful, his pleasures innocent, his wishes moderate; and my father seemed to enjoy the state of happiness which is celebrated by poets and philosophers, as the most agreeable to nature, and the least accessible to fortune.

Beatus ille, qui procul negotiis
(Ut prisca gens mortalium)
Paterna rura bubus exercet suis,
Solutus omni scenore.*

HOR. *Epod* ii.

But the last indispensable condition, the freedom from debt, was wanting to my father's felicity; and the vanities of his youth were severely punished by the solicitude and sorrow of his declining age. The first mortgage, on my return from Lausanne, (1758) had afforded him a partial and transient relief. The annual demand of interest and allowance was a heavy deduction from his income; the militia was a source of expense, the farm in his hands was not a profitable adventure, he was loaded with the costs and damages of an obsolete law-suit, and each year multiplied the number, and exhausted the patience, of his creditors. Under these painful circumstances, I consented to an additional mortgage, to the sale of Putney, and to every sacrifice that could alleviate his distress. But he was no longer capable of a rational effort, and his reluctant delays postponed not the evils themselves, but the remedies of those evils (*remedia malorum potius quam mala differebat*.) The pangs of shame, tenderness, and self-reproach, incessantly preyed on his vitals; his constitution was broken; he lost his strength and his sight, the rapid progress of a dropsy admonished him of his end, and he sunk into the grave on the 10th of November, 1770, in the sixty-fourth year of his age. A family tradition insinuates that Mr. William Law had drawn his pupil in the light and inconsistent character of *Flatus*, who is ever confident, and ever disappointed in the chase of happiness. But these constitutional failings were happily compensated by the virtues of the head and heart, by the warmest sentiments of honour and humanity. His graceful person, polite address, gentle manners, and unaffected cheerfulness, recommended him to the favour of every company; and in the change of times and opinions, his liberal spirit had long since delivered him from the zeal and prejudice of a Tory education. I submitted to the order of Nature; and my grief was soothed by the conscious satisfaction that I had discharged all the duties of filial piety.

As soon as I had paid the last solemn duties to my father, and obtained, from time and reason, a tolerable composure of mind, I began to form a plan of an independent life, most adapted to my circumstances and inclination. Yet so intricate was the net, my efforts were so awkward and feeble, that nearly two years (November 1770—October 1772,) were suffered to elapse before I could disentangle myself from the management of the farm, and transfer my residence from Beriton to a house in London. During this interval, I continued to divide my year between town and country; but my new situation was brightened by hope; my stay in London was prolonged into the summer; and the

* Like the first mortals, blest is he,
From debts, and usury, and business free,
With his own team who ploughs the soil,
Which grateful once confess'd his father's toil.

FRANCIS.

uniformity of the summer was occasionally broken by visits and excursions at a distance from home. The gratification of my desires (they were not immoderate) has been seldom disappointed by the want of money or credit; my pride was never insulted by the visit of an importunate tradesman; and my transient anxiety for the past or future has been dispelled by the studious or social occupation of the present hour. My conscience does not accuse me of any act of extravagance or injustice, and the remnant of my estate affords an ample and honourable provision for my declining age. I shall not expatiate on my economical affairs, which cannot be instructive or amusing to the reader. It is a rule of prudence, as well as of politeness, to reserve such confidence for the ear of a private friend, without exposing our situation to the envy or pity of strangers; for envy is productive of hatred, and pity borders too nearly on contempt. Yet I may believe, and even assert, that in circumstances more indigent or more wealthy, I should never have accomplished the task, or acquired the fame of a historian; that my spirit would have been broken by poverty and contempt, and that my industry might have been relaxed in the labour and luxury of a superfluous fortune.

I had now attained the first of earthly blessings, independence: I was the absolute master of my hours and actions: nor was I deceived in the hope that the establishment of my library in town would allow me to divide the day between study and society. Each year the circle of my acquaintance, the number of my dead and living companions, was enlarged. To a lover of books, the shops and sales of London present irresistible temptations; and the manufacture of my history acquired a various and growing stock of materials. The militia, my travels, the House of Commons, the fame of an author, contributed to multiply my connexions: I was chosen a member of the fashionable clubs; and before I left England in 1783, there were few persons of any eminence in the literary or political world to whom I was a stranger.* It would most assuredly be in my power to amuse the reader with a gallery of portraits and a collection of anecdotes. But I have always condemned the practice of transforming a private memorial into a vehicle of satire or praise. By my own choice, I passed in town the greatest part of the year; but whenever I was desirous of breathing the air of the country, I possessed an hospitable retreat at Sheffield-place, in Sussex, in the family of my valuable friend Mr. Holroyd, whose character, under the name of Lord Sheffield, has since been more conspicuous to the public.

No sooner was I settled in my house and library, than I undertook the composition of the first volume of my History. At the outset, all was dark and doubtful; even the title of the work, the true era of the Decline and Fall of the Empire, the limits of the introduction, the division of the chapters, and the order of the narrative; and I was often tempted to cast away the labour of seven years. The style of an author should be the image of his mind, but the choice and command of language is the fruit of exercise. Many experiments were made before I could hit the middle tone between a dull chronicle and rhetorical declamation: three times did I compose the first chapter, and twice the second and third, before I was tolerably satisfied with their effect. In the remainder of the way I advanced with a more equal and easy pace: but the fifteenth and sixteenth chapters have been reduced by three successive revisions, from a large volume to their present size, and they might still be compressed, without any loss of facts or sentiments. An opposite fault may be imputed to the concise and superficial narrative of the first reigns from Commodus to Alexander; a fault of which I have never heard, except from Mr. Hume, in his last journey to London. Such an oracle might have been consulted and obeyed with rational devotion; but I was soon disgusted with the modest practice of reading the manuscript to my friends. Of such friends, some will praise from politeness, and some will criticise from vanity. The author himself is the best judge of his own performance; no one has so deeply meditated on the subject, no one is so sincerely interested in the event.

By the friendship of Mr. (now Lord) Eliot, who had married my first cousin, I was returned at the general election for the borough of Leskeard. I took my seat at the beginning of the memorable contest between Great Britain and America, and supported with many a sincere and silent vote, the rights, though not perhaps the interest of the mother-country. After a fleeting illusive hope, prudence condemned me to act in the

* From the mixed, though polite company of Boodle's, White's, and Brookes's, I must honourably distinguish a weekly society, which was instituted in the year 1764, and which still continues to flourish under the title of the Literary Club. (Hawkins's Life of Johnson, p. 415. Boswell's Tour to the Hebrides, p. 97.) The names of Dr. Johnson, Mr. Burke, Mr. Topham Beauclerc, Mr. Garrick, Dr. Goldsmith, Sir Joshua Reynolds, Mr. Colman, Sir William Jones, Dr. Percy, Mr. Fox, Mr. Sheridan, Mr. Adam Smith, Mr. Steevens, Mr. Dunning, Sir Joseph Banks, Dr. Warton, and his brother Mr. Thomas Warton, Dr. Burney, &c. form a large and luminous constellation of British stars.

humble station of a mute. I was not armed by Nature and education with the intrepid energy of mind and voice,

Vincentem strepitus, et natam rebus agendis.

Timidity was fortified by pride, and even the success of my pen discouraged the trial of my voice. But I assisted at the debates of a free assembly; I listened to the attack and defence of eloquence and reason; I had a near prospect of the characters, views, and passions, of the first men of the age. The cause of government was ably vindicated by *Lord North*, a statesman of spotless integrity, a consummate master of debate, who could wield, with equal dexterity, the arms of reason and ridicule. He was seated on the treasury-bench, between his Attorney and Solicitor General, the two pillars of the law and state, *magis pares quam similes*; and the minister might indulge in a short slumber, whilst he was upholden on either hand by the majestic sense of *Thurlow*, and the skilful eloquence of *Wedderburne*. From the adverse side of the house, an ardent and powerful opposition was supported, by the lively declamation of *Barré*, the legal acuteness of *Dunning*, the profuse and philosophic fancy of *Burke*, and the argumentative vehemence of *Fox*, who in the conduct of a party approved himself equal to the conduct of an empire. By such men every operation of peace and war, every principle of justice or policy, every question of authority and freedom, was attacked and defended; and the subject of the momentous contest was the union or separation of Great Britain and America. The eight sessions that I sat in parliament were a school of civil prudence, the first and most essential virtue of a historian.

The volume of my History, which had been somewhat delayed by the novelty and tumult of a first session, was now ready for the press. After the perilous adventure had been declined by my friend Mr. Elmsley, I agreed, upon easy terms, with Mr. Thomas Cadell, a respectable bookseller, and Mr. William Strahan, an eminent printer; and they undertook the care and risk of the publication, which derived more credit from the name of the shop than from that of the author. The last revival of the proofs was submitted to my vigilance; and many blemishes of style, which had been invisible in the manuscript, were discovered and corrected in the printed sheet. So moderate were our hopes, that the original impression had been stinted to five hundred, till the number was doubled by the prophetic taste of Mr. Strahan. During this awful interval, I was neither elated by the ambition of fame, nor depressed by the apprehension of contempt. My diligence and accuracy were attested by my own conscience. History is the most popular species of writing, since it can adopt itself to the highest or lowest capacity. I had chosen an illustrious subject. Rome is familiar to the school-boy and the statesman; and my narrative was deduced from the last period of classical reading. I had likewise flattered myself, that an age of light and liberty would receive, without scandal, an inquiry into the human causes of the progress and establishment of Christianity.

I am at a loss how to describe the success of the work, without betraying the vanity of the writer. The first impression was exhausted in a few days; a second and third edition was scarcely adequate to the demand; and the bookseller's property was twice invaded by the pirates of Dublin. My book was on every table, and almost on every toilette; the historian was crowned by the taste or fashion of the day; nor was the general voice disturbed by the barking of any *profane* critic. The favour of mankind is most freely bestowed on a new acquaintance of any original merit; and the mutual surprise of the public and their favourite is productive of those warm sensibilities, which at a second meeting can no longer be rekindled. If I listened to the music of praise, I was more seriously satisfied with the approbation of my judges. The candour of Dr. Robertson embraced his disciple. A letter from Mr. Hume overpaid the labour of ten years; but I have never presumed to accept a place in the triumvirate of British historians.

That curious and original letter will amuse the reader, and his gratitude should shield my free communication from the reproach of vanity.

“EDINBURGH, 18th March, 1776.

“DEAR SIR,

“As I have ran through your volume of history with great avidity and impatience, I cannot forbear discovering somewhat of the same impatience in returning you thanks for your agreeable present, and expressing the satisfaction which the performance has given me. Whether I consider the dignity of your style, the depth of your matter, or the extensiveness of your learning, I must regard the work as equally the object of esteem: and I own that if I had not previously had the happiness of your personal acquaintance, such a performance from an Englishman in our age would have given me

some surprise. You may smile at this sentiment ; but as it seems to me that your countrymen, for almost a whole generation, have given themselves up to barbarous and absurd faction, and have totally neglected all polite letters, I no longer expected any valuable production ever to come from them. I know it will give you pleasure (as it did me) to find that all the men of letters in this place concur in their admiration of your work, and in their anxious desire of your continuing it.

"When I heard of your undertaking, (which was some time ago,) I own I was a little curious to see how you would extricate yourself from the subject of your two last chapters. I think you have observed a very prudent temperament ; but it was impossible to treat the subject so as not to give grounds of suspicion against you, and you may expect that a clamour will arise. This, if any thing, will retard your success with the public ; for in every other respect your work is calculated to be popular. But among many other marks of decline, the prevalence of superstition in England prognosticates the fall of philosophy and decay of taste ; and though nobody be more capable than you to revive them, you will probably find a struggle in your first advances.

"I see you entertain a great doubt with regard to the authenticity of the poems of Ossian. You are certainly right in so doing. It is indeed strange that any man of sense could have imagined it possible, that above twenty thousand verses, along with numberless historical facts, could have been preserved by oral tradition during fifty generations, by the rudest, perhaps, of all the European nations, the most necessitous, the most turbulent, and the most unsettled. Where a supposition is so contrary to common sense, any positive evidence of it ought never to be regarded. Men run with great avidity to give their evidence in favour of what flatters their passions and their national prejudices. You are therefore over and above indulgent to us in speaking of the matter with hesitation.

"I must inform you that we are all very anxious to hear that you have fully collected materials for your second volume, and that you are even considerably advanced in the composition of it. I speak this more in the name of my friends than of my own ; as I cannot expect to live so long as to see the publication of it. Your ensuing volume will be more delicate than the preceding, but I trust in your prudence for extricating you from the difficulties ; and, in all events, you have courage to despise the clamour of bigots.

I am, with great regard,

Dear Sir,

Your most obedient, and most humble Servant,

DAVID HUME."

Some weeks afterward I had the melancholy pleasure of seeing Mr. Hume in his passage through London ; his body feeble, his mind firm. On the 25th of August of the same year (1776) he died, at Edinburgh, the death of a philosopher.

My second excursion to Paris was determined by the pressing invitation of M. and Madame Necker, who had visited England in the preceding summer. On my arrival, I found M. Necker Director-General of the finances, in the first bloom of power and popularity. His private fortune enabled him to support a liberal establishment ; and his wife, whose talents and virtue I had long admired, was admirably qualified to preside in the conversation of her table and drawing room. As their friend, I was introduced to the best company of both sexes ; to the foreign ministers of all nations, and the first names and characters of France, who distinguished me by such marks of civility and kindness, as gratitude will not suffer me to forget, and modesty will not allow me to enumerate. The fashionable suppers often broke into the morning hours ; yet I occasionally consulted the Royal Library, and that of the Abbey of St. Germain, and in the free use of their books at home, I had always reason to praise the liberality of those institutions. The society of men of letters I neither courted nor declined ; but I was happy in the acquaintance of M. de Buffon, who united with the sublime genius the most amiable simplicity of mind and manners. At the table of my old friend M. de Foncecagne, I was involved in a dispute with the Abbé de Mably ; and his jealous irascible spirit revenged itself on a work which he was incapable of reading in the original.

As I might be partial in my own cause, I shall transcribe the words of an unknown critic, observing only, that this dispute had been preceded by another on the English constitution, at the house of the Countess de Froulay, an old Jansenist lady.

"Vous étiez chez M. de Foncecagne, mon cher Theodon, le jour que M. l'Abbé de Mably et M. Gibbon y dinèrent en grande compagnie. La conversation roula presque entièrement sur l'Histoire. L'Abbé étant un profond politique, le tourna sur l'administration, quand un fut au desert : et comme par caractère, par humeur, par l'habitude d'admirer Tite Live, il ne prit que le système republicain, il se mit à vanter l'excellence

lence des republiques : bien persuadé que le savant Anglois l'approuveroit en tout, et admireroit la profondeur de génie qui avoit fait deviner tous ces avantages à un François. Mais M. Gibbon, instruit par l'expérience des inconveniens d'un gouvernement populaire, ne fut point du tout de son avis, et il prit généreusement la défense du gouvernement monarchique. L'Abbé voulut le convaincre par Tite Live, et par quelques argumens tirés de Plutarque en faveur des Spartiates. M. Gibbon, doué de la mémoire la plus heureuse, et ayant tous les faits presens à la pensée, domina bien-tôt la conversation ; l'Abbé se facha, ils s'emportèrent, il dit des choses dures ; l'Anglois, conservant le phlegme de son pays, prenoit ses avantages, et pressoit l'Abbé avec d'autant plus de succès que la colere le troublait de plus en plus. La conversation s'échauffoit, et M. de Foncemagne la rompit en se levant de table, et en passant dans le salon, où personne ne fut tenté de la renouer." *Supplement de la Manière d'écrire l'Histoire*, p. 125, &c.

Nearly two years had elapsed between the publication of my first and the commencement of my second volume ; and the causes must be assigned of this long delay. 1. After a short holiday, I indulged my curiosity in some studies of a very different nature, a course of anatomy, which was demonstrated by Dr. Hunter ; and some lessons of chymistry, which were delivered by Higgins. The principles of these sciences, and a taste for books of natural history, contributed to multiply my ideas and images ; and the anatomist and chymist may sometimes track me in their own snow. 2. I dived, perhaps too deeply, into the mud of the Arian controversy ; and many days of reading, thinking, and writing, were consumed in the pursuit of a phantom. 3. It is difficult to arrange, with order and perspicuity, the various transactions of the age of Constantine ; and so much was I displeased with the first essay, that I committed to the flames above fifty sheets. 4. The six months of Paris and pleasure must be deducted from the account. But when I resumed my task, I felt my improvement ; I was now master of my style and subject, and while the measure of my daily performance was enlarged, I discovered less reason to cancel or correct. It has always been my practice to cast a long paragraph in a single mould, to try it by my ear, to deposit it in my memory, but to suspend the action of the pen till I had given the last polish to my work. Shall I add, that I never found my mind more vigorous, nor my composition more happy, than in the winter hurry of society and parliament ?

Had I believed that the majority of English readers were so fondly attached even to the name and shadow of Christianity ; had I foreseen that the pious, the timid, and the prudent, would feel or affect to feel, with such exquisite sensibility ; I might, perhaps, have softened the two invidious chapters, which would create many enemies, and conciliate few friends. But the shaft was shot, the alarm was sounded, and I could only rejoice, that if the voice of our priests was clamorous and bitter, their hands were disarmed from the powers of persecution. I adhered to the wise resolution of trusting myself and my writings to the candour of the public, till Mr. Davies of Oxford presumed to attack, not the faith, but the fidelity, of the historian. *My vindication*, expressive of less anger than contempt, amused for a moment, the busy and idle metropolis ; and the most rational part of the laity, and even the clergy, appear to have been satisfied of my innocence and accuracy. I would not print this vindication in quarto, lest it should be bound and preserved with the history itself. At the distance of twelve years, I calmly affirm my judgment of Davies, Chelsum, &c. A victory over such antagonists was a sufficient humiliation. They, however, were rewarded in this world. Poor Chelsum was indeed neglected ; and I dare not boast the making Dr. Watson a bishop : he is a prelate of large mind and liberal spirit : but I enjoyed the pleasure of giving a royal pension to Mr. Davies, and of collating Dr. Apthorpe to an archiepiscopal living. Their success encouraged the zeal of Taylor the Arian, and Milner the Methodist, with many others, whom it would be difficult to remember, and tedious to rehearse. The list of my adversaries, however, was graced with the more respectable names of Dr. Priestley, Sir David Dalrymple, and Dr. White, and every polemic, of either university, discharged his sermon or pamphlet against the impenetrable silence of the Roman historian. In his *History of the Corruptions of Christianity*, Dr. Priestley threw down his two gauntlets to Bishop Hurd and Mr. Gibbon. I declined the challenge in a letter, exhorting my opponent to enlighten the world by his philosophical discoveries, and to remember that the merit of his predecessor Servetus is now reduced to a single passage, which indicates the smaller circulation of the blood through the lungs, from and to the heart. Instead of listening to this friendly advice, the dauntless philosopher of Birmingham continued to fire away his double battery against those who believed too little, and those who believed too much. *From my replies* he has nothing to hope or fear : but his Socinian shield has repeatedly been pierced by the spear of Horsley, and his trumpet of sedition may at length awaken the magistrates of a free country.

The profession and rank of Sir David Dalrymple (now a Lord of Session) has given

a more decent colour to his style. But he scrutinized each separate passage of the two chapters with the dry minuteness of a special pleader; and as he was always solicitous to make, he may have succeeded sometimes in finding, a flaw. In his annals of Scotland, he has shown himself a diligent collector and an accurate critic.

I have praised, and I still praise, the eloquent sermons which were preached in St. Mary's pulpit, at Oxford, by Dr. White. If he assaulted me with some degree of illiberal acrimony, in such a place, and before such an audience, he was obliged to speak the language of the country. I smiled at a passage in one of his private letters to Dr. Badcock; "The part where we encounter Gibbon must be brilliant and striking."

In a sermon preached before the university of Cambridge, Dr. Edwards complimented a work, "which can only perish with the language itself;" and esteems the author a formidable enemy. He is, indeed, astonished that more learning and ingenuity has not been shown in the defence of Israel; that the prelates and dignitaries of the church (alas, good man!) did not vie with each other, whose stone should sink the deepest in the forehead of this Goliath.

"But the force of the truth will oblige us to confess, that in the attacks which have been levelled against our skeptical historian, we can discover but slender traces of profound and exquisite erudition, of solid criticism and accurate investigation; but we are too frequently disgusted by vague and inconclusive reasoning; by unseasonable banter and senseless witticisms; by imbibbered bigotry and enthusiastic jargon; by futile cavils and illiberal invectives. Proud and elated by the weakness of his antagonist, he condescends not to handle the sword of controversy."

Let me frankly own that I was startled at the first discharge of ecclesiastical ordinance: but as soon as I found that this empty noise was mischievous only in the intention, my fear was converted into indignation; and every feeling of indignation or curiosity has long since subsided in pure and placid indifference.

The prosecution of my history was soon afterward checked by another controversy of a very different kind. At the request of Lord Chancellor, and of Lord Weymouth, then Secretary of State, I vindicated, against the French manifesto, the justice of the British arms. The whole correspondence of Lord Stormont, our late ambassador at Paris, was submitted to my inspection, and the *Memoire Justificatif*, which I composed in French, was first approved by the Cabinet Ministers, and then delivered as a state paper to the courts of Europe. The style and manner are praised by Beaumarchais himself, who, in his private quarrel, attempted a reply; but he flatters me, by ascribing the memoir to Lord Stormont; and the grossness of his invective betrays the loss of temper and of wit; he acknowledged, that *le style ne seroit pas sans grace, ni la logique sans justesse*, &c. if the facts were true which he undertakes to disprove. For these facts my credit is not pledged; I spoke as a lawyer from my brief. But the veracity of Beaumarchais may be estimated from the assertion that France, by the treaty of Paris, (1763,) was limited to a certain number of ships of war. On the application of the Duke of Choiseul, he was obliged to retract this daring falsehood.

Among the honourable connexions which I had formed, I may justly be proud of the friendship of Mr. Wedderburne, at that time Attorney-General, who now illustrates the title of Lord Loughborough, and the office of chief justice of the common pleas. By his strong recommendation, and the favourable disposition of Lord North, I was appointed one of the Lords Commissioners of Trade and Plantations; and my private income was enlarged by a clear addition of between seven and eight hundred pounds a year. The fancy of a hostile orator may paint in strong colours of ridicule, "the perpetual virtual adjournment, and the unbroken sitting vacation of the Board of Trade."* But it must be allowed that our duty was not intolerably severe, and that I enjoyed many days and weeks of repose, without being called away from the library to the office. My acceptance of a place provoked some of the leaders of opposition, with whom I had lived in habits of intimacy; and I was most unjustly accused of deserting a party, in which I had never enlisted.†

* I can never forget the delight with which that diffusive and ingenious orator, Mr. Burke, was heard by all sides of the house, and even by those whose existence he proscribed. (See Mr. Burke's speech on the Bill of Reform, p. 72—80.) The Lords of Trade blushed at their insignificance, and Mr. Eden's appeal to the two thousand five hundred volumes of our Reports, served only to excite a general laugh. I take this opportunity of certifying the correctness of Mr. Burke's printed speeches, which I have heard and read.

† From EDWARD GIBBON, Esq. to ———, Esq.

2d July, 1779.

DEAR SIR,

Yesterday I received a very interesting communication from my friend, the Attorney-Ge-

The aspect of the next session of parliament was stormy and perilous; county meetings, petitions, and committees of correspondence, announced the public discontent; and instead of voting with a triumphant majority, the friends of government were often exposed to a struggle, and sometimes to a defeat. The House of Commons adopted Mr. Dunning's motion, "That the influence of the crown had increased, was increased, and ought to be diminished;" and Mr. Burke's bill of reform was framed with skill, introduced with eloquence, and supported by numbers. Our late president, the American Secretary of State, very narrowly escaped the sentence of proscription; but the unfortunate Board of Trade was abolished in the committee by a small majority (207 to 199) of eight votes. The storm, however, blew over for a time; a large defection of country gentlemen eluded the sanguine hopes of the patriots; the Lords of Trade were revived; administration recovered their strength and spirit, and the flames of London, which were kindled by a mischievous madman, admonished all thinking men of the danger of an appeal to the people. In the premature dissolution which followed this session of parliament I lost my seat. Mr. Elliot was now deeply engaged in the measures of opposition, and the electors of Leskeard* are commonly of the same opinion as Mr. Elliott.

In this interval of my senatorial life, I published the second and third volumes of the *Decline and Fall*. My ecclesiastical history still breathed the same spirit of Freedom; but protestant zeal is more indifferent to the characters and controversies of the fourth and fifth centuries. My obstinate silence had damped the ardour of the polemics. Dr. Watson, the most candid of my adversaries, assured me that he had no thoughts of renewing the attack, and my impartial balance of the virtues and vices of Julian was generally praised. This truce was interrupted only by some animadversions of the Catholics of Italy, and by some angry letters of Mr. Travis, who made me personally responsible for condemning, with the best critics, the spurious text of the three heavenly witnesses.

The piety or prudence of my Italian translator has provided an antidote against the poison of his original. The 5th and 7th volumes are armed with five letters from an anonymous divine to his friends, Foothead and Kirk, two English students at Rome; and this meritorious service is commended by Monsignor Stonor, a prelate of the same nation, who discovers much venom in the *fluid* and nervous style of Gibbon. The critical essay at the end of the third volume was furnished by the Abbate Nicola Spedalieri, whose zeal has gradually swelled to a more solid confutation in two quarto volumes—Shall I be excused for not having read them?

The brutal insolence of Mr. Travis's challenge can only be excused by the absence of learning, judgment, and humanity; and to that excuse he has the fairest or foulest pretension. Compared with Archdeacon Travis, Chelsum and Davies assume the title of respectable enemies.

The bigoted advocate of popes and monks may be turned over even to the bigots of

neral, whose kind and honourable behaviour toward me I must always remember with the highest gratitude. He informed me that, in consequence of an arrangement, a place at the Board of Trade was reserved for me, and that as soon as I signified my acceptance of it, he was satisfied no farther difficulties would arise. My answer to him was sincere and explicit. I told him that I was far from approving all the past measures of the administration, even some of those in which I myself had silently concurred; that I saw with the rest of the world, many capital defects in the characters of some of the present ministers, and was sorry that in so alarming a situation of public affairs, the country had not the assistance of several able and honest men who are now in opposition. But that I had not formed with any of those persons in opposition any engagements or connexions which could in the least restrain or affect my parliamentary conduct; that I could not discover among them such superior advantages, either of measures or abilities, as could make me consider it as a duty to attach myself to their cause; and that I clearly understood, from the public and private language of —, one of their leaders, that in the actual state of the country, he himself was seriously of opinion that opposition could not tend to any good purpose, and might be productive of much mischief; and that for those reasons, I saw no objections which could prevent me from accepting an office under the present government, and that I was ready to take a step which I found to be consistent both with my interest and my honour.

It must now be decided, whether I may continue to live in England, or whether I must soon withdraw myself into a kind of philosophical exile in Switzerland. My father left his affairs in a state of embarrassment, and even of distress. My attempts to dispose of a part of my landed property have been disappointed, and are not likely at present to be more successful: and my plan of expense, though moderate in itself, deserves the name of extravagance, since it exceeds my real income. The addition of the salary which is now offered will make my situation perfectly easy; but I hope you will do me the justice to believe that my mind could not be so, unless I were satisfied of the rectitude of my own conduct.

* The borough which Mr. Gibbon had represented in parliament.

Oxford; and the wretched Travis still smarts under the lash of the merciless Porson. I consider Mr. Porson's answer to Archdeacon Travis as the most acute and accurate piece of criticism which has appeared since the days of Bentley. His strictures are founded in argument, enriched with learning, and enlivened with wit; and his adversary neither deserves nor finds any quarter at his hands. The evidence of the three heavenly witnesses would now be rejected at any court of justice: but prejudice is blind, authority is deaf, and our vulgar Bibles will ever be polluted by this spurious text, "*sedet æternumque sedebit.*" The more learned ecclesiastics will indeed have the secret satisfaction of reprobating in the closet what they read in the church.

I perceived, and without surprise, the coldness, and even prejudice, of the town; nor could a whisper escape my ear, that, in the judgment of many readers, my continuation was much inferior to the original attempts. An author who cannot ascend, will always appear to sink: envy was now prepared for my reception, and the zeal of my religious, was fortified by the motive of my political, enemies. Bishop Newton, in writing his own life, was at full liberty to declare how much he himself, and two eminent brethren, were disgusted by Mr. G.'s prolixity, tediousness, and affectation. But the old man should not have indulged his zeal in a false and feeble charge against the historian,* who had faithfully, and even cautiously, rendered Dr. Burnet's meaning by the alternative of sleep or repose. That philosophic divine supposes, that, in the period between death and the resurrection, human souls exist without a body, endowed with internal consciousness, but destitute of all active or passive connexion with the external world. "*Secundum communem dictionem sacræ scripturæ, mors dicitur somnus, et morientes dicuntur abdormire, quod innuere mihi videtur statum mortis esse statum quietis, silentii, et æternitatis.*" (*De Statu Mortuorum*, ch. v. p. 98.)

It was, however, encouraged by some domestic and foreign testimonies of applause:

* Extract from Mr. GIBBON's Common Place Book.

Thomas Newton, Bishop of Bristol and Dean of St. Paul's, was born at Litchfield, on the 21st December, 1703, O. S. (1st January, 1704, N. S.) and died the 14th of February, 1782, in the 79th year of his age. A few days before his death, he finished the memoirs of his own life, which have been prefixed to an edition of his posthumous works, first published in quarto, and since (1787) republished in six volumes octavo.

P. 173, 174. Some books were published, in 1781, which employed some of the Bishop's leisure hours; and, during his illness, Mr. Gibbon's *History of the Decline and Fall of the Roman Empire* he read throughout, but it by no means answered his expectation; for he found it rather a prolix and tedious performance, his matter uninteresting, and his style affected; his testimonies not to be depended upon, and his frequent scoffs at religion offensive to every sober mind. He had before been convicted of making false quotations, which should have taught him more prudence and caution. But, without examining his authorities, there is one which must necessarily strike every man who has read Dr. Burnet's *Treatise de Statu Mortuorum*. In vol. iii. p. 99, Mr. G. has the following note:—"Burnet (*de S. M.* p. 56—84) collects the opinions of the Fathers, as far as they assert the sleep or repose of human souls, till the day of judgment. He afterward exposes (p. 91) the inconveniences which must arise, if they possessed a more active and sensible existence. Who would not from hence infer, that Dr. B. was an advocate for the sleep or insensible existence of the soul after death? whereas his doctrine is directly the contrary. He has employed some chapters in treating of the state of human souls in the interval between death and the resurrection; and, after various proofs from reason, from Scripture, and the Fathers, his conclusions are, that human souls exist after their separation from the body, that they are in a good or evil state according to their good or ill behaviour, but that neither their happiness nor their misery will be complete or perfect before the day of judgment. His argumentation is thus summed up, at the end of the fourth chapter:—*Ex quibus constat primo, animas superesse extincto corpore; secundo, bonas bene, malas male se habituras; tertio, nec illis summam felicitatem, nec his summam miseriam, accessuram esse ante diem judicii.*" (The bishop's reading the whole was a greater compliment to the work than was paid to it by two of the most eminent of his brethren, for their learning and station. The one entered upon it, but was soon wearied, and laid it aside in disgust: the other returned it upon the bookseller's hands, and it is said that Mr. G. himself happened, unluckily, to be in the shop at the same time.)

Does the Bishop comply with his own precept in the next page? (p. 175.) "Old age should lenify, should soften men's manners, and make them more mild and gentle; but often has the contrary effect, hardens their hearts, and makes them more sour and crabbed."—He is speaking of Dr. Johnson.

Have I ever insinuated that preferment-hunting is the great occupation of an ecclesiastical life? (*Memoirs passim*) that a minister's influence and a bishop's patronage are sometimes pledged eleven deep? (p. 151,) that a prebendary considers the audit week as the better part of the year? (p. 127,) or that the most eminent of priests, the pope himself, would change their religion, if any thing better could be offered them? (p. 56.) Such things are more than insinuated in the bishop's life, which afforded some scandal to the church, and some diversion to the profane laity.

and the second and third volumes insensibly rose, in sale and reputation, to a level with the first. But the public is seldom wrong; and I am inclined to believe that, especially in the beginning, they are more prolix and less entertaining than the first: my efforts had not been relaxed by success, and I had rather deviated into the opposite fault of minute and superfluous diligence. On the continent, my name and writings were slowly diffused: a French translation of the first volume had disappointed the booksellers of Paris; and a passage in the third was construed as a personal reflection on the reigning monarch.*

Before I could apply for a seat at the general election, the list was already full, but Lord North's promise was sincere, his recommendation was effectual, and I was soon chosen on a vacancy for the borough of Lymington, in Hampshire. In the first session of the new parliament, administration stood their ground; their final overthrow was reserved for the second. The American war had once been the favourite of the country; the pride of England was irritated by the resistance of her colonies, and the executive power was driven, by national clamour, into the most vigorous and coercive measures. But the length of a fruitless contest, the loss of armies, the accumulation of debt and taxes, and the hostile confederacy of France, Spain, and Holland, indisposed the public to the American war, and the persons by whom it was conducted; the representatives of the people followed, at a slow distance, the changes of their opinion; and the ministers who refused to bend, were broken by the tempest. As soon as Lord North had lost, or was about to lose, a majority in the House of Commons, he surrendered his office, and retired to a private station, with the tranquil assurance of a clear conscience, and a cheerful temper; the old fabric was dissolved, and the posts of government were occupied by the victorious and veteran troops of opposition. The lords of trade were not immediately dismissed, but the Board itself was abolished by Mr. Burke's bill, which decency had compelled the patriots to revive; and I was stripped of a convenient salary, after having enjoyed it about three years.

So flexible is the title of my History, that the final era might be fixed at my own choice; and I long hesitated whether I should be content with the three volumes, the fall of the Western empire, which fulfilled my first engagement with the public. In this interval of suspense, nearly a twelvemonth, I returned, by a natural impulse, to the Greek authors of antiquity: I read, with new pleasure, the *Iliad* and the *Odyssey*, the *Histories* of Herodotus, Thucydides, and Xenophon, a large portion of the tragic and comic theatre of Athens, and many interesting dialogues of the Socratic school. Yet, in the luxury of freedom, I began to wish for the daily task, the active pursuit, which gave a value to every book, and an object to every inquiry: the preface of a new edition announced my design, and I dropped, without reluctance, from the age of Plato to that of Justinian. The original texts of Procopius and Agathias supplied the events, and even the characters of his reign; but a laborious winter was devoted to the Codes, the Pandects, and the modern interpreters, before I presumed to form an abstract of the civil law. My skill was improved by practice, my diligence, perhaps, was quickened by the loss of office: and, excepting the last chapter, I had finished the fourth volume before I sought a retreat on the banks of the Leman Lake.

It is not the purpose of this narrative to expatiate on the public or secret history of the times: the schism which followed the death of the Marquis of Rockingham, the appointment of the Earl of Shelburne, the resignation of Mr. Fox, and his famous coalition with Lord North. But I may assert, with some degree of assurance, that in their political conflict those great antagonists had never felt any personal animosity to each other, that their reconciliation was easy and sincere, and that their friendship has never been clouded by the shadow of suspicion or jealousy. The most violent or venal of their respective followers embraced this fair occasion of revolt, but their alliance still commanded a majority in the House of Commons; the peace was censured, Lord Shelburne resigned, and the two friends knelt on the same cushion to take the oath of secretary of state. From a principle of gratitude, I adhered to the coalition, my vote was counted in the day of battle, but I was overlooked in the division of the spoil. There were many claimants more deserving and importunate than myself; the board of trade could not be restored; and, while the list of places was curtailed, the number of candidates was doubled. An easy dismission to a secure seat

* It may not be generally known that Louis the Sixteenth is a great reader, and a reader of English books. On perusing a passage of my history which seems to compare him to Arcadius or Honorius, he expressed his resentment to the Prince of B*****, from whom the intelligence was conveyed to me. I shall neither disclaim the allusion, nor examine the likeness; but the situation of the late King of France excludes all suspicion of flattery: and I am ready to declare that the concluding observations of my third volume were written before his accession to the throne.

at the board of customs or excise was promised on the first vacancy; but the chance was distant and doubtful; nor could I solicit with much ardour an ignoble servitude, which would have robbed me of the most valuable of my studious hours: at the same time, the tumult of London, and the attendance on parliament, were grown more irksome; and, without some additional income, I could not long or prudently maintain the style of expense to which I was accustomed.

From my early acquaintance with Lausanne, I had always cherished a secret wish, that the school of my youth might become the retreat of my declining age. A moderate fortune would secure the blessings of ease, leisure, and independence: the country, the people, the manners, the language, were congenial to my taste; and I might indulge the hope of passing some years in the domestic society of a friend. After travelling with several English,* Mr. Deyverdun was now settled at home, in a pleasant habitation, the gift of his deceased aunt: we had long been separated, we had long been silent; yet in my first letter I exposed, with the most perfect confidence, my situation, my sentiments, and my designs. His immediate answer was a warm and joyful acceptance: the picture of our future life provoked my impatience; and the terms of arrangement were short and simple, as he possessed the property, and I undertook the expense of our common house. Before I could break my English chain, it was incumbent on me to struggle with the feelings of my heart, the indolence of my temper, and the opinion of the world, which unanimously condemned this voluntary banishment. In the disposal of my effects, the library, a sacred deposit, was alone excepted: as my post-chaise moved over Westminster bridge I bid a long farewell to the "*fumum et opes strepitumque Romæ*." My journey by the direct road through France was not attended with any accident, and I arrived at Lausanne nearly twenty years after my second departure. Within less than three months the coalition struck on some hidden rocks: had I remained on board I should have perished in the general shipwreck.

Since my establishment at Lausanne, more than seven years have elapsed; and if every day has not been equally soft and serene, not a day, not a moment has occurred in which I have repented of my choice. During my absence, a long portion of human life, many changes had happened: my elder acquaintance had left the stage; virgins were ripened into matrons, and children were grown to the age of manhood. But the same manners were transmitted from one generation to another: my friend alone was an inestimable treasure; my name was not totally forgotten, and all were ambitious to welcome the arrival of a stranger and the return of a fellow-citizen. The first winter was given to a general embrace, without any nice discrimination of persons and characters. After a more regular settlement, a more accurate survey, I discovered three solid and permanent benefits of my new situation. 1. My personal freedom had been somewhat impaired by the House of Commons and the Board of Trade; but I was now delivered from the chain of duty and dependence, from the hopes and fears of political adventure: my sober mind was no longer intoxicated by the fumes of party, and I rejoiced in my escape, as often as I read of the midnight debates which preceded the dissolution of parliament. 2. My English economy had been that of a solitary bachelor, who might afford some occasional dinners. In Switzerland, I enjoyed at every meal, at every hour, the free and pleasant conversation of the friend of my youth; and my daily table was always provided for the reception of one or two extraordinary guests. Our importance in society is less a positive than a relative weight: in London, I was lost in the crowd; I ranked with the first families of Lausanne, and my style of prudent expense enabled me to maintain a fair balance of reciprocal civilities. 3. Instead of a small house between a street and a stable-yard, I began to occupy a spacious and convenient mansion, connected on the north side with the city, and open on the south to a beautiful and boundless horizon. A garden of four acres had been laid out by the taste of Mr. Deyverdun; from the garden a rich scenery of meadows and vineyards descends to the Lemau Lake, and the prospect far beyond the Lake is crowned by the stupendous mountains of Savoy. My books and my acquaintance had been first united in London; but this happy position of my library in town and country was finally reserved for Lausanne. Possessed of every comfort in this triple alliance, I could not be tempted to change my habitation with the changes of the seasons.

My friends had been kindly apprehensive that I should not be able to exist in a Swiss town at the foot of the Alps, after having so long conversed with the first men of the first cities of the world. Such lofty connexions may attract the curious, and gratify the vain; but I am too modest, or too proud, to rate my own value by that of my associates; and whatsoever may be the fame of learning or genius; experience has shown me that the cheaper qualifications of politeness and good sense are of more useful currency in

* Sir Richard Worsley, Lord Chesterfield, Broderick Lord Middleton, and Mr. Hume, brother to Sir Abraham.

the commerce of life. By many, conversation is esteemed as a theatre or a school : but after the morning has been occupied by the labours of the library, I wish to unbend rather than to exercise my mind ; and in the interval between tea and supper I am far from disdaining the innocent amusement of a game at cards. Lausanne is peopled by a numerous gentry, whose companionable idleness is seldom disturbed by the pursuits of avarice, or ambition ; the women, though confined to a domestic education, are endowed for the most part with more taste and knowledge than their husbands and brothers : but the decent freedom of both sexes is equally remote from the extremes of simplicity and refinement. I shall add as a misfortune rather than a merit, the situation and beauty of the Pays de Vaud, the long habits of the English, the medical reputation of Dr. Tissot, and the fashion of viewing the mountains and *Glaciers*, have opened us on all sides to the incursions of foreigners. The visits of Mr. and Madame Necker, of Prince Henry of Prussia, and of Mr. Fox, may form some pleasing exceptions ; but, in general, Lausanne has appeared most agreeable in my eyes when we have been abandoned to our own society. I had frequently seen Mr. Necker, in the summer of 1784, at a country house near Lausanne, where he composed his Treatise on the Administration of the Finances. I have since, in October 1790, visited him in his present residence, the castle and barony of Copet near Geneva. Of the merits and measures of that statesman various opinions may be entertained ; but all impartial men must agree in their esteem of his integrity and patriotism.

In the month of August 1784, Prince Henry of Prussia, in his way to Paris, passed three days at Lausanne. His military conduct has been praised by professional men ; his character has been vilified by the wit and malice of a demon ;* but I was flattered by his affability, and entertained by his conversation.

In his tour of Switzerland (September 1788) Mr. Fox gave me two days of free and private society. He seemed to feel, and even to envy, the happiness of my situation ; while I admired the powers of a superior man, as they are blended in his attractive character with the softness and simplicity of a child. Perhaps no human being was ever more perfectly exempt from the taint of malevolence, vanity, or falsehood.

My transmigration from London to Lausanne could not be effected without interrupting the course of my historical labours. The hurry of my departure, the joy of my arrival, the delay of my tools, suspended their progress ; and a full twelvemonth was lost before I could resume the thread of regular and daily industry. A number of books, most requisite and least common, had been previously selected ; the academical library of Lausanne, which I could use as my own, contained at least the fathers and councils ; and I have derived some occasional succour from the public collections of Berne and Geneva. The fourth volume was soon terminated, by an abstract of the controversies of the Incarnation, which the learned Dr. Prideaux was apprehensive of exposing to profane eyes. It had been the original design of the learned Dean Prideaux to write the history of the ruin of the Eastern Church. In this work it would have been necessary, not only to unravel all those controversies which the Christians made about the hypostatical union, but also to unfold all the niceties and subtle notions which each sect entertained concerning it. The pious historian was apprehensive of exposing that incomprehensible mystery to the cavils and objections of unbelievers ; and he durst not, " seeing the nature of his book, venture it abroad in so wanton and lewd an age."†

In the fifth and sixth volumes, the revolutions of the empire and the world are most rapid, various, and instructive ; and the Greek or Roman historians are checked by the hostile narratives of the barbarians of the East and West.‡

It was not till after many designs, and many trials, that I preferred, as I still prefer, the method of grouping my picture by nations ; and the seeming neglect of chronological order is surely compensated by the superior merits of interest and perspicuity. The style of the first volume is, in my opinion, somewhat cruel and elaborate ; in the second and third it is ripened into ease, correctness, and numbers ; but in the three last, I may have been seduced by the facility of my pen, and the constant habit of speaking one language and writing another may have infused some mixture of Gallic idioms. Happily for my eyes, I have always closed my studies with the day, and commonly with the morning ; and a long, but temperate, labour has been accomplished, without fatiguing either the mind or body ; but when I computed the remainder of my time and

* *Memoire Secret de la Cour de Berlin.*

† See preface to the *Life of Mahomet*, p. 10, 11.

‡ I have followed the judicious precept of the Abbe de Mably, (*Maniere d'ecrire l'Histoire*, p. 110,) who advises the historian not to dwell too minutely on the decay of the Eastern empire ; but to consider the barbarian conquerors as a more worthy subject of his narrative. " *Pas est et ab hoste doceri.*"

my task, it was apparent that, according to the season of publication, the delay of a month would be productive of that of a year. I was now straining for the goal, and, in the last winter, many evenings were borrowed from the social pleasures of Lausanne. I could now wish that a pause, an interval, had been allowed for a serious revision.

I have presumed to mark the moment of conception: I shall now commemorate the hour of my final deliverance. It was on the day, or rather night, of the 27th of June, 1787, between the hours of eleven and twelve, that I wrote the last lines of the last page, in a summer-house in my garden. After laying down my pen, I took several turns in a *berceau*, or covered walk of acacias, which commands a prospect of the country, the lake, and the mountains. The air was temperate, the sky was serene, the silver orb of the moon was reflected from the waters, and all nature was silent. I will not dissemble the first emotions of joy, on the recovery of my freedom, and, perhaps, the establishment of my fame. But my pride was soon humbled, and a sober melancholy was spread over my mind, by the idea that I had taken an everlasting leave of an old and agreeable companion, and that whatsoever might be the future date of my History, the life of the historian must be short and precarious. I will add two facts, which have seldom occurred in the composition of six, or at least of five quartos. 1. My first rough manuscript, without any intermediate copy, has been sent to the press. 2. Not a sheet has been seen by any human eyes, except those of the author and the printer: the faults and the merits are exclusively my own.

I cannot help recollecting a much more extraordinary fact, which is affirmed of himself by Retif de la Bretonne, a voluminous and original writer of French novels. He laboured, and may still labour, in the humble office of corrector to a printing-house; but this office enabled him to transport an entire volume from his mind to the press: and his work was given to the public without ever having been written with a pen.

After a quiet residence of four years, during which I had never moved ten miles from Lausanne, it was not without some reluctance and terror that I undertook, in a journey of two hundred leagues, to cross the mountains and the sea. Yet this formidable adventure was achieved without danger or fatigue; and at the end of a fortnight I found myself in Lord Sheffield's house and library, safe, happy, and at home. The character of my friend (Mr. Holroyd) had recommended him to a seat in parliament, for Coventry, the command of a regiment of light dragoons, and an Irish peerage. The sense and spirit of his political writings have decided the public opinion on the great question of our commercial interest with America and Ireland.*

The sale of his *Observations on the American States* was diffusive, their effect beneficial; the Navigation Act, the palladium of Britain, was defended, and perhaps saved, by his pen; and he proves, by the weight of fact and argument, that the mother country may survive and flourish after the loss of America. My friend has never cultivated the arts of composition; but his materials are copious and correct, and he leaves on his paper the clear impression of an active and vigorous mind. His "*Observations on the Trade, Manufactures, and Present State of Ireland*," were intended to guide the industry, to correct the prejudices, and to assuage the passions of a country which seemed to forget that she could be free and prosperous only by a friendly connexion with Great Britain. The concluding observations are written with so much ease and spirit, that they may be read by those who are the least interested in the subject.

He fell (in 1784) with the unpopular coalition; but his merit has been acknowledged at the last general election, 1790, by the honourable invitation and free choice of the city of Bristol.—During the whole time of my residence in England, I was entertained, at Sheffield-Place and in Downing-Street, by his hospitable kindness; and the most pleasant period was that which I passed in the domestic society of the family. In the larger circle of the metropolis, I observed the country and the inhabitants with the knowledge, and without the prejudices, of an Englishman; but I rejoiced in the apparent increase of wealth and prosperity, which might be fairly divided between the spirit of the nation and the wisdom of the minister. All party resentment was now lost in oblivion; since I was no man's rival, no man was my enemy. I felt the dignity of independence, and, as I asked no more, I was satisfied with the general civilities of the world. The house in London which I frequented with most pleasure and assiduity was that of Lord North. After the loss of power and of sight, he was still happy in himself and his friends; and my public tribute of gratitude and esteem could no longer be suspected of any interested motive. Before my departure from England, I was present at the august spectacle of Mr. Hasting's trial in Westminster Hall. It is not my pro-

* *Observations on the Commerce of the American States*, by John Lord Sheffield, the 6th edition, London, 1784, in octavo.

vince to absolve or condemn the Governor of India; but Mr. Sheridan's eloquence demanded my applause; nor could I hear without emotion the personal compliment which he paid me in the presence of the British nation.*

From this display of genius, which blazed four successive days, I shall stoop to a very mechanical circumstance. As I was waiting in the manager's box, I had the curiosity to inquire of the short-hand writer, how many words a ready and rapid orator might pronounce in an hour? From 7000 to 7500 was his answer. The medium of 7200 will afford 120 words in a minute, and two words in each second. But this computation will only apply to the English language.

As the publication of my three last volumes was the principal object, so it was the first care of my English journey. The previous arrangements with the bookseller and the printer were settled in my passage through London, and the proofs, which I returned more correct, were transmitted every post from the press to Sheffield-Place. The length of the operation, and the leisure of the country, allowed some time to review my manuscript. Several rare and useful books, the *Assises de Jerusalem*, *Ramusius de Bello C. Pæro*, the *Greek Acts of the Synod of Florence*, the *Statuta Urbis Romæ*, &c. were procured, and introduced, in their proper places, the supplements which they afforded. The impression of the fourth volume had consumed three months. Our common interest required that we should move with a quicker pace; and Mr. Strahan fulfilled his engagement, which few printers could sustain, of delivering every week three thousand copies of nine sheets. The day of publication was, however, delayed, that it might coincide with the fifty-first anniversary of my own birthday; the double festival was celebrated, by a cheerful literary dinner, at Mr. Cadell's house; and I seemed to blush while they read an elegant compliment from Mr. Hayley,† whose poetical talents had more than once been employed in the praise of his friend. Before Mr. Hayley inscribed with my name his epistles on history, I was not acquainted with that amiable man and elegant poet. He afterward thanked me, in verse, for my second and third

* He said the facts that made up the volume of narrative were unparalleled in atrociousness, and that nothing equal in criminality was to be traced, either in ancient or modern history, in the correct periods of Tacitus, or the luminous page of Gibbon. *Morning Chronicle*, June 14, 1788.

† OCCASIONAL STANZAS, by Mr. HAYLEY, read after the Dinner at Mr. CADELL'S, May 8, 1788; being the Day of the Publication of the Three last Volumes of Mr. GIBBON'S *History*, and his Birthday.

GENII of ENGLAND, and of Rome!
In mutual triumph here assume
The honours each may claim!
This social scene with smiles survey!
And consecrate the festive day
To Friendship and to Fame!

Enough, by Desolation's tide,
With anguish and indignant pride,
Has ROME bewail'd her fate;
And mourn'd that Time, in Havoc's hour,
Defac'd each monument of power,
To speak her truly great:

O'er maim'd POLYBIUS, just and sage,
O'er Livy's mutilated page,
How deep was her regret!
Touch'd by this Queen, in ruin grand,
See! Glory, by an English hand,
Now pays a mighty debt:

Lo! sacred to the ROMAN Name,
And rais'd, like ROME's immortal Fame,
By Genius and by Toil,
The splendid Work is crown'd to-day,
On which Oblivion ne'er shall prey,
Nor Envy make her spoil!

ENGLAND, exult! and view not now
With jealous glance, each nation's brow
Where Hist'ry's palm has spread!
In every path of liberal art,
Thy sons to prime distinction start,
And no superior dread.

volumes ;* and, in the summer of 1781, the Roman Eagle† (a proud title) accepted the invitation of the English Sparrow, who chirped in the groves of Eartham, near Chi-

Science for thee a NEWTON rais'd ;
For thy renown a SHAKESPEARE blaz'd,
Lord of the drama's sphere !
In different fields to equal praise
See Hist'ry now thy GIBBON raise
To shine without a peer !

Eager to honour living worth,
And bless to-day the double birth,
That proudest joy may claim,
Let artless Truth this homage pay,
And consecrate the festive day
To Friendship and to Fame !

* SONNET TO EDWARD GIBBON, ESQ.

On the Publication of his Second and Third Volumes, 1781.

WITH proud delight th' imperial founder gaz'd
On the new beauty of his second Rome,
When on his eager eye rich temples blaz'd,
And his fair city rose in youthful bloom :
A pride more noble may thy heart assume,
O GIBBON ! gazing on thy growing work,
In which, constructed for a happier doom,
No hasty marks of vain ambition lurk ;
Thou may'st deride both Time's destructive swāy,
And baser Envy's beauty-mangling dirk ;
Thy gorgeous fabric, plann'd with wise delay,
Shall baffle foes more savage than the Turk ;
As ages multiply, its fame shall rise,
And earth must perish ere its splendour dies.

† A CARD of INVITATION to MR. GIBBON at Brighthelmstone, 1781.

AN English sparrow, pert and free,
Who chirps beneath his native tree,
Hearing the Roman eagle's near,
And feeling more respect than fear,
Thus with united love and awe,
Invites him to his shed of straw.
Tho' he is but a twittering sparrow,
The field he hops in rather narrow,
When nobler plumes attract his view,
He ever pays them homage due,
He looks with reverential wonder
On him whose talons bear the thunder ;
Nor could the Jackdaws e'er inveigle
His voice to vilify the eagle,
Tho' issuing from the holy tow'rs,
In which they build their warmest bow'rs,
Their sovereign's haunt they slyly search,
In hopes to catch him on his perch,
(For Pindar says, beside his God
The thunder-bearing bird will nod,)
Then, peeping round his still retreat,
They pick from underneath his feet
Some molted feather he lets fall,
And swear he cannot fly at all.....
Lord of the sky ! whose pounce can tear
These croakers, that infest the air,
Trust him ! the sparrow loves to sing
The praise of thy imperial wing !
He thinks thou'lt deem him, on his word,
An honest, though familiar bird ;
And hopes thou soon wilt condescend
To look upon thy little friend ;
That he may boast around his grove
A visit from the bird of Jove.

chester. As most of the former purchasers were naturally desirous of completing their sets, the sale of the quarto edition was quick and easy; and an octavo size was printed, to satisfy, at a cheaper rate, the public demand. The conclusion of my work was generally read, and variously judged. The style has been exposed to much academical criticism; a religious clamour was revived, and the reproach of indecency has been loudly echoed by the rigid censors of morals. I never could understand the clamour that has been raised against the indecency of my three last volumes. 1. An equal degree of freedom in the former part, especially in the first volume, had passed without reproach. 2. I am justified in painting the manners of the times: the vices of Theodora form an essential feature in the reign and character of Justinian. 3. My English text is chaste, and all licentious passages are left in the obscurity of a learned language. *Le Latin dans ses mots brave l'honnêteté*, says the correct Boileau, in a country and idiom more scrupulous than our own. Yet, upon the whole, the History of the Decline and Fall seems to have struck root, both at home and abroad, and may, perhaps, a hundred years hence, still continue to be abused. I am less flattered by Mr. Porson's high encomium on the style and spirit of my history, than I am satisfied with his honourable testimony to my attention, diligence, and accuracy; those humble virtues, which religious zeal had most audaciously denied. The sweetness of his praise is tempered by a reasonable mixture of acid. As the book may not be common in England, I shall transcribe my own character from the *Bibliotheca Historica* of Meuselius, a learned and laborious German. "Summis ævi nostri historicis Gibbonus sine dubio adnumerandus est. Inter capitolii ruinas stans primum hujus operis scribendi consilium cepit. Florentissimos vitæ annos colligendo et laborando eidem impendit. Enatum inde monumentum ære perennius, licet passim appareant sinistrè dicta, minus perfecta, veritati non satis gratulanea. Videmus quidem ubique fere studium scrutandi veritatemque scribendi maximum: tamen sine Tillemontio duce ubi scilicet hujus historia finitur sæpius noster titubatur atque hallucinatur. Quod vel maxime fit, ubi de rebus Ecclesiasticis vel de juris prudentiâ Romanâ (tom. iv.) tradit, et in aliis locis. Attamen navi hujus generis haud impediunt quò minus operis summam et *συναγωγήν* præclare dispositam, delectum rerum sapientissimum, argutum quoque interdum, dictionemque seu stylum historico æque ac philosopho dignissimum, et vix a quoque alio Anglo, Humio ac Robertsono haud exceptis (*præreptum*) vehementur laudemus, atque sæculo nostro de hujusmodi historiâ gratulemur . . . Gibbonus adversarios cum in tum extra patriam nactus est, quia propagationem religionis Christianæ, non, ut vulgo, fieri solet, aut more Theologorum, sed ut Historicum et Philosophum decet, exposuerat."

The French, Italian, and German translations have been executed with various success; but instead of patronizing, I should willingly suppress such imperfect copies, which injure the character, while they propagate the name of the author. The first volume had been feebly, though faithfully, translated into the French, by M. Le Clerc de Septchenes, a young gentleman of a studious character and liberal fortune. After his decease the work was continued by two manufacturers of Paris, M. M. Desmuniers and Cantwell: but the former is now an active member in the national assembly, and the undertaking languishes in the hands of his associate. The superior merit of the interpreter, or his language, inclines me to prefer the Italian version; but I wish it were in my power to read the German, which is praised by the best judges. The Irish pirates are at once my friends and my enemies. But I cannot be displeased with the two numerous and correct impressions which have been published for the use of the continent at Basil in Switzerland. The conquests of our language and literature are not confined to Europe alone, and a writer who succeeds in London is speedily read on the banks of the Delaware and the Ganges.

In the preface of the fourth volume, while I gloried in the name of an Englishman, I announced my approaching return to the neighbourhood of the Lake of Lausanne. This last trial confirmed my assurance that I had wisely chosen for my own happiness; nor did I once, in a year's visit, entertain a wish of settling in my native country. Britain is the free and fortunate island; but where is the spot in which I could unite the comforts and beauties of my establishment at Lausanne? The tumult of London astonished my eyes and ears; the amusements of public places were no longer adequate to the trouble, the clubs and assemblies were filled with new faces and young men; and our best society, our long and late dinners, would soon have been prejudicial to my health. Without any share in the political wheel, I must not now be idle and insignificant; yet the most splendid temptations would not have enticed me to engage a second time in the servitude of parliament or office. At Tunbridge, some weeks after the publication of my History, I reluctantly quitted Lord and Lady Sheffield, and with a young Swiss friend* whom I had introduced to the English world, I pursued the road

* M. Wilhelm de Severy.

of Dover and Lausanne. My habitation was embellished in my absence, and the last division of books, which followed my steps, increased my chosen library to the number of between six and seven thousand volumes. My seraglio was ample, my choice was free, my appetite was keen. After a full repast on Homer and Aristophanes, I involved myself in the philosophic maze of the writings of Plato, of which the dramatic is, perhaps, more interesting than the argumentative part : but I stepped aside into every path of inquiry, which reading or reflection accidentally opened.

Alas ! the joy of my return, and my studious ardour, were soon damped by the melancholy state of my friend Mr. Deyverdun. His health and spirits had long suffered a gradual decline ; a succession of apoplectic fits announced his dissolution ; and before he expired, those who loved him could not wish for the continuance of his life. The voice of reason might congratulate his deliverance, but the feelings of nature and friendship could be subdued only by time : his amiable character was still alive in my remembrance ; each room, each walk, was imprinted with our common footsteps ; and I should blush at my own philosophy, if a long interval of study had not preceded and followed the death of my friend. By his last will, he left to me the option of purchasing his house and garden, or of possessing them during my life, on the payment of a stipulated price, or of an easy retribution to his kinsman and heir. I should probably have been tempted by the demon of property, if some difficulties had not been started against my title : a contest would have been vexatious, doubtful, and invidious ; and the heir most gratefully subscribed an agreement, which rendered my life-possession more perfect, and his future condition more advantageous. Yet I had often revolved the judicious lines in which Pope answers the objections of his long-sighted friend :

Pity to build without or child or wife ;
 Why, you'll enjoy it only all your life :
 Well, if the use be mine, does it concern one,
 Whether the name belong to Pope or Vernon ?

The certainty of my tenure has allowed me to lay out a considerable sum in improvements and alterations : they have been executed with skill and taste ; and few men of letters, perhaps, in Europe, are so desirably lodged as myself. But I feel, and with the decline of years I shall more painfully feel, that I am alone in paradise. Among the circle of my acquaintance at Lausanne, I have gradually acquired the solid and tender friendship of a respectable family :* the four persons of whom it is composed are all endowed with the virtues best adapted to their age and situation ; and I am encouraged to love the parents as a brother, and the children as a father. Every day we seek and find the opportunities of meeting : yet even this valuable connexion cannot supply the loss of domestic society.

Within the last two or three years our tranquillity has been clouded by the disorders of France : many families at Lausanne were alarmed and affected by the terrors of an impending bankruptcy : but the revolution, or rather the dissolution of the kingdom has been heard and felt in the adjacent lands.

I beg leave to subscribe my assent to Mr. Burke's creed on the revolution of France. I admire his eloquence, I approve his politics, I adore his chivalry, and I can almost excuse his reverence for church establishments. I have sometimes thought of writing a dialogue of the dead, in which Lucian, Erasmus, and Voltaire should mutually acknowledge the danger of exposing an old superstition to the contempt of the blind and fanatic multitude.

A swarm of emigrants of both sexes, who escaped from the public ruin, has been attracted by the vicinity, the manners, and the language of Lausanne ; and our narrow habitations in town and country are now occupied by the first names and titles of the departed monarchy. These noble fugitives are entitled to our pity ; they may claim our esteem, but they cannot, in their present state of mind and fortune, much contribute to our amusement. Instead of looking down as calm and idle spectators on the theatre of Europe, our domestic harmony is somewhat embittered by the infusion of party spirit : our ladies and gentlemen assume the character of self-taught politicians ; and the sober dictates of wisdom and experience are silenced by the clamour of the triumphant democrats. The fanatic missionaries of sedition have scattered the seeds of discontent in our cities and villages, which had flourished above two hundred and fifty years without fearing the approach of war, or feeling the weight of government. Many individuals, and some communities, appear to be infested with the Gallic frenzy, the wild theories of equal and boundless freedom ; but I trust that the body of the people will be faithful to their sovereign and to themselves ; and I am satisfied that the

* The family of de Severy.

failure or success of a revolt would equally terminate in the ruin of the country. While the aristocracy of Bern protects the happiness, it is superfluous to inquire whether it be founded in the rights, of man ; the economy of the state is liberally supplied without the aid of taxes ; and the magistrates *must* reign with prudence and equity, since they are unarmed in the midst of an armed nation.

The revenue of Bern, excepting some small duties, is derived from church lands, tithes, feudal rights, and interest of money. The republic has nearly five hundred thousand pounds sterling in the English funds, and the amount of their treasure is unknown to the citizens themselves. For myself (may the omen be averted) I can only declare that the first stroke of a rebel drum would be the signal of my immediate departure.

When I contemplate the common lot of mortality, I must acknowledge that I have drawn a high prize in the lottery of life. The far greater part of the globe is overspread with barbarism or slavery : in the civilized world, the most numerous class is condemned to ignorance and poverty ; and the double fortune of my birth in a free and enlightened country, in an honourable and wealthy family, is the lucky chance of an unit against millions. The general probability is about three to one, that a new-born infant will not live to complete his fiftieth year.* I have now passed that age, and may fairly estimate the present value of my existence, in the threefold division of mind, body, and estate.

1. The first and indispensable requisite of happiness is a clear conscience, unsullied by the reproach or remembrance of an unworthy action.

—Hic murus aheneus esto,
Nil conscire sibi, nullâ pallescere culpâ.

I am endowed with a cheerful temper, a moderate sensibility, and a natural disposition to repose rather than to activity : some mischievous appetites and habits have perhaps been corrected by philosophy or time. The love of study, a passion which derives fresh vigour from enjoyment, supplies each day, each hour, with a perpetual source of independent and rational pleasure ; and I am not sensible of any decay of the mental faculties. The original soil has been highly improved by cultivation ; but it may be questioned, whether some flowers of fancy, some grateful errors, have not been eradicated with the weeds of prejudice. 2. Since I have escaped from the long perils of my childhood, the serious advice of a physician has seldom been requisite. "The madness of superfluous health" I have never known ; but my tender constitution has been fortified by time, and the inestimable gift of the sound and peaceful slumbers of infancy may be imputed both to the mind and body. 3. I have already described the merits of my society and situation ; but these enjoyments would be tasteless or bitter if their possession were not assured by an annual and adequate supply. According to the scale of Switzerland, I am a rich man ; and I am indeed rich, since my income is superior to my expense, and my expense is equal to my wishes. My friend Lord Sheffield has kindly relieved me from the cares to which my taste and temper are most adverse : shall I add, that since the failure of my first wishes, I have never entertained any serious thoughts of a matrimonial connexion.

I am disgusted with the affectation of men of letters, who complain that they have renounced a substance for a shadow ; and that their fame (which sometimes is no insupportable weight) affords a poor compensation for envy, censure, and persecution.† My own experience, at least, has taught me a very different lesson : twenty happy years have been animated by the labour of my History : and its success has given me a name, a rank, a character, in the world, to which I should not otherwise have been entitled. The freedom of my writings has indeed provoked an implacable tribe ; but as I was safe from the stings, I was soon accustomed to the buzzing of the hornets : my nerves are not trembling alive, and my literary temper is so happily framed, that I am less sensible of pain than of pleasure. The rational pride of an author may be offended, rather than flattered, by vague indiscriminate praise ; but he cannot, he should not, be indifferent to the fair testimonies of private and public esteem. Even his moral sympathy may be gratified by the idea, that now, in the present hour, he is imparting some degree of amusement or knowledge to his friends in a distant land : that one day his

* See Buffon, *Supplement à l'Histoire naturelle*, tom. vii. page 158—164, of a given number of new-born infants, one-half, by the fault of nature or man, is extinguished before the age of puberty and reason !—A melancholy calculation !

† M. d'Alembert relates, that as he was walking in the gardens of Sans Souci with the king of Prussia, Frederic said to him, "Do you see that old woman, a poor weeder, asleep on that sunny bank ? She is probably a more happy being than either of us." The king and the philosopher may speak for themselves ; for my part, I do not envy the old woman.

mind will be familiar to the grandchildren of those who are yet unborn.* I cannot boast of the friendship or favour of princes: the patronage of English literature has long since been devolved on our booksellers, and the measure of their liberality is the least ambiguous test of our common success. Perhaps the golden mediocrity of my fortune has contributed to fortify my application.

The present is a fleeting moment, the past is no more; and our prospect of futurity is dark and doubtful. This day may *possibly* be my last: but the laws of probability, so true in general, so fallacious in particular, still allow about fifteen years.† I shall soon enter into that period which, as the most agreeable of his long life, was selected by the judgment and experience of the sage Fontenelle. His choice is approved by the eloquent historian of nature, who fixes our moral happiness to the mature season in which our passions are supposed to be calmed, our duties fulfilled, our ambition satisfied, our fame and fortune established on a solid basis.‡ In private conversation, that great and amiable man added the weight of his own experience; and this autumnal felicity might be exemplified in the lives of Voltaire, Hume, and many other men of letters. I am far more inclined to embrace than to dispute this comfortable doctrine. I will not suppose any premature decay of the mind and body; but I must reluctantly observe that two causes, the abbreviation of time, the failure of hope, will always tinge with a browner shade the evening of life.

—Mr. Gibbon returned to England in June, 1793. It appears by the following letters to Lord Sheffield, that the disease, which was soon to deprive the world of this eminent historian, shortly afterward assumed an alarming appearance.

To the Right Hon. Lord Sheffield, at Brighthelmstone.

St. James's-Street, Nov. 11th, 1793.

I MUST at length withdraw the veil before my state of health, though the naked truth may alarm you more than a fit of the gout. Have you never observed through my *inexpressibles*, a large prominency, which as it was not at all painful, and very little troublesome, I had strangely neglected for many years? But since my departure from Sheffield-Place it has increased, (most stupendously) is increasing, and ought to be diminished. Yesterday I sent for Farquhar, who is allowed to be a very skilful surgeon. After viewing and palpating, he very seriously desired to call in assistance, and has examined it again to-day with Mr. Cline, a surgeon, as he says, of the first eminence. They both pronounce it a *hydrocele*, (a collection of water) which must be let out by the operation of tapping; but from its magnitude and long neglect, they think it a most extraordinary case, and wish to have another surgeon, Dr. Bayley, present. If the business should go off smoothly, I shall be delivered from my burthen, (it is almost as big as a small child,) and walk about in four or five days with a truss. But the medical gentlemen, who never speak quite plain, insinuate to me the possibility of an inflammation, of fever, &c. I am not appalled at the thoughts of the operation, which is fixed for Wednesday next, twelve o'clock; but it has occurred to me that you might wish to be present, before and afterward till the crisis is past; and to give you that opportunity, I shall solicit a delay till Thursday, or even Friday. In the mean while, I crawl about with some labour, and

* In the first of ancient or modern romances (Tom Jones,) this proud sentiment, this feast of fancy, is enjoyed by the genius of Fielding—"Come bright love of fame, &c. fill my ravished fancy with the hopes of charming ages yet to come. Foretell me that some tender maid, whose grandmother is yet unborn, hereafter, when, under the fictitious name of Sophia, she reads the real worth which once existed in my Charlotte, shall from her sympathetic breast send forth the heaving sigh. Do thou teach me, not only to foresee but to enjoy, may even to feed on future praise. Comfort me by the solemn assurance, that, when the little parlour in which I sit at this moment shall be reduced to a worse furnished box, I shall be read with honour by those who never knew nor saw me, and whom I shall neither know nor see." Book xiii. ch. 1.

† Mr. Buffon, from our disregard of the possibility of death within the four-and-twenty hours, concludes that a chance, which falls below or rises above ten thousand to one, will never affect the hopes or fears of a reasonable man. The fact is true, but our courage is the effect of thoughtlessness, rather than of reflection. If a public lottery were drawn for the choice of an immediate victim, and if our name were inscribed on one of the ten thousand tickets, should we be perfectly easy?

‡ See Buffon.

much indecency to Devonshire-House (where I left all the fine ladies making flannel waistcoats;)* Lady Lucan's, &c. Adieu. Varnish the business for the ladies; yet I am afraid it will be public;—the advantage of being notorious. Ever yours.

Immediately on receiving this last letter, I went the same day from Brighthelmstone to London, and was agreeably surprised to find that Mr. Gibbon had dined at Lord Lucan's, and did not return to his lodgings, where I waited for him till 11 o'clock at night. Those who have seen him within the last eight or ten years, must be surprised to hear, that he could doubt, whether his disorder was apparent. When he returned to England in 1787, I was greatly alarmed by a prodigious increase, which I always conceived to proceed from a rupture. I did not understand why he, who had talked with me on every other subject relative to himself and his affairs, without reserve, should never in any shape hint at a malady so troublesome; but on speaking to his valet de chambre, he told me, Mr. Gibbon could not bear the least allusion to that subject, and never would suffer him to notice it. I consulted some medical persons, who with me supposing it to be a rupture, were of opinion that nothing could be done, and said that he surely must have had advice, and of course had taken all the necessary precautions. He now talked freely with me about his disorder; which, he said, began in the year 1761; that he then consulted Mr. Hawkins, the surgeon, who did not decide whether it was the beginning of a rupture or a hydrocele, but he desired to see Mr. Gibbon again when he came to town. Mr. Gibbon not feeling any pain, nor suffering any inconvenience, as he said, never returned to Mr. Hawkins; and although the disorder continued to increase gradually, and of late years very much indeed, he never mentioned it to any person, however incredible it may appear, from 1761 to November, 1793. I told him, that I had always supposed there was no doubt of its being a rupture; his answer was, that he never thought so, and that he, and the surgeons who attended him, were of opinion that it was a hydrocele. It is now certain that it was originally a rupture, and that a hydrocele had lately taken place in the same part; and it is remarkable, that his legs, which had been swelled about the ankle, particularly one of them, since he had the erysipelas, in 1790, recovered their former shape as soon as the water appeared in another part, which did not happen till the time he left Sheffield-Place, in the beginning of October, and his arrival at Althorpe, toward the latter end of that month. On the Thursday following the date of his last letter, Mr. Gibbon was tapped for the first time; four quarts of a transparent watery fluid were discharged by that operation. Neither inflammation nor fever ensued; the tumour was diminished to nearly half its size; the remaining part was a soft irregular mass. I had been with him two days before, and I continued with him above a week after the first tapping, during which time he enjoyed his usual spirits; and the three medical gentlemen who attended him will recollect his pleasantries, even during the operation. He was abroad again in a few days, but the water evidently collecting very fast, it was agreed that a second puncture should be made a fortnight after the first. Knowing that I should be wanted at a meeting in the country, he pressed me to attend it, and promised that soon after the second operation was performed, he would follow me to Sheffield-Place; but before he arrived, I received the two following letters.

Mr. Gibbon to Lord Sheffield, at Brighton.

St. James's-Street, Nov. 25th, 1793.

Though Farquhar has promised to write you a line, I conceive you may not be sorry to hear directly from me. The operation of yesterday was much longer, more searching, and more painful than the former; but it has eased and lightened me to a much greater degree.† No inflammation, no fever, a delicious night, leave to go abroad to-morrow, and to go out of town when I please, an attendant the future measures of a radical cure. If you hold your intention of returning next Saturday to Sheffield-Place, I shall probably join you about the Tuesday following, after having passed two nights at Beckenham.‡ The Devons are going to Bath, and the hospitable Craufurd follows them. I passed a delightful day with Burke; an odd one with the Monsignore Erskine, the Pope's Nuncio. Of public news, you and the papers know more than I do. We seem to have strong sea and land hopes; nor do I dislike the Royalists having beaten the Sans Culottes, and taken Dol. How many minutes will it take to guillotine the seventy-three new members of the convention who are now arrested? Adieu. Ever yours.

* For the soldiers in Flanders.

† Three quarts of the same fluid as before were discharged.

‡ Eden-Farm.

Mr. Gibbon to Lord Sheffield.

St. James's-Street, Nov. 30th, 1793.

It will not be in my power to reach Sheffield-Place quite so soon as I wished and expected. Lord Auckland informs me, that he shall be at Lambeth next week, Tuesday, Wednesday, and Thursday. I have therefore agreed to dine at Beckenham, on Friday. Saturday will be spent there, and unless some extraordinary temptation should detain me another day, you will see me by four o'clock Sunday, the ninth of December. I dine to-morrow with the Chancellor at Hampstead, and, what I do not like at this time of the year, without a proposal to stay all night. Yet I would not refuse, more especially as I had denied him on a former day. My health is good; but I shall have a final interview with Farquhar before I leave town. We are still in darkness about Lord Howe and the French ships, but hope seems to preponderate. Adieu. Nothing that relates to Louisa can be forgotten. Ever yours.

Mr. Gibbon generally took the opportunity of passing a night or two with his friend Lord Auckland, at Eden-Farm, (ten miles from London,) on his passage to Sheffield-Place; and notwithstanding his indisposition, he had lately made an excursion thither from London; when he was much pleased by meeting the Archbishop of Canterbury, of whom he expressed a high opinion. He returned to London, to dine with Lord Loughborough, to meet Mr. Burke, Mr. Windham, and particularly Mr. Pitt, with whom he was not acquainted: and in his last journey to Sussex, he revisited Eden-Farm, and was much gratified by the opportunity of again seeing, during a whole day, Mr. Pitt, who passed the night there. From Lord Auckland's, Mr. Gibbon proceeded to Sheffield-Place; and his discourse was never more brilliant, nor more entertaining, than on his arrival. The parallel he drew, and the comparisons he made, between the leading men of this country, were sketched in his best manner, and were infinitely interesting. However, this last visit to Sheffield-Place, became far different from any he had ever made before. That ready, cheerful, various, and illuminating conversation, which we had before admired in him, was not always to be found in the library or the dining-room. He moved with difficulty, and retired from company sooner than he had been used to do. On the twenty-third of December, his appetite began to fail him. He observed to me, that it was a very bad sign *with him* when he could not eat his breakfast, which he had done at all times very heartily; and this seems to have been the strongest expression of apprehension which he was ever observed to utter. A considerable degree of fever now made its appearance. Inflammation arose from the weight and bulk of the tumour. Water again collected very fast, and when the fever went off, he never entirely recovered his appetite even for breakfast. I became very uneasy indeed at his situation toward the end of the month, and thought it necessary to advise him to set out for London. He had before settled his plan to arrive there about the middle of January. I had company in the house, and we expected one of his particular friends; but he was obliged to sacrifice all social pleasure to the immediate attention which his health required. He went to London on the seventh day of January, and the next day, I received the following billet; the last he ever wrote.

Edward Gibbon, Esq. to Lord Sheffield.

St. James's-Street, four o'clock, Tuesday.

"This date says every thing, I was almost killed between Sheffield-Place and East Grinstead, by hard, frozen, long, and cross ruts, that would disgrace the approach of an Indian wigwam. The rest was something less painful; and I reached this place half-dead, but not seriously feverish, or ill. I found a dinner invitation from Lord Lucan; but what are dinners to me? I wish they did not know of my departure. I catch the flying post. What an effort! Adieu, till Thursday or Friday."

By his own desire I did not follow him till Thursday the ninth. I then found him far from well. The tumour more distended than before, inflamed and ulcerated in several places. Remedies were applied to abate the inflammation: but it was not thought proper to puncture the tumour for a third time, till Monday the 13th of January, when no less than six quarts of fluid were discharged. He seemed much relieved by the evacuation. His spirits continued good. He talked, as usual, of passing his time at houses which he had often frequented with great pleasure, the Duke of Devonshire's, Mr. Craufurd's,

Lord Spencer's, Lord Lucan's, Sir Ralph Payne's, and Mr. Batt's; and when I told him that I should not return to the country, as I had intended, he pressed me to go; knowing I had an engagement there on public business, he said, "you may be back on Saturday, and I intend to go on Thursday to Devonshire House." I had not any apprehension that his life was in danger, although I began to fear that he might not be restored to a comfortable state, and that motion would be very troublesome to him; but he talked of a radical cure. He said, that it was fortunate the disorder had shown itself while he was in England, where he might procure the best assistance; and if a radical cure could not be obtained before his return to Lausanne, there was an able surgeon at Geneva, who could come to tap him when it should be necessary.

On Tuesday the fourteenth, when the risk of inflammation and fever from the last operation was supposed to be past, as the medical gentlemen who attended him expressed no fears for his life, I went that afternoon part of the way to Sussex, and the following day reached Sheffield-Place. The next morning, the sixteenth, I received by the post a good account of Mr. Gibbon, which mentioned also that he hourly gained strength. In the evening came a letter by express, dated noon that day, which acquainted me that Mr. Gibbon had had a violent attack the preceding night, and that it was not probable he should live till I could come to him. I reached his lodgings in St. James's-street about midnight, and learned that my friend had expired a quarter before one o'clock that day, the 16th of January, 1794.

After I left him on Tuesday afternoon, the fourteenth, he saw some company, Lady Lucan and Lady Spencer, and thought himself well enough at night to omit the opium draught which he had been used to take for some time. He slept very indifferently; before nine the next morning he rose, but could not eat his breakfast. However, he appeared tolerably well, yet complained at times of a pain in his stomach. At one o'clock, he received a visit of an hour from Madame de Sylva, and at three, his friend, Mr. Craufurd, of Auchinames, (whom he always mentioned with particular regard,) called, and stayed with him till past five o'clock. They talked, as usual, on various subjects; and twenty hours before his death, Mr. Gibbon happened to fall into conversation, not uncommon with him, on the probable duration of his life. He said, that he thought himself a good life for ten, twelve, or perhaps twenty years. About six, he ate the wing of a chicken, and drank three glasses of Madeira. After dinner, he became very uneasy and impatient; complained a good deal, and appeared so weak that his servant was alarmed. Mr. Gibbon had sent to his friend and relation, Mr. Robert Darell, whose house was not far distant, desiring to see him, and adding, that he had something particular to say. But, unfortunately, this desired interview never took place.

During the evening, he complained much of his stomach and of a disposition to vomit. Soon after nine, he took his opium draught and went to bed. About ten he complained of much pain, and desired that warm napkins might be applied to his stomach. He almost incessantly expressed a sense of pain till about four o'clock in the morning, when he said he found his stomach much easier. About seven, the servant asked, whether he would send for Mr. Farquhar? he answered, no; that he was as well as he had been the day before. At about half past eight, he got out of bed, and said he was "*plus adroit*," than he had been for three months past, and got into bed again, without assistance, better than usual. About nine, he said that he would rise. The servant, however, persuaded him to remain in bed till Mr. Farquhar, who was expected at eleven, should come. Till about that hour he spoke with great facility. Mr. Farquhar came at the time appointed, and he was then visibly dying. When the *valet de chambre* returned, after attending Mr. Farquhar out of the room, Mr. Gibbon said, "*Pourquoi est ce que vous me quittez?*" This was about half past eleven. At twelve, he drank some brandy and water from a teapot, and desired his favourite servant to stay with him. These were the last words he pronounced articulately. To the last he preserved his senses; and when he could no longer speak, his servant having asked a question, he made a sign, to show that he understood him. He was quite tranquil, and did not stir: his eyes half-shut. About a quarter before one, he ceased to breathe.*

* The body was not opened till the fifth day after his death. It was then sound, except that a degree of mortification, not very considerable, had taken place on a part of the *colon*; which, with the whole of the *omentum*, of a very enlarged size, had descended into the *scrotum*, forming a bag that hung down nearly as low as the knee. Since that part had been inflamed and ulcerated, Mr. Gibbon could not bear a truss; and when the last six quarts of fluid were discharged, the *colon* and *omentum* descending lower, they, by their weight, drew the lower mouth of the stomach downwards to the *os pubis*, and this probably was the immediate cause of his death.

The following is the account of the appearance of the body, given by an eminent surgeon who opened it.

"*Aperto tumore, qui ab inguine usque ad genu se extenderat, observatum est partem ejus*

The *valet de chambre* observed, that Mr. Gibbon did not, at any time, show the least sign of alarm, or apprehension of death; and it does not appear that he ever thought himself in danger, unless his desire to speak to Mr. Darell may be considered in that light.

Perhaps I dwell too long on these minute and melancholy circumstances. Yet the close of such a life can hardly fail to interest every reader; and I know that the public has received a different and erroneous account of my friend's last hours.

I can never cease to feel regret that I was not by his side at this awful period; a regret so strong that I can express it only by borrowing (as the eloquent Mr. Mason has done on a similar occasion) the forcible language of Tacitus: *Non præter acerbitatem amici erepti, auget mæstitiam quod assidere valetudini, fovere deficientem, satuari vultu, complexu non contigit.* It is some consolation to me, that I have not, like Tacitus, by a long absence, anticipated the loss of my friend several years before his decease. Although I had not the mournful gratification of being near him the day he expired, yet during his illness, I had not failed to attend him, with that assiduity which his genius, his virtues, and above all, our long, uninterrupted, and happy friendship demanded.

POSTSCRIPT.

Mr. Gibbon's Will is dated the first of October, 1791, just before I left Lausanne; he distinguishes me as usual, in the most flattering manner.

"I constitute and appoint the Right Honourable John Lord Sheffield, Edward Darell, Esquire, and John Thomas Batt, Esquire, to be the Executors of this my last Will and Testament; and as the execution of this trust will not be attended with much difficulty or trouble, I shall indulge these gentlemen, in the pleasure of this last disinterested service, without wronging my feelings or oppressing my heir, by too light or too weighty a testimony of my gratitude. My obligations to the long and active friendship of Lord Sheffield, I could never sufficiently repay."

He then observes, that the Right Hon. Lady Eliot, of Port Eliot, is his nearest relation on the father's side; but that her three sons are in such prosperous circumstances, that he may well be excused for making the two children of his late uncle, Sir Stanier Porten, his heirs; they being in a very different situation. He bequeaths annuities to two old servants; three thousand pounds and his furniture, plate, &c. at Lausanne, to Mr. Wilhelm de Severy; one hundred guineas to the poor of Lausanne, and fifty guineas each to the following persons; Lady Sheffield and daughters, Maria and Louisa, Madame and Mademoiselle de Severy, the Count de Schomberg, Mademoiselle la Chanoinesse de Polier, and M. le Ministre Le Vade, for the purchase of some token which may remind them of a sincere friend. *The remains of Mr. Gibbon were deposited in Lord Sheffield's family burial place in Sussex.*

inferiorem constare ex tunica vaginali testis continenti duas quasi libras liquoris serosi tincti sanguine. Ea autem fuit sacci illius amplitudo ut portioni liquoris longe majori capiendæ sufficeret. In posteriori parte hujus sacci testis situs fuit. Hunc omnino sanum invenimus.

"Partem tumoris superiorem occupaverant integrum fere omentum et major pars intestini coli. Hæ partes, facco sibi proprio inclusæ, sibi invicem et sacco suo adeo arcte adhæserunt ut coivisse viderentur in massam unam solidam et irregularem; cujus a tergo chorda spermatica sedem suam obtinuerat.

"In omento et in intestino colo haud dubia recentis inflammationis signa vidimus, necnon maculas nonnullas lividi coloris hinc inde sparsas.

"Aperto abdomine, ventriculū invenimus a naturali suo situ detractum usque ad anulum musculi obliqui externi. Pylorū retrorsum et quasi sarsum a duodeno retractum. In hepate ingentem numerum parvorum tuberculorum. Vesicam felleam bile admodum distentam. In cæteris visceribus, examini anatomico subjectis, nulla morbi vestigia extiterunt."







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